

Oh Lord!

That the orthodox higher-ups are confused and for the first time in their holy lives at their wits ends, seems to be more and more apparent.

Less than six months ago, the Associated Press released an article disclosing the fact that these same orthodox leaders had come to the conclusion that God had made a mistake and to rectify His mistake they edited some of "God's Words" in the Bible so that they might better make sense in the light of what THEY were teaching their people.

It appears that there were simply too many phrases in the Bible that they could not explain away lest they use the spirit hypothesis so now they have decided to blame everything on God. Bless their pious hearts they must be upset for they have always told their people that God is a spirit so they are just exactly where they started.

And then, to prove that they are in a state of confusion, religious big-wigs, particularly in England and Canada, have now decided they are going to see if there is any truth in spirit healing. Even the Archbishop is finding out that others beside himself can lay on hands. In his case, he forgives sins but, in the case of some of his undergraduates, they have found out that a like technique actually relieves suffering.

Speaking of sin, we come to the latest injunction on God when we note in the "New York World Telegram," May 26th, that the Presbyterian hierarchy are moving to change the wording of the "Lord's Prayer."

This plan, approved by the 164th annual General Assembly of Presbyterian church in the U.S.A., would substitute the word "sin," for "debts" and "trespasses," now in use by Protestant churches. It would thus read: "Forgive us our sins as we forgive those who sin against us."

The orthodox brethren, Anglican, Baptist, Presbyterian, Episcopalian, et al, have really been having a bad time. They have all entered into, one with the other, arguments pro and con as to the true meaning of religion, particularly about the interpretation and misinterpretation of the Bible,—all in their eagerness to explain away the fact of spirit communication, deeply embedded throughout the entire "Word of God" masterpiece.

Out of all this, confusion is now the result—confusion in the minds of their followers until now few know what to believe. And so, today these pious gentlemen who in their opinion can do no wrong, are desperate. The only thing left to do is to brow beat them all—all of their flock—into believing they are all sinners and cram this idea down their throats.

By so doing, they can be kept busy trying to save them all by praying them out of sin.

If they are still sinners all the time they go to church, and even after they are prayed for, what is the use of wasting all that time? Doesn't anyone get saved through their priests' efforts? No, they have to die first.

Since everyone is born in sin how come the ministers are not

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THE GIFT OF HEALING

However much we may wish the Gift of Healing to become universal, we must learn that, under the gift of knowledge, and the gift of wisdom, and the gift of prophecy,—that all bestowments of the power of healing, must be in accordance with human needs . . . discipline, knowledge and experience of the world cannot be lost in the surpassing power of these wonderful gifts; so all power as they are finally tempered to you, are according to our needs.

The spirit of Benjamin Rush, speaking through the mediumship of Cora L. V. Richmond . . .

The Gift of Healing has been exercised under various names, and without reference to any special formula, in order to prove, that which has been maintained, that it does not matter what mental formula, prayer, or external offering is used, so long as the gift itself is bestowed.

It is not to be presumed that the Gift of Healing has been confined, either to the advent of Modern Spiritualism, or to the advent of Christianity. The healing of the sick was known among the Hebrews, and there were prophets who exercised this power, as well as the gift of prophecy, and various other gifts.

The healing of the sick was known among the Egyptians

and among the Persians, and the Mohammedans, also, have a ritual for the priests in the removal of physical maladies; among the Brahmins the prayers to Vishnu and very many offerings and sacred rituals are for the removal of bodily disease.

Certain priests of Krishna, who was an incarnation of Vishnu, exercised the Gift of Healing, and there is preserved in the innermost volumes of Confucius, not only certain oracular utterances and signs that are employed for healing, but certain observances that are supposed to invite the power of Vishnu in healing disease.

The priests of Vishnu wore



Benjamin Rush

talismans, these were given to such as had physical maladies, and were even known to cure them; in fact whether we consider the priests and oracles of India, or those of Vishnu, or those of Persia, or those in the more modern religion and significance, the fakirs, still the power of healing is one of their accepted gifts.

Among all these the formulas are entirely different. Only each is a repetition of some sort of cabalistic or oracular utterance; whether it is a bestowment of good offerings upon shrines, whether it is fasting and prayer, with all it is an accepted condition of spirit, the knowledge of which transcends

(Con't Page 2, Col. 1)

The Recent General Assembly CONVENTION

— As Reported By —

THOMAS F. OPIE, D.D.

With addresses by avowed Spiritualists and by an orthodox Methodist minister, and others; with demonstrations of clairvoyant mediumship; with a spirit of intense lift and thrill and inspiration, the fifty-sixth annual General Assembly of Spiritualists met May 23-25, at Hotel Diplomat, N.Y.C., with over three hundred members registered and over five hundred in attendance at several of the sessions. From a non-Spiritualist's slant it was an impressive and inspired occasion.

The peak was reached Sunday evening when the Rev. Arthur Ford, world-renowned clairvoyant, medium, gave "Spirit Greetings" from many folk on the other side, to many folk in the audience—and when the Rev. Ralph S. Thorn, a New York minister of the Methodist Episcopal Church, spoke from the text: "Try the spirits—to know whether they are of God or not."

Miss Doris Thorn, daughter of the speaker, a beautiful blonde, with a magnificent soprano voice, sang two impressive solos.

Election

The officers of the General Assembly, several of whom were elected at this session, while others are carried over, are: President, John Heiss (who presided at most of the sessions); Vice President, Rev. L. Ayling; Secretary, Everett F. Britz; Treasurer, William Bickert—all of whom, with the following, constitute a Board of Directors: Rev. Lillian Bleser, Rev. Mable Hammel, Rev. Sarah W. Cushing, (Honorary) Rev. Elizabeth Kuhne (newly elected for three years), and Helen Stewart. The place of next meeting was left in the hands of the board.

Starting off with a brilliant banquet, with over three hundred men and women at table, the assembly got off to a start that was simply breath-taking. The program committee had arranged entertainment which even eclipsed the menu.

Among those on the dias, at speakers' table were: Everett Britz who acted as toastmaster; Dr. John Heiss, Arthur Ford, Leighton Ayling, William Bickert, Helen Stewart and Mable Hammel, who offered the invocation.

Dr. Heiss in his address of welcome spoke of the "open-door" policy of the Assembly and also urged support of the Spiritualist press. He personally greeted Ralph G. Pressing, of the *Psychic Observer*, and others.

"We would not be recognized as a religious body," said Dr. Heiss, "but for the work of the

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Spirit Pictures on Silk

Through the Mediumship of CHARLES SWANN

(See special feature story, page 4)



Photographed above is a piece of silk, upon which psychic "extras" appeared through the mediumship of Charles Swann, during a seance held at Jamestown, N.Y., last May. Upper left, center, Geronimo, famous Indian; Lower left, likeness the leopard, that manifested in the seance described on page 4. Four of the other 'spirit extras' were recognized by R. G. Pressing who was the sitter when the phenomena above occurred.

THE GIFT OF HEALING

(Con't from Page 1, Col. 4)

both the priests and oracles to ascertain.

There have been handed down, from various sources, evidences of sacred stones that were used as talismans in conveying away disease, or keeping away the power of evil spirits or demons. Among the ancients the opal was, either a stone of surpassing power of good or of very great evil, depending entirely upon the nature of the one possessing it.

If the nature of the one possessing it was evil, the opal would bring him or her evil; if, on the other hand, the nature was pure and transparent the opal would bring blessings. The opal was held sacred by the priests of India, and, for a long time, was considered as possessing the power of charming away disease in all natures that were pure, but such as were worldly and unworthy could not be reached by it, on the contrary, it would bring them injury.

Holy of Holies

No one supposes for one moment that, in themselves, precious stones, even in the crystalline preservation of the different rays of light, possess any actual healing power, but that the power is in the Gift Divine. That the possession of these stones has something to do with rendering the individual receptive to a certain kind of kindling faith and touching the fountain of faith through some external means, and as the physician must sometimes employ various devices to awaken the confidence of his patient, so these various jewels and talismans served in ancient times as centers of faith for the priests as well as for the recipients of the gifts of the Spirit.

But under all circumstances, those who have been the most enlightened, those who have in the Holy of Holies sought Divine Gifts, have known that none of these sacred symbols, none of these cabalistic words would ever survive but for the out-pouring of the Spirit, which came from the Divine.

The six pointed star, which also is a Hebraic and Egyptian symbol, serving to perpetuate God's dominion on earth and

the power of His dominion in heaven, was also one of the symbols of healing, of the removal of all disease and suffering.

There was associated in the minds of the Hebrews, we think, in some degree, this was borrowed from the Egyptians, that all physical pain was the result of some evil spirit, and so the demons that were cast out of different persons in Scriptural days proved a remnant of that idea, that physical ills were the result of powers that were adverse to humanity.

This must have originated from the name of Seva, the god of destruction, of evil among the Brahmins, who however, with his power is entirely subject to Brahma, the power of good; but nevertheless it crept into the ignorant minds and the superstitious, that this power can dominate the physical senses of man and produce evil.

Egyptian Oracles

There is an instance in Biblical record concerning Jesus where the evil spirit passes out of a man into a herd of swine, showing this was still extant among the Jews and frequently diseases, from which human beings were suffering, were ascribed to evil influences or powers adverse to humanity.

With the dawn of science, in its fuller extent, this idea has passed away; but still science ignores good as well as evil spirits so there is no foundation in the world of science for the neglect of those ancient landmarks of human faith; still we do not accept the idea that physical disease is the result of an adverse influence, but it is certainly the result of lack of unfoldment in man, which, when disease, and when the suffering belonging to it, is finally overcome, will result in entire good.

The most notable healing, with which you are aware, has not come down to you from Egyptian oracles, nor yet from the Hermetic philosophers, but rather through Scriptural history. The healing of Jesus contained examples of all the different kinds of healing, if we may use that term, under the one general gift.

For instance, healing by the laying on of hands, healing by the power of faith in the subject without being touched by Jesus, healing by the employment of some physical substance, and the healing by prayer, or by the direct application of spirit power.

Now every one believes that

A Tribute to

MAUD FOX

The many thousands who witnessed the outstanding clairvoyance of our dearly beloved Maud Fox will agree she was one of the greatest message bearers in America. There is no question but that the Spiritualist movement has lost a great worker



Maud Fox

and friend but now that she has joined the great band of workers in the spirit, I know her light still shines and will guide those who endeavor to continue the work she loved.

Maud was an inspiration to all who witnessed her work. She will remain in my mind and in the minds of thousands as an ideal in charm and beauty. Not only was she a great medium but a great woman and a true friend.

It was through Maud Fox, and the church in Detroit where she was pastor for many years, that my own name became known. We held services for over eleven years and during the summer months we conducted joint direct-voice seances at Camp

Chesterfield. It was during these years that she proved herself to be my true friend. To a great woman who gave her time and physical life to the greatest cause the world has known, I can pay no greater tribute than to repeat the words of James Whitcomb Riley: "Away" . . .

I cannot say and I will not say
That She is dead. She is just away.
With cheery smile and a wave of the hand,
She has wandered into an Unknown Land.
And left in dreaming how very fair
It needs must be, since She lingers there.

And You, O-You, who the wildest yearn
For the old-time steps and the glad return—
Think of Her faring on, as dear
In the love of there as the love of here.
Think of her still in the same. I say
She is not dead—She is just Away.

James Laughton

the instances of healing in Jesus were all by the same spirit, but that Jesus did them under different circumstances was the result of the condition of the one to be healed. Where the blind man was restored to sight by his taking some of the clay of the earth and spitting upon it and placing it upon the man's eyes. The one sick with the palsy was cured by His saying, "thy sins are forgiven thee."

When there was cavilling among the Jews He said, "it is as easy to say thy sins are for-

given thee, as arise and walk, it is the same thing;" He meant words are not important.

When He said to the woman who touched the hem of His garments, who was not of the sect of Jews to whom He had come, but she wished to be healed, and when she persisted in being healed by Him; "thy faith has made thee whole."

When the rich man's daughter was ill or dead, or supposed to be dead, He was summoned; the same power of faith which brought this lordly man to Jesus was sufficient, in all the household, to make the faith for the restoration of his daughter. Every one instance, even to the leper, showed how the different methods were applied in adaptation to the conditions of those who were to be healed, and how, at the same time, the power of the spirit, bestowing this gift, was one and the same.

Solution by Science

In the early Christian Church, among the disciples, this Gift of Healing was still perpetuated, and great wonders were performed by Peter, Paul and John. It was recorded of the Apostles how they healed the sick by this Gift of the Spirit, which was a portion of the promise which Jesus had given them.

A Christian Doctor goes out of his way to record numerous instances of well authenticated healing, and yet declares that they are not of the same power that the miracles of Christ were. If it is not the same power, he takes very great pains also

ferred that science has some solution for them, but does not condescend to state what that solution is.

Those who have the ordinary intelligence will be very certain to say, they are not of that judgment. In hundreds of instances of modern healing and those recorded as having taken place in the time of Jesus, the inevitable conclusion is that they belong to the same class of gifts; and that that particular kind of gift is poured out upon the world according to its need, according to the spiritual state of the race which requires it.

Catholic Version

In the Roman Catholic Church, there has been no such rejection of spiritual gifts as has occurred in the Protestant Churches; there the power of healing has been thoroughly encouraged and recognized, and every sacred shrine, like that of the Maid of Lourdes in France, has been consecrated to the Virgin for the sake of inviting those who are sick, and it has been authentically recorded that, at the same fountain or shrine, there have been thousands cured of chronic diseases, like cancer, like long continued cases of rheumatic lameness, and spinal diseases, and even consumption; and this sanctioned under the name of the Roman Catholic Church, and therefore believed in and authenticated by that Church.

But if a similar gift is exercised by one not professing to be a Roman Catholic, he must be condemned by the Church because if that spiritual gift can, forsooth, exist outside of the Church, many will practice it without asking the Church for authority.

In the earlier days of the Quakers, there was many authenticated cases of spirit healing, many of these gifts of the spirit were poured out upon them, not only in the time of George Fox, but after they were thoroughly established in this country, and there, in the midst of earthly life, was witnessed the power of silent healing, where no prayer was heard, and no voice of invocation employed, still the Gift of Healing descended.

Direct Prayer

The Shakers, also, were possessed of these gifts, and none more noticeable, among them, than the Gift of Healing. It is recorded of mother Ann Lee, that she not only encouraged the gift of tongues, and prophecy among her people, but in many of the early leaders of the Shakers, who had the power of healing, she approved this gift, so that they did not employ the physicians of the world to heal their sick.

There are numerous instances of the healing of the sick by the direct prayer of the subject; and these are recorded in the middle ages in the Church, for notwithstanding that the Protestant Church ignored the Gift of Healing, there were many bishops in the Roman Catholic Church who possessed this power.

But the few hundred years of the Protestant religion have encouraged the various scisms and denominational differences in which all these ancient wonders have passed away. In the original Protestant or Established Church there always has been the outpouring of the spirit; and the primitive Methodists, in the days of their had these various gifts. It is recorded in the histories of the

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Differing Gracefully

FOR the past several years, there has been a growing tendency to disregard the opinions of others even to the point of allowing these differences to ruin what might otherwise be a beautiful friendship. I believe people are anxious not to have these misunderstandings widen the gaps which now seem to divide the Spiritualist movement into hundreds of groups, each group possessing a false sense of security up to the point where they visualize themselves as being able to get along without any of the others.

I have said it before, and I will say it again, there are no great differences of opinion among those who embrace the religion of Spiritualism. What each Spiritualist has to learn is to be able to disagree, if needs be, opinion to create aloofness nor even anger toward those whose ideas and expressions and deportment do not fit in with their own standards.

Hundreds of cases, expressed in letters to this office, point out what the writer declares to be actions and statements which will ruin the Spiritualist movement—and some of the cases thrown in my lap seem to be justifiable. But, in no case yet presented, has anyone come up with the proper answer.

Psychic Observer does not pretend to have the answer only in so far as it must be pointed out that the Spiritualist movement is under the jurisdiction of the properly chartered organizations and each organization is therefore responsible for the conduct of their ministers and their mediums.

Furthermore, if there are any gripes to be made, these gripes should be made directly to the organization or the church director responsible for the party involved.

That is only one side, and even though the most serious, yet less than 10% of the gripes come under that category because most of the differences of opinion revolve around who is going to be the featured medium at a particular service or convention; who is going to give the messages first, last, or in between; whether billet reading is sensational or not, whether messages should be given on Sunday; whether there should be robes or not robes; whether there should be candles; whether the speakers or guides should talk for or against reincarnation; whether physical mediumship is low or high; whether the medium is in dead trance, semi-trance, or conscious trance; whether the worker of one organization should cooperate with the church or convention of another organization; who is qualified for ordination and who is not and a hundred and one other mole-hills which unless mellowed by tolerance become mountains. The more intolerance, the higher the mountain.

All persons especially those with fixed ideas, we placate to try to understand not that these things are wrong in themselves but merely the fact that these expressions, from one side to the other, clash, merely proves that Spiritualism itself is the most democratic religion in the world today.

It's leaders do not tell their ministers what to say so have a heart won't you? ✕

THE GIFT OF HEALING

(Con't from Page 2, Col. 3)

land, that under the fervent influence of prayer, those who have been bedridden, have many of them suddenly arisen and walked, because of this prayer and answer to prayer.

This power, however small, has receded from the Protestant Church, and now it is considered as almost blasphemous

of an afternoon. They cannot tell the guides of the mediums how to phrase their lectures. Each has a right to his or her own opinion and, whether right or wrong, the inevitable measuring rod will decide the length of the course each travels,—whether it be long or short.

Above all, every Spiritualist in the movement today, unless he or she learns how to differ gracefully, without being mad, is bound to be forever upset, confused and consequently unhappy even to the point where the work they can do best is neglected because they are forever worrying about the other person, expressing their feelings by moaning and groaning, even uttering the familiar cry that the persons with whom they disagree "are ruining Spiritualism".

About Complaints

So that I will not be misquoted, I repeat, there is nothing wrong in exchanging differences of opinion. My very life is taken up by trying to combat opponents from all sides, both inside and outside the Spiritualist movement. It is a matter of give and take and, bluntly, any person that cannot take it should never try to hand it out.

Were I to take issue or become raving mad at everyone who differed with me, I would have been in an asylum long ago and right here is a good time to say: Were I to listen to the complaints about mediums and ministers and take them seriously in the sense that I would eliminate their names from the *Psychic Observer* there wouldn't be any *Psychic Observer* because there isn't a single medium I know personally, and hundreds of others I have never met, about which someone at one time or other has not belly-ached.

Have a Heart

The complaints run that either they are commercial, or they are high-hat or they are indifferent or they are just plain imposters. It is a pity that people have to air their differences in letters to this office many of which border on libel should I so desire to make an issue out of the matter.

No, there isn't too much of this as compared to the complimentary letters received because the bulk of the differences lie in non-essential things with which people become annoyed. The point I want to bring out is that greater harmony in the field will be assured if we all try to remember not to condemn those who differ with our opinions.

You don't have to agree but at least you can be kind. In turn, kindness will be shown you and with an interchange of kindness through understanding, then, and only then, will all the Spiritualists be able to work together all the time for the cause which they all claim they hold close to their heart.

to invoke the Holy Spirit in aid of healing the sick; and yet many instances occur among the laymen where this power is invoked and the healing takes place; so that there has arisen in this nineteenth century a large number of people who believe in the efficacy of prayer in the healing of disease.

Those have been denominated Faith Curers, who heal by the power of faith and prayer; nor do they have any formula, nor do they suppose that this is a science, but believe it is the direct answer to prayer occurring out of the faith that God and Christ will heal them.

Science Baffled

It has been left for magnetism, clairvoyance and all the various solutions of spiritual healing to establish in the world, however, a perfect and distinct record of spirit healing.

For years, Dr. J. R. Newton, practiced the Gift of Healing, under Divine guidance, in full recognition of the power of the spirit world, to such an extent that not only were the wonders known throughout the world, but thousands and thousands flocked to him to receive the benefit of this gift.

Developed as a healer from obscurity, without the knowledge of the schools, this same healer, nevertheless, baffled the institutions of learning, rivaled the skill of science, and caused such jealousy and bitterness in the Church, that they denounced his power as being from Satan; while, in the winter of eighteen hundred and fifty seven, Archbishop Hughes of New York, thought it proper to issue a dispensation of healing to one of the priests, a resident near Dr. Newton, and the stream of human beings were about equal to his dwelling and the dwelling of the priest.

Dr. Newton

This Roman Catholic Priest exercised the Gift of Healing, why? because Dr. Newton's power was threatening to take away from the numbers of the Church, who would inevitably visit him for the benefit of the Gift of Healing; it could not be admitted, for one moment, that any one outside of the Roman Catholic Church could possess as great a power as that within the Church.

But many Mothers in the convents, many Sisters of Charity, many priests, in secret, encouraged this gift within the Church, for the purpose of holding that faith, and that power over their subjects, that otherwise might wander forth into the forbidden paths of science, or into the Gift of Healing outside of the Church.

While it is true that there were many hundreds of people who did not receive benefit from their treatment by Dr. Newton; while it is, unquestionably, true that many who received benefit at first, that benefit afterward receded, it is also true that hundreds and thousands did receive permanent benefit.

Infinite Power

The thorough searcher of the Gift of Healing, will perceive that through the thin film and veil which is thrown over the external thought of man for his diversion or for his amusement, edification, and enlightenment, there is, behind the whole, the same Wonderful and All-giving Power, employing such agencies and attributes as humanity possesses, employing such power as is here at its command.

The spirit people utilize the ignorant and the wise, the strong and the weak, the young and the old and the middle aged, the maiden, the matron and the

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gray-haired sire, and the man of vigorous years, all to illustrate this power. This power is confined to no age and to no particular sex. It is not limited to any class of human beings; it exists, the motive of which is in the impulsion of that light which is to benefit mankind, and the outcome of which is to illustrate to mankind that, when science has been exhausted and the skill of external methods, the power of the spirit only is that which holds absolute sway over matter.

And when all the suffering and the pain, when all the sorrow and the misery of the world, are traced to their ultimate source, and when the true physician, endowed with the gift of heaven, seeks to benefit the one who appeals to him, he must certainly, not only with the Gift of Healing, trust to the Infinite power, but if he has any personal influence with the patient he must strive to probe the moral nature to find out the source of the malady, there to discover, why there is lack of balance between the spirit and the body. The treatment, therefore, may vary under spiritual methods—but the source and the power must be continually the same; and whether much of light or little, whether the veil is left so that you can see the absolute glory, or only the smallest portion of the beam of light, still, if you follow that light reverently, if you are guided by it, and are willing that it shall sustain and uplift you, it leads you forever toward the source of all light.

Highest Interpretation

Every spiritual gift is but a fragment of this white light that is being poured in upon the world in answer to human need. And, however much one might wish that the Gift of Healing should become universal, that all suffering might be assuaged at once by this power of the spirit, one must learn, under the gift of knowledge, and the gift of wisdom, and the gift of prophecy, that all bestowments of the power of healing must be in accordance with human needs; that you may learn to assuage one another's grief by sympathy, to comfort one another by ministration, to discover the best methods by the forgetfulness of self; that the discipline, knowledge, and experience of the world cannot be lost in the surpassing power of these wonderful gifts; so that all powers as they are finally tempered to you, are according to your need.

And in the full history of the records of spiritual gifts it will, undoubtedly, be found that that only is given which is for the best, in the highest interpretation of that word, and that when the Gift of Healing comes it is in response to such need as shall not only relieve the pain of humanity, but shall point to the Source of all knowledge, whereby that pain may be overcome in the possession of the light of the spirit. ✕

Philosophy Expounded -- Phenomena Demonstrated

at the

Colville Psychic Foundation, Inc.

THE MEDIUMS

Clifford L. Bias and Charles Swann

Billet-reading blind-folded; names and dates—all with precision and exactness; apport after apport, rare pieces in miniature and coin size; scholarly lectures presented in understandable phraseology; the ability to teach, explain and clarify the science, philosophy and religion of Spiritualism in all its ramifications; the hundred percent score on almost every occasion when going through a deck of twenty-five "extra-sensory" cards—the ever popular Duke University experiment made famous by Dr. Joseph Banks Rhine; one of the most unique phases of mediumship, spirit pictures on silk via a phase of mediumship known as precipitation . . . all of this and much more was witnessed by members and visitors during the recent visit to Jamestown of two of America's most unique and convincing mediums, Rev. Clifford L. Bias and Charles Swann, staff mediums who demonstrate their various phases of mediumship during the summer months at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

The above long drawn-out sentence gives a word picture of what not only happened when these two young men served the Foundation, but has been happening to a lesser or greater degree ever since my acquaintance with them, which started in 1936.

Just Like a Medium

Rev. Bias (42) and Swann (28) hail from the wilds of West Virginia where their psychic ability intrigued many of their associates from the very start. They plugged away gaining prominence in a few years until now they are leaders in the field, demonstrating separate and distinct phases of phenomena.

Rev. Bias, a student from the very start, eagerly sought out every available book on the subject of Spiritualism, as well as literature pertaining to the Occult, the Esoteric teachings and the philosophy of the "ancients."

Today he is recognized as one of the foremost lecturers and teachers in the field. Today, he will, as Dean of the Spiritualist Episcopal Institute, assist with the annual classes the first seven days of September at Camp Chesterfield.

Swann, at first non-committal and indifferent to his rare talents during the first years of his career, demonstrated direct-voice, a phase that began when he was twenty. Through the years, he always sought, prayed and sat for a phase of mediumship that would be unique and distinct. Today, a phase developed to a marked degree is known as pictures on silk through precipitation. This phase, although manifesting in a different way, is quite similar to that once possessed by the famous Bangs sisters and Campbell brothers.

The fact of the matter is, Swann, with his wife and infant son, occupy the same cottage at Chesterfield where the Bangs sisters once demonstrated their psychic power, known in those days as precipitation—life-size portraits of spirit people on

— By —
THE EDITOR

canvas. Even today, hundreds of these portraits can still be seen in hotel lobbies of many of the Spiritualist Camps and countless homes throughout the country.

It is reasonable to believe that, with this background, Swann's present phase of precipitation is but a forerunner and points to a revival of that phase of mediumship so popular fifty years ago.

Whilst the Colville Psychic Foundation was not particularly organized to research in the sense that the members are trying to prove survival through the various media, yet the purpose is to present the "work of all the foremost American mediums in such a way that the results may be recorded and printed so that, fifty years hence, interested persons will know what happened in the field during our time.

None Obligated

The seances and demonstrations, sponsored by the Foundation at Jamestown, accomplishing just this, but only through the cooperation of the mediums who can visualize the importance of such a record, can the work be continued.

During the past three years, hundreds of photographs have been taken during these demonstrations: psychometry, spirit-touch, apport, telekinesis, partial and full-form materialization.

At this point, let me stress that no medium is obligated

one iota to assist in the work of the Foundation; no medium is urged against their will to permit the photographing of their phenomena. But, where in the past mediums have lent their cooperation, none have found that their efforts have not been dealt with sincerely, honestly and patiently.

Authors Recognized

Now to get back to the recent demonstrations of Rev. Bias and Swann at Jamestown. The Sunday afternoon and evening meetings were held in the Jamestown Hotel. The audience included interested persons who traveled great distances to take part: Walter Jack, reporter from Erie Times, Erie, Penna., so intrigued by the demonstrations that he wrote a special article for *Psychic Observer* (see later edition); Wallace S. Howell, Lebanon, Ohio, spiritual healer and author of the two volume book, "I Know"; James M. White, Washington, D. C., author of the book "What Becomes of Man When He Dies"; and Rochester H. Rogers, ardent Spiritualist, retired lawyer and author of "Nathaniel," based on the materialization and mediumship of Rev. Iona Brandt.

All were unanimous in declaring that Rev. Bias' discourses and demonstrations of blind-fold billet reading were on a par with anything ever witnessed. With taped eyes, covered with a blindfold, the adjustment certified by a Jamestown non-Spiritualist, Curtis Bauer, the medium proceeded to name names, decipher a foreign language (Norwegian) and present in a relentless manner, a continuous stream of evidence to an awe-struck audience.

They Were the Mediums



Charles Swann, above and Rev. Clifford L. Bias, right, the mediums who held a series of seances at Jamestown, when the phenomena described on this page occurred. Both Swann and Bias will demonstrate their various phases of mediumship during the coming summer months at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Bias: lectures, classes, direct-voice seances. Swann: Spirit pictures on silk through precipitation. Private and group seances by appointment only. Phone: Anderson, Indiana 34-84.



What a "Pow-Wow" Is

The "old-faithfuls," as well as the newcomers, gaped periodically in amazement. All of this was preceded by the correct naming while blind folded, of the twenty-five Duke cards; squares, circles, wavy lines, stars and crosses.

After the Sunday services, both mediums conducted a series of joint seances. Most of the evidence being of a personal nature cannot therefore be recorded. Without a doubt, the highlight was the seance known as a Pow-Wow. The phases of phenomena witnessed during Pow-Wows, held by numerous mediums, are many and varied—just as were the phases demonstrated by these two mediums. This particular Pow-Wow (the name is a misnomer for many people visualize a lot of Indians jumping up and down amid loud war whoops) was most unusual because never before had any of the sitters actually heard or seen a leopard in a seance-room.

I say heard because no one

could mistake the growl. I say seen because two luminous eyes, properly spaced, were definitely in the exact vicinity of the growl.

This phenomena did not happen stationary. It traveled from one point of the circle to the other and, on occasion, sitters ejaculated when their hands touched the body of the animal or when they were momentarily brushed by its tail.

The "Gypsy Queen"

To speak of these manifestations, in this apparently matter of fact way, might seem to some to border on insanity, but these things do happen and in fact did happen and must be recorded. The neophyte, the bickering researchers notwithstanding—can take it or leave it.

The history of the leopard goes back, I am told, some years. In fact it is rare that this animal manifests other than through the mediumship of Rev. Beulah Brison, Charleston, West Virginia. On all occasions the leopard manifests only when brought in by a Gypsy Queen, known as Devora.

Devora is a "Fortune-Teller." This simply means that she goes around the circle answering questions which some people call material. All the while she is speaking, the leopard, known as Numa, is in evidence.

Time and time again, Devora calls to the animal: "Lie down!"; "Come here"; or "Steady!"—especially when some ambitious soul tries to grab at Numa's body. On these occasions, a piercing growl puts the inquisitive one in his place and the seance proceeds.

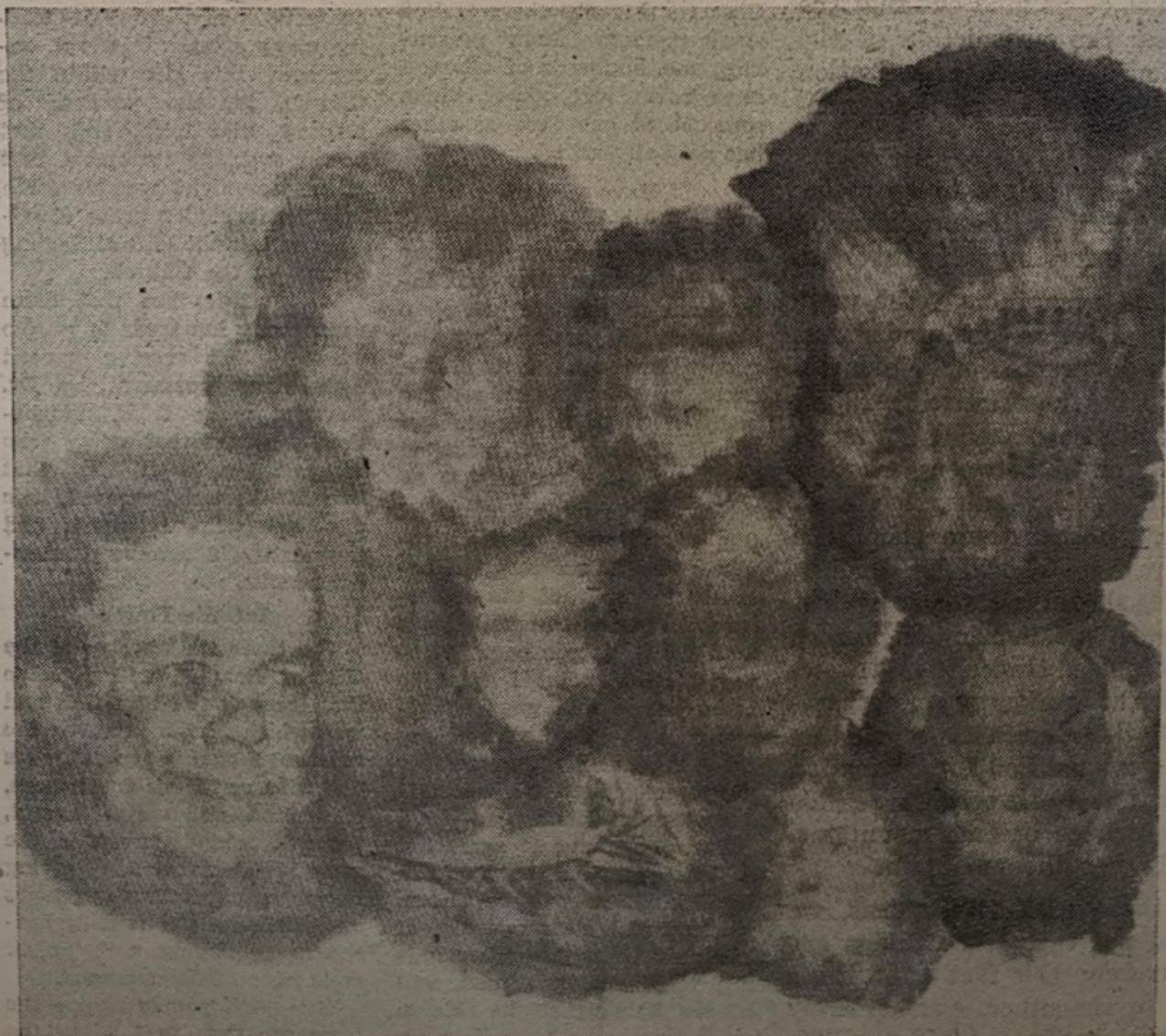
Were the sitters not informed ahead of time about this type of demonstration, it is quite possible that some would have passed out on the spot—me included.

And now for the story behind the story. Anyone that knows me can imagine what was going through my mind at the time I was witnessing the leopard phenomena. My thoughts were expressed after the seance and both mediums agreed to cooperation by attempting to photograph Numa. The time was arranged, an afternoon set aside.

Our regular photographer, Louis Holmes, was called in and a group assembled. We were informed ahead of time by the guides that Devora would cooperate by returning with the leopard when we tried our experiment.

To make a long story short, three shots were taken at the (Con't. page 5, Col. 4)

SPIRIT PICTURE — THROUGH PRECIPITATION



The phenomena above, spirit pictures on squares of silk (actual size) was witnessed by Juliette Ewing Pressing. Lower left: Edward Lester Thorne; Lower right: Sir Arthur Conan Doyle two other spirit extras recognized. Conditions: A square of silk placed before sitter. Medium, Swann sat across the card table from sitter. Alternate red light and complete darkness. At intervals, redlight turned on so sitter can examine progress made. Sitter holding tips of fingers at lower edges of silk while phenomena takes place.

IONA BRANDT'S VISIT IN PUERTO RICO

HER DEMONSTRATIONS OF Materialization

During the past year, numerous articles have been published in this journal—articles describing the marvelous work accomplished by American mediums in Puerto Rico.

And now, another medium has blazed the trail. Her name is Rev. Iona Brandt, pastor of the Soul Science Spiritualist Church, St. Louis, Missouri.

On numerous occasions during the past, *Psychic Observer* published accounts of her work, particularly her demonstrations of materialization. She has traveled from coast to coast and now has added the little island of Puerto Rico to her vast itinerary.

During a recent journey, her mediumship was not only demonstrated in the capitol city of San Juan but also San Sebastian where she was sponsored by the Rossi Foundation, under the leadership of Rev. Josephine Rossi who left New York City several years ago to establish a Center on the island.

Detailed accounts of Rev. Brandt's demonstrations of materialization and apport mediumship has already appeared in the Puerto Rican Spiritualist magazine "Cosmos", published in Ponce, another town visited by Rev. Brandt.

Towns Visited

Originally Rev. Brandt only intended to spend a week or two on Puerto Rican soil but her recent visit included seances, north, south, east and west, — seances attended by judges, lawyers and physicians.

Many people may wonder how an American medium overcomes the obstacles confronted, especially since a different language is spoken. In Rev. Brandt's case, she was accompanied by Amalia Marie Ricci, Rev. Rossi's secretary, who acted as an interpreter.

Records show that materialization seances were also conducted at Santuce at the "Casa De Las Almos". There the meetings were sponsored by Senior Suarez, a Puerto Rican commentator.

At Ponce the demonstrations were sponsored by Senior Juan Siliva, director, and Senior Jorge Quevedo, administrator of the San Antonio Center and publishers of "Cosmos".

Group seances were also sponsored by Senior Rafael Mendez and Senior Tuto Valentin, a Mayaguez lawyer.

In Guayama, the sponsors



were Senior Luis J. and Enrique Anglade. In other towns visited: San German, Arecibo, Cabo Rojo and Bayamon, the seances were sponsored by Senora Emiliano Acosta and Dr. Andres S. Melendez.

During a seance attended by Dr. Melendez, superintendent of the Bayamon Hospital, scientific tests were made through collaboration with Rose Marie, Rev. Brandt's principal spirit guide.

On this occasion the cabinet was attended by Senior Juan Jose Cebollero and a New York City physician, Dr. Manuel L. Rodriguez.

Prominent Sitters

At still another seance, a group of nurses, headed by Esther Rodriguez Perez (Ponce) plied Rose Marie with numerous questions—all of a scientific trend and all being answered to the satisfaction of the sitters.

All of these enthusiastic groups assert that the medium sat under test conditions and that she was examined before and after the seance.

Throughout the entire trip, Rev. Brandt reports that she was treated most cordially and particularly noted their eagerness to learn more about the physical phases of mediumship.

Permission has been granted to mention several prominent personalities who were privileged to attend some of Rev. Brandt's seances. They are: Maria del Pilar C. de Cortes, a Mexican actress vacationing in San Juan; and Senior Rafael Elvira, director of the Orquesta Tropicana at the Swiss Chalet. Incidentally, when the latter was present, beautiful selections from the old masters were heard.

And so, another milestone has been added—a milestone that will serve to further cement the inter-relation and co-operation between these two countries, Puerto Rico and the United States.

A Testimonial

Jorge Quevedo, Calle Real No. 47, Playa de Ponce, Puerto Rico, editor of Cosmos, Puerto Rico's Spiritualist monthly, in a letter to Rev. Iona Brandt after she had departed from the island, reads:

"Thru my friend, Juan I. Siliva, I learned of your coming

Her Successful Trip



Rev. Iona Brandt, 3683 Dover Place, St. Louis 16, Missouri. Her current itinerary includes Alabama, Texas, Kansas, Nebraska and Oregon, concluding with a three-week engagement (August) at Edgewood Spiritualist Camp, Tacoma, Wash.

to Ponce and of your work as a trumpet and materialization medium. Then I attended several of the seances you held here in Ponce.

"I wish to congratulate you on your fine work. It is, indeed, a gift from the Almighty you have been bestowed upon and may God preserve it.

"Of special mention is your last seance held late in February which I attended unknowingly of the delightful surprise which was in store for me.

"When I arrived at San Antonio Center, I had nothing special in mind except my deep desire to have a convincing proof of the materialization phenomena. I want to state that I do not doubt its realization, but yearned for a personal experience. You must bear in mind that, on the island of Puerto Rico, this a unique experience for we do not have even one medium in this field.

"Then there came from the spirit world a teacher from India. His name Rama Tura belongs to an old dynasty of the Orient. He addressed me in such a way that I became conscious that I was in the presence of a spirit from higher spheres. There was a radiance crowning his head.

"After he delivered his message, I was about to leave when your Spirit Guide, Rosemary, called me back, telling me that a young woman's soul wished to speak to me. She gave her name, Anna. She said that we were friends since childhood; also her parents did not believe in Spiritualism.

"When she asked if I remember her; I had already realized who she was. She was standing in front of me. I could see the beauty of her face, her eyes, her skin. It was her beyond any reasonable doubt. I could see her build, her black hair. It was as if I beheld her just like in the old days before her departure. Then she said she wished to accompany me to my seat. All those present saw her distinctly. I felt her solid touch. Then she vanished.

"Afterwards some Puerto Rican mediums have described her to me and say that she accompanies me from time to time.

"Besides this personal experience, I was witness to several apports in various seances which I attended.

"Doubtful Man: He came with a skeptical mind. When he was called on he had his message, then there was an apport: small crucifix made in a very special way. He recognized it at once. He had lost it a few weeks ago. He even had told the police of its loss because it was dear to him. He was overwhelmed with joy. Then he addressed the sitters and told them, "Do not doubt

any more, I doubted, but I do not doubt any more".

"Eager Mother: Dona Ana was one of the sitters. I knew her above five years ago. Dona Ana lost a son by drowning. Rev. Anthony Camardo from Chicago told her that she will hear from her son. Indeed she did. It was at one of Rev. Brandt's seances that he came in, talked to her and brought a gift, a rosary of beads. In it were the first words written in Spanish of this seance, "from your living son to his mother". By the way, Mrs. Brandt does not know Spanish.

"Lecture of Spiritualism: There was a seance which was remarkable from the intellectual standpoint. Mrs. Brandt's Spirit Guide, Rosemary lectured to us about reincarnation; apports and the way spirits convey them; behavior of souls in the astral world; how ethereal life is different from ours; and many other subjects of great interest. Then there came an apport of flowers, they sprang from the spirit's hands like drops of water from the dew-laden trees. Also we scented a rare perfume. I had never scented such perfume, ever.

"So, Mrs. Brandt, I wish to put down this in writing and tell you how glad I feel for the opportunity I had in being a part of your seances; for being an eye witness to your fine spiritual work. As I am Spanish speaking, there might be some mistakes in the account of the facts, but these facts remain true to me in spite of linguistic difficulties or literary form."

BIAS & SWANN

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

specified time, elected by the guides but even though Devora spoke and said the leopard was there, the negative when developed showed only the two mediums seated before the cabinet.

No one, not even the guides, knew why this phenomena would not photograph—least of all Mr. Holmes who remarked: "By golly, if there is a leopard in this negative I am going to throw my camera away and give myself up."

However, the guides said they would continue to try to arrange a condition under which the leopard could be photographed.

But that is not the end. Twenty-four hours later when I sat with Mr. Swann, I received on a piece of silk, a picture of the leopard along with the face of Geronimo and other extras (see page one).

Experimenting with phenomena is not all milk and honey but when and if success marks our efforts and the leopard is photographed effectively, then another milestone in psychic science will be left for the researchers of tomorrow to argue about, even as they are still trying to pick to pieces the massive records left by a Sir William Crookes, a Schrenck-Notzing, a Dr. T. Glenn Hamilton.

Some of the finest records where physical phenomena has been photographed are the photographs published by Harry Edwards in his book, "The Mediumship of Jack Webber."

This article is an open invitation for all serious minded Spiritualists, those interested in this type of work, to bear in mind that they too can, as members of the Colville Psychic Foundation, take part in future experiments.

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Puerto Ricans Meet American Medium



Left to right: Sr. Juan Siliva, director of San Antonio Center, Ponce; Josephine Rossi, founder of Rossi Foundation, San Sebastian; Dr. Manuel Rodriguez, N.Y.C.; Amalia Maria Ricci, secretary of Rossi Foundation, Inc.; and Iona Brandt, pastor of The Soul Science Spiritualist Church, St. Louis, Missouri.

OPIE REPORTS GENERAL ASSEMBLY CONVENTION

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

Spiritualist Association in getting State laws for recognition—and for the protection of Spiritualist mediums." The N.Y. General Assembly of Spiritualists is "the original religious body of Spiritualists in New York State whose organization dates back to 1897 and who later, in 1914, by special legislative act under the laws of the State of New York, became legally recognized as representing the religion of Spiritualism."

Among those recognized by the toastmaster were: Mabel Hammel, Rochester; Lillian Bleser, Thomas F. Opie, Ralph Pressing, Rev. Ethel Andrews; Mrs. Edna James ("who has come all the way from Galveston, Texas, to be with us"). Ethel Andrews drew a U.S. government bond and Mrs. Willis drew a lovely embroidered table-cover.

Entertainment

That man Walter C. Jacobsen who "mastered the ceremonies" connected with the uproarious program of entertainment, presented some expert professional talent that simply kept the banqueters in side-splitting rapture for over an hour. I was told that Kirk and Fay, N.Y. booking agents, were engaged to put on the show—and, folk, that's what they did—and it was a grand display of varied talent that was tops and tips from start to end: Milo and Morgan, twin radio artists; Miss Frances Martin (who thrilled us all with her rendition of "The Lord's Prayer" and other songs).

As an observer, and one who has long deplored the absence of women from equal recognition with men in the general affairs of church and religion, I have to record it that both males and females, without regard to race or color or other discrimination, had a big part in this convention.

I recalled that when the church was founded in that far away Upper Room in ancient Jerusalem, Holy Spirits manifested on men and non-men alike—and that "in Christ Jesus—there is neither male nor female" discrimination.

Featured Mediums

The orthodox bodies might well emulate the Spiritualists in this notable feature—as well as "come awake" to the spiritual significance of their proof of the "Communion of Saints" and continuity after what we all badly call "death."

The feature of Friday evening's session was Hugh Lynn Cayce's address and Arthur Ford's and Mabel Hammel's "message services"—the communication of "Spirit Greetings" to scores of persons in the audience.

Mr. Cayce is a son of the late Edgar Cayce and President of the Cayce Association of Virginia Beach, a foundation dedicated to the propagation of some of Edgar Cayce's psychic ideals and ideas—as contained in the more than fifteen thousand cases found in the Cayce Records.

Mr. Cayce showed that today many thousands of thinking and forward-looking folk are investigating psychic phenomena with sympathy—and that "many churches are now turning to spirit healing and a more practical view of immortality."

He said, "The spiritual growth of the American people is our basic concern (speaking of the research and informational en-

terprise of the Cayce Foundation). He said that his father's records show that he had a lot to say on the general subject of "communication"—on "life after death," and allied subjects. "There is no death—only a movement through another door."

"We are now building that 'new body' that we shall have after introduction into the hereafter." . . . "You do not leave 'matter'—you only change it into another and higher consciousness." . . . "It is right that we should have prayer and concern for those who have gone on before." . . . "There is desire for communication, on both sides." . . . "We have a challenge to give the world a new idea of God and of what we call immortality."

"Out of materialism, there must be a forward move—to a more spiritualized, a less glib, a less curious research—into fields as yet little known and less understood." Speaking directly to the Spiritualists assembled the lecturer declared, "In this field, you are in the forefront."

Exquisite Surroundings

Saturday evening's session was devoted to a featured address by Arthur Ford and "spirit greetings," conveyed by the mediums, the Rev. Lillian Bleser and the Rev. Elizabeth Kuhne—with mass-singing, led by Therese Cuyler and two sacred solos by Evelyn Beasley.

The Crystal ball-room was practically filled by an enraptured audience. Really, the audience was "multiplied" many times. Secret? Well, this was the "Crystal" ball-room of the hotel—and it is well named, at that. The rectangular pillars are covered with full-length mirrors on four sides and the stage is backed up by a large mirror, which reflected not only the beautifully-gowned women and the (more or less) handsome

males—but also the banks of many-colored flowers that festooned the place—and made it into a fairyland of beauty—a setting fit for Visitors from Paradise.

Sunday morning's "Memorial Service," conducted by the Rev. Mabel Hammel, was well attended, despite a vigorous downpour of the elements on the outside. Rev. Hammel made a fitting memorial talk and several visiting mediums relayed messages from the Unseen Folk who came through, clairvoyantly-clairaudiently.

Heiss Presides

A group of boys and girls of the Lyceum Choir, Ebenezer Spiritualist Church, furnished special memorial music. A number of the lately-departed members of the General Assembly and others were memorialized—but there was no shedding of tears—rather, a happy and hopeful atmosphere prevailed as was befitting such a ceremony.

The sessions culminated Sunday evening in a mass-ceremony that was lifting and inspiring to a degree. The presence of the Rev. Ralph S. Thorn, wife and daughter, outside of the Spiritualist circles, and the distinguished founder of Alcoholics Anonymous (whose name is withheld, by request, in keeping with the general anonymity of this great organization), together with half a dozen or more of his personal connections and friends—made this a memorable gathering for all in attendance.

Dr. Heiss presided, with his accustomed dignity and finesse and in introducing Dr. Thorn he said, "God's work is done by anyone who is moved by the spirit, regardless of church or pulpit."

"Two spirits communicate with each other over the telephone," said Mr. Thorn.

"It is spirits who are com-

municating. We are all spirits—children of God, who is Spirit. He is the Father of our spirits. It is in spirit that the world has got to find its peace and unity. In body we are all different, but in our variety, we are one—in spirit.

"This spiritual affinity is what draws us together—without regard to color or other physical traits. It would bring a better feeling, if we lived in Spirit, where God reigns. We could penetrate every curtain if we recognized our spiritual affinity each with all.

"This life is just the beginning. We are going on to something greater, something more satisfying—to a better fulfillment in the hereafter—a Blessed Fellowship, in which They communicate with each other and with us."

He went on to say that although he is not a psychic, still, "I have felt the presence of my beloved dead." He held that we must "estimate" a spirit according to his worth. Discrimination, wherein we estimate anyone—not on the basis of outward appearances, but by the deep and abiding things of the inner life or spirit, is a proper thing—"to find the kind of people with whom to associate"—for, "I suppose there are good spirits and bad spirits who have passed on. Jesus dealt with them—both kinds."

What Thorn Said

He referred to the case of psychic exorcism, related in the Bible, in which Jesus "cast out" a possessing spirit—but because the possessed one "had an empty mind," this spirit and seven others came back and made their abode.

He insisted that "there are good spirits that are seeking our fellowship"—and added, "We must identify (try) the spirits—exorcising the evil ones and welcoming the good."

The speaker referred to the Master as "a rare Spirit, who left an impress not to be effaced—with whom we may all communicate, at any time—any place. He suggested that it is in the "Spirit of Jesus" (as a standard) that we are to tell the good from the evil. "Through Him we find spiritual fellowship with God, the Father of Spirits," he declared—and added in conclusion, "I am glad to be with friends here who believe in Spirit. It is spirit that gives life significance."

Arthur Ford then gave a demonstration of clairvoyance never excelled in this writer's presence. He spoke for more than a hundred Spirit People who came through from the Unseen to greet a large number of those in the audience—by name and by identification that was absolutely evidential and authentic. His two demonstrations of clairvoyance and his lecture on account of their signal impact upon the audience and their worth to **Psychic Observer** readers in general, will be dealt with in another article.

Addenda. Following is a list of the candidates examined by Rev. L. Ayling and Rev. Wm. Bickert, on the first day of the Assembly:

Ordination: Pearl Tygart, Rochester; Agnes Harrison, Fulton, N. Y.; Evelyn Rivera, N.Y.C.; Iva B. Leland, Binghamton; Anna Johnson, N.Y.C.; Jaroslov Ivan-Tuma, Corning; Jean Delores Stewart, N.Y.C.

Licentiate: James Carter, Jamestown, N. Y.; Emma Slade,

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Beautiful Clinton Camp

Mississippi Valley Spiritualist Camp Association, Clinton, Iowa. 1952 season:
July 27th to August 24th.



Clinton Camp: Upper photograph, Bazaar, Hotel and Restaurant. Lower photograph, Pavilion where services are held.

(Con't Page 7, Col. 3)

Coming Events

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

May 31st-August 31st: Annual season of Spiritualist Camp Edgewood, Washington; President, Minnie M. Richardson, 832 South Fife Street, Tacoma.

June 13th-August 24th: Annual season of the Harmony Grove Spiritualist Association, Escondido, California; Secretary, Rev. C. E. Goodale.

June 14th-September 2nd: Camp White Cloud, South Effingham, New Hampshire. For information write to Florence Cole Heckman.

June 21st-Sept. 1st: Annual summer sessions, Camp Silver Belle, Mountain Springs Hotel, Ephrata, Pennsylvania. For the 1952 Program, write: Secy, Ethel Post-Parrish, 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, Secy., Chesterfield, Indiana.

June 29th-August 31st: The 5th annual season of the Hydesville Spiritualist Camp, Hydesville, Road, Hydesville, New York. For programme, write Rev. Margaret Lewis, President, Box 146, Newark, N. Y.

June 29-Sept. 7: Freeville Spiritualist Assembly, Freeville, N. Y.; C. L. Titus, President.

June 30-July 5: Rev. Hazel Herrejon, New York City and Rev. Madge Hart, Miami, Florida; scheduled materialization seances at Colville Psychic Foundation, 10 East Fourth Street, Jamestown, N. Y. For reservations, write: Juliette Ewing Pressing, President.

July 5-August 21st: Sunday services, 2:30 and 7:00 P. M. at the First Spiritualist Church, Highland Avenue, Onset, Massachusetts; Gladys and Kenneth Custance.

July 5th-August 31st: Annual session of the Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; Octa Stover, Secretary.

July 6-August 17: Annual season of Spiritualist Camp Mayflower, Kansas City, Kansas. For 1952 programs write: Rev. Bettie J. Palmer, 828 Ann Ave., Kansas City, Kansas.

July 12-August 17: Annual sessions of the Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; Frank J. Renollet, Secretary.

July 13-August 24th: Annual sessions at Harmony Grove Spiritualist Association, Escondido, California; Secretary, Rev. C. E. Goodale, 935 North Broadway.

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

July 14th-20th: Annual Conference of the National Federated Churches of Spiritual Science, Headquarters, Mother Church of Spiritual Science, No. 1, 247 West 59th St., Los Angeles, California; Rev. Frank Mickley, Founder and President, Edna Owen, Secy., Featured workers: Rev. C. Richard Minugh and Rev. J. Leigh Denton.

July 27th-August 24th: The annual convention of the Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; Viola Lorenzen, Secretary.

August 17-31st: The annual season of Etna Spiritualist Camp, Etna, Maine. For 1952 program, write: Myra L. Burgess, R.F.D. 1, Box 43, Bangorville, Maine.

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.

August 3rd-24th: 18th annual season of the Sunset Spiritualist Camp, Wells, Kansas; Secy.: Cora Brown, Box 276, Wells, Kansas.

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

August 28-30: Annual convention of the State Spiritualist Association, Camp Edgewood, Tacoma, Washington; Mary Crisp, secretary.

August 29-31: The 12th annual conference of the Spiritualist Episcopal Church, Camp Chesterfield, Chesterfield, Indiana.

September 2-7: The fourth annual Spiritualist Episcopal Institute: twelve courses taught by Clifford Bias, John Bunker, Lytle Sensabaugh and Lillian Dee Johnson. For prospectus write: Pauline Swann, Registrar.

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: Pauline Swann, Registrar, Box 169, Long Beach (12) California.

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(See Below)

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"What Becomes of a Man When He Dies?"

.. ANSWER ..

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That must be the divinely natural thing for all mankind to do—if our Bible tells us the truth—for in it we read:

1. "... thy (God's) years shall have no end" (Ps. 102:27); and
2. "God created man in his own image"; (Gen. 1:27); and
3. "God hath given to us eternal (everlasting) life (I John 5:11);
4. "... they shall never perish" (John 10:28); but
5. "There is a natural body, and there is a spiritual body" (I Cor. 15:44); and
6. "... we shall all be changed." (I Cor. 15:51). Also that:
7. "God is no respecter of persons", (Acts 10:34), and
8. "Whatsoever God doeth, it shall be forever: nothing can be put to it; nor any thing taken from it." (Eccles. 3:14). We are warned, however, to:
9. "Cease ye from man whose breath is in his nostrils. (Isa. 2:22). That "man", so-called, — whose years are some "three score years and ten" (Ps. 90:10) — cannot be the "man" God created in his own image, for "God is a Spirit" (John 4:24) or "God is Spirit" (John 4:24, ARV) and "... a spirit hath not flesh and bones" (Luke 24:39); and "No man hath seen God at any time." (John 1:18). The created man must, then, be as fleshless, boneless, and invisible — to man — as God is!
10. "There is a spirit (created man) IN (the body we call) man". (Job 32:8).

Read the booklet, titled as above, by James Malcolm White. It will help you to realize that what we call death ends only the part of "eternal life" which God plans for man to live on this earth.

Inquire for the book at your Public Library, or bookstore, or order it from Psychic Observer, Inc., Sole distributors, 10 East Fourth Street, Jamestown, New York. Single copies 50 cents each, post paid.

General Assembly Convention

Continued from Page 6

N.Y.C.: Mabel Comstock, New Hyde Park, L. I.; Elsee Ehrmann, Bertha Fisher, Sylvia Brooke and Sophie Pointer, all of New York City; Adam Leo Seibert, Tonawanda, N. Y. Associates: Pearl Johnson, Amelia Ann Myers, Rosetta McNeill, Lillian Corbin, Delaney Louis Wright, Sallie Mae Watson, Mary Walker, Emma Bolden, Josephine Drayton, Mattie Gaines, Charlotte Davis, Constance Ann James, Ida Vivian Evans, all of New York City—and Barbara Weiss, Lee Tessler, Ernhold L. Bleek and Cecilia Clay, all of Brooklyn; and Althea June Carron, Rochester; Harry Hirsch, West Hempstead, L. I.; Catherine Lywan, Bay-side, L. I.; Allen W. Joseph, Newark, N. J.

Notables present. In addition to the names above it was the privilege of the writer to meet and to dine with the Rev. Frank Decker, one of New York's most

famed trance mediums, known in America and England—and the Rev. Ethel Predonzan, pastor of the "Cathedral of the Creator Omnipresence," the one and only woman bishop that I have met or heard of in the entire history of Christianity—and the Hon. Henry Tudor Mason, N.Y.C., whom the World-Telegram has dubbed the "Emperor of Epigram"—a notable figure in any gathering and a man interested in the humanities—vice-president of and adviser for Foreign Relations, Palace of Nations, Atlantic City, N. J.; founder and pastor of Universal Science Assn., Inc.; International secretary, Humanity Guild, etc.

Also present were Rev. Bertha Fischer, author of "The Open Door of Understanding"—and Roy Wm. Bickert, General Assembly treasurer and one of the speakers at the fifty-sixth convention of this body,

What I Observe

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

sinners and who prayed for them? Ah, but they are men of God and they would have their own people believe that they (the people) are men of the devil. Yes, and they have already sold them on the idea that they started out that way. Have they ever looked into the eyes of a new-born child? Crude, but that's what they preach! ... a little child born in sin.

The more these sanctimonious "Men of God" try to prove to their flock that down through the ages and up to the present time, God has been making mistakes; just so long as they think they can edit God's words; just so long as they look down their holy noses, askance at spirit healing; just so long as they have the gall to presume that their very own Jesus made a mistake when he phrased the Lord's Prayer; just that long will there be confusion in the ranks of orthodoxy.

Now a bit of logical reasoning. What could all this mean? Could there be a subtle plan ahead? Could these seeds of uncertainty and confusion be sown by those same people who have conjured and continued to conjure up, in their diabolical way, all sorts of schemes, to confuse all people.

Would that it were not so, but it appears that these orthodox men of God,—and make no mistake about it they are good men,—yet it appears they are being taken in on this rising tide of hatred for all religion—that they have been caught-up in a confused world for such floundering is not natural. No time in the past two thousand years has religion per-se and all the leaders of religion been so jittery.

It really does matter not what religion people embrace, the point is that people must have religion. Just to have it is good, for any religion that helps men and women to be better men and women is good regardless of the threats and admonitions attached thereto. Make no mistake about it, the source: of the thundering on the horizon, of the flashes in the sky and of the clash of steel against steel,—all of which we are tasting now,—all of this is a deeply rooted conflict. Religious wars, recorded in history, will be as naught as compared to what is now being faced.

And so, forget about nations, borders, peninsulas and think of the souls of people throughout the entire world. There are really only two sides: Religion vs. Atheism, and if there must be a battle, and there surely will, that battle can best be won if we, no matter what religion we are fighting for, band together and see it through.

And so, it behooves everyone, regardless of denomination, to try to understand each other. All religious people must avoid becoming confused. Whether they agree or disagree with God's words is really unimportant. The fact that there is a God, which the Spiritualists call Infinite Intelligence, is enough. When the time comes that people learn that God is actually spirit and, as individualized spirit, is the motivating power which flows through every man, woman and child on the face of the earth, whether in the flesh or in the spirit-world... then and only then will there be peace.

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About BOOKS

Twin-Soul Love (\$1.50) Inscribed by H. G. Reunion Publishing Company, England; Distributed by Psychic Observer Book Shop, Jamestown, N. Y.

The human author of this remarkable book "TWIN-SOUL LOVE" has already received more than a thousand letters of gratitude and appreciation sent spontaneously from people in all parts of the world, and from all ranks of society, including world-famous industrialists and such responsible officials as welfare workers and library officials.

It takes a great deal these days to prompt anyone to send an emotional letter to a stranger—and for those who actually write, there are as many again who mean to, if they had the time and ability to express their thoughts. Why, therefore, has this book had such an extraordinarily moving response from normal and busy people?

The answer is—it is something more than a book. It is a mind-instrument that the reader can test out for himself or herself ... and on themselves, in order to prove the claims it makes and test the truths it puts forward.

The Book Claims ...

These statements are: (1) that every man and every woman born into this world has the one (and only the one) twin-soul created for them by God.

(2) that this truth cannot be realized so long as a man or woman not only sins against the laws of chastity and purity, but maintains that such behaviour is not a sin. To have sinned and repented is another matter, and in this event, where there is an ardent seeking for understanding of Love's mysteries, embracing many of life's most complicated problems, then certain celestial forces move into action and bring together those two, the man and the woman, who are meant to be partners together on that Journey to the Centre of progress and ineffable happiness we know as spiritual evolution.

The Book claims that God allows everyone before birth to design with His blessing and help, the main structure of their lives, including the trials and burdens that will best help to cure the weaker parts of their nature.

Such is surely the inner meaning of such mystic phrases as "If thine eye offend thee, pluck it out." (i.e. choose in your next life-span to be born blind, or partly blind, in order to achieve great spiritual development, otherwise beyond you.) This teaching necessarily includes a belief in Reincarnation, yet gives a singularly enlightening slant on it.

The "Whys"

It does away with the idea of a merely mechanical re-birth and discloses that the soul itself, in its genuine thirst for progress, begs God to allow it to re-descend to earth under those conditions that will not only make recompense for past mistakes, but will enable it to make bounding progress towards perfection.

And here, surely, we have a hint disclosing one reason for another profound Mystery—perhaps the deepest of all—why God loves us. Why He allowed humanity to stone, persecute and even kill the greatest among men whom He sent to



"H.G." (and baby son) ... the scribe of the book, "Twin-Soul Love."

help them; and sent still more, even to the Greatest of all.

You get a picture of the minute speck of goodness, (the soul not even past the human stage of testing as yet), nevertheless being eager to prove its true love for God by voluntarily descending from Summerland to Earth to wash itself free of the stains that mar its aura.

During astral travel, I have attended those social gatherings where aspiring human souls ('at night' while their bodies sleep) can mix with their Guides and other spiritual friends, and I can testify that sin—(real sin against the fundamental Laws; not merely parochial or racial ideas of it)—shows on the etheric body dur-

ing such a communal mixing as a disguising black fungus situated on those parts—mind, heart or generative organs as the case may be,—where the root of the sin is situated.

I have seen and felt the shame that assails the human soul as it sees the stark contrast between its own uncleansed and undeveloped state, and the radiant beauty of Those Great Ones of higher spheres who delight to help man progress.

And it is man—not God or His Great Ones,—who asks to leave; who cannot bear to stay uncleansed in such company, but burns to sojourn forth to that domain (Earth) where he can earn purification even to an aura undimmed by stains, and an etheric body clear from sin-fungus.

Wise Routine

The book claims that twin-souls often arrange their life-plan to include a separation by death of one of them, often at the heyday of their love-life, in order to turn the thoughts and desires of the one left on earth to spiritual realms, so that the disembodied partner can again link up with the one left behind, and not only demonstrate the truth of survival, BUT BE A LIVING, ACTIVE PARTNER WITH HIM OR HER IN A TASK OF LOVE FOR GOD.

Such a partnership, it is claimed, brings with it all those joys that turn mere existence into a life of happiness. The book gives the routine to be followed in order to achieve such a re-union, and it is my own belief that more men and women on earth than is gen-

erally realized experience such a reunion and reflect it in their lives accordingly.

At times the writing reaches a lyric quality of beauty and offers much enlightenment and advice on the true meaning of the sex relationship. There is also guidance on such matters as diet and a wise routine for psychic development.

Its disembodied author—(the twin-soul of H. G. the human scribe who writes it) claims it has the blessing of God on its advent to earth. Many will feel it has His imprint.

ERNEST BRANDON

SPIRITUAL HOUSECLEANING

By

REV. J. BERTRAM GERLING

Dreary Winter: gone. Sun soars higher and carries the longer. Spring! ... and housecleaning! Good old American custom, this seasonal 'clean-up' of material things. But, true to Truth, we need spiritual housecleaning as well—and at regular intervals.

Negative spiritual experiences are the lot of all, for intellectual errors and emotional up-sets are part of daily living. So it is that we collect a certain amount of spiritual debris in our "inner life." Such is the nature of the "unclean" odds and ends of our thinking and feeling: bits of embarrassment, left-overs of failures and fears, of jealousies and resentments, and similar unwholesome ilk which we allow to clutter up the Soul.

An excellent metaphysical plan for spiritual housecleaning involves but two simple steps: Self-Examination and Clean-Up.

The success or failure of your Self-Examination depends upon your "facing the facts" squarely, without rationalization. There must be no self-justification for clinging to your spiritual refuse, closeting it within the deep recesses of the Soul—that-you-are, where it putrefies and seeps throughout your entire being, causing physical and spiritual disease, ill-health and un-happiness.

By serious introspection, you ask yourself: Do I harbor thoughts and/or feelings of jealousy? greed? resentment? revenge? self-pity? distrust? or any other of the innumerable negative aspects of Life?

For the Clean-Up: Make a list of your spiritual trash. Determine to "clean-up" one item at a time. Write it upon a piece of paper—then think about it, analyze it. Realize how harmful it is to your being!

Lastly, destroy it by the fire of reason! When you feel that you have finally "cleaned-up" this one particular item of spiritual dirt, burn the piece of paper upon which it is written!

This symbolic act gives outward action to the purification process that has taken place within the Soul—that-is-YOU.

When in the future this or a similar bit of spiritual rubbish "comes to mind"—banish it immediately. Refuse to give it lodging room, even for a short interval.

Now then, you follow the same metaphysical demonstration with each item on your Self-Examination list. This may take many "clean-up" sessions, many months, but stick to it. ... How clean and light you will feel!

A Tribute to

MARY LANGLEY BEATTIE

Words fail me when I try to express my appreciation of the great mediumship of my dear friend Mary who recently passed into the Heaven World. Her sweet, gentle manner and her graciousness to all who attended her seances—all of this, plus the remarkable evidence received through her psychic demonstrations, certainly insures her a bright home and causes great rejoicing amongst her many friends in the Spirit World.

I first met Mrs. Beattie when attending a materialization seance held in Louisville, Kentucky. The startling news of human personality actually living as itself was a great revelation. It was through her that I was convinced that this same human personality after death was not merged into God but became an individualized certainty and not an angel with floating white wings. This too, staggered me as it was diametrically opposed to my previous orthodox teachings.

At that time even to be told that such an after-life exists, was almost more than I could bear but then when I entered the seance room, with only a wee red light and saw a living, vital, pulsating human being, and for this human being to be my own father who had been "dead"; this, too, almost overwhelmed me.

I shall never forget how these peeks into the previously unknown, were responsible for the beginning of a new life for me and all through the evidence and conviction I received through dear Mary.

It must be remembered that my interest in Spiritualism began before my seances with Mrs. Beattie, but interest is not conviction. I now recall how, always alone, I attended my first Spiritualist meetings. Not one of my family subscribed to the teachings, let alone the demonstrations. Even unto this day, it is the same ... my relatives remain aloof.

Another added proof of the mediumship of Mrs. Beattie, in the days of my early investigation, was a test slate-writing after which I was completely convinced,—a conviction that to this hour has not and cannot be shattered,—a conviction that I don't THINK anything about it, a conviction that made me KNOW that survival of human personality is a fact and that, under certain conditions, spirit communications are possible.

Therefore, I humbly offer this tribute to a woman whose mediumship has not only convinced me but thousands during her lifetime. I know her path is now aglow and that she has renewed her association with not only her own but also those illustrious souls on the other side who guided and directed her work on this plane during her lifetime.

Juliette Ewing Pressing

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By ALBERT SCHEFFLER

DEATH HAS NO STYLE

Lose a friend through an untimely death and immediately thoughts are transferred from the deceased to that of the cause of death.

To one who goes through life hypnotized, let us say, by a sad experience of death, he often comes to the place where the world has left him stranded on the sands of time. It is so easy to get lost in death.



A. E. Scheffler

For many people death is still nothing more than a word—an appellation—used to frighten them and to bring on a disruption of the human nervous system.

To such a mind death comes as the proverbial thief in the night to rob him of a tolerable human existence. And now, without the deceased friend, he must seek about to offset his deep feeling of insecurity.

That death should encourage a feeling of dependency and make one feel helpless, means that the survivor was never taught self-reliance or that the import of death was never wisely explained.

A God-fearing wife and mother grieves over the loss of the father of her children. Her life is miserable because she is constantly searching for some miracle to happen to bring her the kind of help she now needs most.

When the children of Israel found themselves in the wilderness, cut off from all that they considered dear and necessary to their happiness, they murmured for food and were promptly satisfied. And when thirst distorted their anxieties, God again showed His hand.

Most of our setbacks are only temporary, if we choose to make them so.

Man is constantly asked to accept new responsibilities equal to his aptness to fulfil. St. Paul wrote to the Corin-

thians: My strength is made perfect in weakness. Our pathetic individuals are those who refuse to go along with natural consequences.

What is Death?

For millions of men and women death is a brief "stop-over" in the path of life between this world and the soul's elysium. In the beyond the soul is free to grow in a new intelligence, to be open-minded, resourceful—a place where freedom may be exercised to the ultimate.

We know this to be so because those who have passed on come back and tell us of the glories of that world beyond the sunset.

Life is of God. The style of living is man's—a crazy patchwork of physical effort, rest, excitement and daring experienced in odd moments among the seething cultured.

Death is not something we are born with. We cannot nurture death. It has no style. You may adorn a bride for her wedding but death follows no fashion. The young may die, the old must die—how and when, we know not.

There are always those who try to make a conservative life richer, livelier, more appetizing with the addition of a dash of the flamboyant and who expect time to stand aside while they exercise their temperaments.

We might be tempted to tightly shut our minds against every kind of storm, go through life unrushed and uncrowded and even imagine to find calmness for our souls by lazily creeping from one form of excitement to another.

And so it may be necessary to change some of our present points of view regarding life after death and adjust ourselves to new ideas and develop courage to overcome fear through the understanding of the truth.

This cannot be developed over night. It is largely a matter of growing up to the point where one can accept his soul's challenge—to identify himself with something higher and better than that already possessed.

public do not want the truth. This is the situation and you and I cannot change it. All we can do is carry on in our own way and do the best we can. To do anything else we would only succeed in knocking ourselves out and then we could not even do the little we now do.

BEING RESPECTABLE

I was quite pleased with the answer you gave "well-meaning" Richard Wilson in the issue of March 25th. I have learned in the course of my reading that most investigators of psychic phenomena believe more than they are willing to admit. Probably this is due to their desire to keep respectable in the eyes of the "scientific" colleagues.

Speaking of that, I am reminded that psychic investigation is growing by leaps and bounds in respectability. Did you know that Swathmore College has projected a series of lectures on psychic science? They are known as the **John William Graham Lectures on Psychic Science**. John William Graham was interested in Psychical Research. His first lecture was delivered at Swathmore College on April 29, 1951, and a copy of it may be had by writing to the Publicity Office of that college, in Swathmore, Penna.

Of late, I have read two books by Alton J. Smith (I believe he is a minister in one of the Protestant denominations) which astounded me for the sympathy psychic science gets and the explanation of the implications of these discoveries for religion at large. He gives a resume of what has been accomplished, meagre, but adequate. He still believes that most of the phenomena are humbug, and he specially mentions the "so-called" apports and some of the independent voices and writing.

Evidently he has not investigated far, for another writer, Hamlin Garland, who started as a sceptic, reports in his book (Forty years of Psychic Research, McMillan, 1937) various experiments which would astound even a Spiritualist, all taking place under the strictest control for any possible fraud.

Garland mentions one case where a medium's under-shirt was removed and flung across the room without any apparent disrobing, in fact while the medium's hands were held by two of the investigators. He ends his book still a skeptic, but unable to explain any of the things he saw.

I have not had any experience myself to speak of, but that is because I have not been able to get around to meet the proper people. Some day I hope to be free to visit some of the places and some of the mediums who can make my assurance doubly sure. In the meantime, I have faith in those whose word is too good to be doubted.

ADELE WEHMEYER

Clinton Corners, N.Y.

CATHOLIC CONVINCED

I want to tell you about Dr. Joseph Murphy, 561 North Orlando Ave., Los Angeles 48, California. He is the minister of a church he calls Divine Science and speaks over the radio each day reaching many people. Wednesday evenings he has a class, one dollar per person, which are also well attended. I tell you this to make you see how much his talk for or against Spiritualism may have effect.

The Sunday service he holds in Wilshire Ebel Theatre, fills the place with a nice class of people. Three weeks ago he announced over the radio that his Wednesday class for that week

No. 20

A Psychic Observer Feature

SPIRITUALISM

... For The Young

"An Ounce of Prevention"

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

The young members of a Real Spiritualist family will be taught that they are Spirit beings, manifesting their mind powers, while in Earth life, through an etheric (spirit), as well as a physical brain; also that, to ensure a healthy mind, they must each be the possessor of a healthy body—physical fitness being the basis of mental, as well as physical, health.

This fitness of the young cannot be attained through sitting at home reading Lyceum Manual lessons, or listening to Spirit teachings—though these activities are necessary for their mental and spiritual development. They would never be allowed to forget, nor permitted to avoid, the health-giving activities of football, cricket and other popular sports.

All exercises, both mental, spiritual and physical, would each have their proper periods of learning and practice.

Guides and Scouts

Also, it would be considered worthwhile for our Societies and Lyceums to encourage the establishment of a Girl Guides and a Boy Scouts organization. It is a pity that our young folks should have to go outside our Movement for such a worth-

would be on Spiritualism. I made it my business to be there. First I was very thrilled that he did not condemn us as he started in—"Spiritualism is a religion as any other religion, they believe in God, and they have their healings. I saw marvelous healings done by them."

Then he spoke of materializations, in which he firmly believes as he saw perfect materializations when he visited England. There, he and three other men, doctors and scientists, visited a medium. His sister, who has passed on, some years ago, materialized. She spoke to him, walked with him to the next room and talked from 6-7 minutes with him. He asked permission to cut off some of her hair, which was granted.

The hair was sent to a laboratory for examination. It came back with the notice that—in the hair were chemicals not known on our plane. After all this nice talk he said: "Mediums read our thoughts"—that was like throwing cold water in my face.

Let us hope some day he also will be strongly convinced that it is not thought reading. Still, over the radio he says we will progress more and more, and that there is clairaudience and clairvoyance. He is a well educated man and later I found out he is an ex-Catholic priest.

MADELINE CODY

Hollywood, California

SUMMERLAND

DEWEY, John (92), Philosopher and Educator, New York City; passed away June 1st.
KRUGER, Mona Wunderl (69), Mount View, Missouri; member of the South Side Spiritual Church, Milwaukee, Wisconsin; passed away May 22nd; survived by husband, William; daughters: Kathryn Samsal and Bertha Baesae; Rev. Anna B. Kness, Van Buren, Missouri, officiated.
MILLER, Rev. Elizabeth: Passed away, May 21st; She was ordained by the New Jersey Psychic Science Roseville Temple of Psychic Science, Newark, New Jersey.
YOGANANDA, Swami: Hindu Philosopher; passed away in Los

while mental and spiritual training.

*But sports and pastimes would not be their only activities. If High School or College students, a part of their evenings would be devoted to the lessons and studies called for by their School life, or the various trades and occupations for which they were being trained or prepared.

Another important point, always kept in mind by the parents, would be that their children and adolescents are also members of a community, with communal rights and duties which must be learned and practised, and that their Spiritualist development will be only one of the steps towards perfect practice of these rights and duties, as fellow-citizens and neighbours.

Parents and adolescents would also realise that this neighbour relationship calls for earnest co-operation with others, in activities which would lead to a happy comradeship of the dwellers in each district.

Personal friendships would provide opportunities of revealing, where not already known, that the family are Spiritualists; and any neighbour willing to consider proofs would be given a psychic "reading," with descriptions of arisen friends and messages which proved their continued existence and their power to communicate.

These readings would lead to questions about Spiritualism, and later to the formation of a Discussion Class, meeting once a week and devoting its session to questions and answers about Spirit Return.

Any Class member asking about psychic or mediumistic development would have these gifts and powers explained, and then be advised to join the local Spiritualist Society and sit in its Development Circle.

An Example

In this way the membership of the Society would be increased, and the district become noted in the Spiritualist Movement as a worthy example of the value of intelligent propaganda, and of the obvious duty of the Spiritualists in other districts.

At a special weekly Circle, Healing powers would be developed to their highest state of usefulness.

In all such activities they would be manifesting the Love attribute of their Spirit nature, with their Wisdom attribute ensuring that misguided enthusiasm would not be allowed to lead to the adoption of activities which would not only exhaust their healing powers, but also damage their own health. "Physician, heal thyself" is good advice, but a wiser slogan is that "Prevention is better than cure."

Now that the English Freedom law has been passed, there is no legal danger, so long as we are honest in our practices, in declaring that we are Spiritualists. Therefore let parents decide that they will declare their belief in the continued existence, in Spirit life, of all the so-called dead, and their young folks all become physically developed members of a Spiritualist Family.

LETTERS

TO THE EDITORS

TIME FOR LIFE

"The photographs of the ectoplasm being withdrawn from the medium's body are astounding. I can hardly accept the photographs. If they are true photos why not have photographers from Life or Look take their own photographs? Maybe it could be repeated for them? When I saw these photographs, I almost became sick at the thought of this actually happening while so many people in the world are ignorant of this, or at least, only too skeptical about it. Such a truth brought home to the world would be timely in our present highly dangerous era."

ALAN HELLER

Tucson, Arizona.

Answer

I only wish I had the time to work with "Life" and "Time" magazine but you see it would be necessary for their photographers to come to Jamestown where the experiments are held.

Let us say that they did come and the photographs were splendid. I doubt if they would publish them.

You see, circulation is the God of journalism. Journals appeal to their readers. Since 99% of their readers do not believe in Psychic Phenomena anyway, and since these magazines are financed by stalwart, creed-bound individuals of Orthodox and Catholic faiths, the editor, if he did accept the photographs would be out looking for a job ten minutes later.

If not this, many of the regular advertisers in these magazines would say the same as you have in your letter "I can hardly accept the photographs".

If Christ Jesus were to walk into the offices of "Time" and "Life" in a materialized form and speak to the president, he would not dare mention it for if he did, well, who would believe him.

Sure, it is time to bring this truth before the people but the

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DON'T FORGET: Visit a Psychic Observer Book Shop this summer. In New York State, 10 East Fourth St., Jamestown; Freeville Spiritualist Assembly, Freeville, in Pennsylvania, Camp Silver, Belle, Ephrata; in Ohio, Ashley, Spiritualist Camp, Ashley; in Indiana, Chesterfield, Spiritualist Camp, Chesterfield. In these shops you will find a wide variety of books pertaining to Spiritualism, Occultism, and Psychic Science. Write for the latest Psychic Observer Book catalogue. Its FREE. Address: Psychic Observer, Jamestown, N. Y.

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Force For Peace

When facing trials
... be serene!

In these critical days of tension, worry about inflation, taxes and ugly threat of war between Materialism and Spiritualism, I pondered over the question: "What can I do?" I am but one small drop in the great ocean of humanity; my feeble efforts would be drowned in the terrible deluge we fear is about to descend on us. Yet there must be a need for what I might have to offer; a way to help.

I had been quietly meditating on the ways men pray; one will kneel and be distracted by his bodily discomfort, another relaxes so that he can concentrate his every thought on God; one wishes to talk, another to listen; one asks blessings, another listens for God's message.

Is it best to demand as one's right or to plead for one's desires? Surely God knows our need even before we are aware of it. Desires? There should be but one desire, to serve God, which means to serve our fellow men.

I too prayed. I asked to be shown in what way I could serve. I merely offered myself to be used as a channel for God's love and service, that He might help others through my physical body. I asked that He would think through my mind, speak through my lips and use my hands in blessing others.

I heard no answering voice nor had I any knowledge of direction, but that day the blessings showered upon me.

By Mary Elsnau

Marysville, California

Small things they were, just the small details of daily routine, but how smoothly that day flowed! Friends brought little surprises, wishes were granted, needs fulfilled.

That night, after lights were out and I lay on my couch, I protested to God that I had asked to serve, I wasn't asking for things.

The next morning, I again offered my day to God, asking that I be put in the place where I could serve best, I wanted to be of use, to help those friends, neighbors, or strangers who were in distress, mentally or emotionally.

But again friends came to me with offerings, small things, yet they loomed large in the monotonous routine of living. I cast about for ways to serve them, but none presented itself, and again that night, I declared to God, my willingness to serve.

Suddenly it came upon me what service really means... to joyfully and lovingly do the little things we must do anyway, plus a little more. In doing our usual daily chores with good grace we are really serving our loved ones.

When we greet our friends with a smile instead of a complaint, that is service too. When strangers see a radiant face rather than a harassed or worried one, they in turn are lifted spiritually. Thus, service means doing our best all the time and doing it with zest, and offering the fruits of our labor to God.

I see that by dedicating my day to God each morning, I am lifting my vibrations, reaching higher, thus God's blessings descend on me and only love

The
Author



Mary Elsnau

can surround me. This is not selfish, though material blessings do pour down. You try it too. Surely such are being prepared for the day when one can be of great service in a time of need.

To be at peace, mentally and spiritually, to know that great calm within is to be serene in the face of trials. Others less prepared, seeing our poise and faith in God, will come to us for help in time of stress.

Count that day blessed if we help but once. If many did this, and many already do, but if twice that number did this, and that number were again doubled, and again and again, what a strong force God would have at His command. We would be His messengers here on earth to do His bidding; this would be a tremendous Force for Peace. Automatically we would enter that dawning New Age, the Fatherhood of God and the Brotherhood of Man.

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(P-336)

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This residence (above) located on Lily Dale Assembly grounds, No. 2 South St., is one of the best moderately-priced houses available as the current season approaches. Lot 40x50, well-terraced with the beautiful "Leolyn Woods" at the very back door. Ideal for summer, a chain of three lakes nearby affords boating and fishing. Plenty of rooms to rent. First and second floor kitchen and bath; furnished or unfurnished; Bargain for quick sale. Must be a Spiritualist. Write: Mrs. A. E. Champney, Lily Dale, N. Y. (P-333)

CHURCH NEWS

Northport, Maine: The annual season of the Temple Heights Spiritual Camp opens at Northport (on Penobscot Bay) July 26th and closes August 10th, according to Eleanor Shaw, 111 Waldo Avenue, Belfast, Maine.

Speakers and mediums listed on the official program: Rev. Harre C. Miles, Boston; C. Harrison Engel, Etna, Maine; Rev. Anna K. Rose, Philadelphia, Penna.; and Rev. D. Mona Berry, Buffalo, N. Y.

Clinton, Iowa: The 70th annual convention of the Mississippi Valley Spiritualist Association opens at Mt. Pleasant Park, July 27th and closes August 24th, according to secretary, Viola Lorenzen.

Speakers and mediums listed on the official program: Rev. Charles R. Smith, Rev. Peter Evert, Rev. Lucile Millar, Rev. Laura Connell Phillips, Mr. and Mrs. Kenneth Custance, Earl Williams, Darlene Reynolds and many others.

When organized in 1882, the association was known as the Mount Pleasant Stock Company. The name was changed in 1885 to the Mississippi Valley Spiritualist Association. The first charter, issued in 1896 by the National Spiritualist Association, was signed by Harrison D. Barrett.

Fort Lauderdale, Florida: Rev. Arthur Ford was honored recently at a farewell dinner by members and friends of the Church of Eternal Life, in the home of Mr. and Mrs. Robert J. Davis.

The guests included: Rev. Frances Stevenson, Rev. Sarah H. Wager, the Rev. and Mrs. Jack Shiever and son, Danny; Edith Medberry, Dorothy Fisher, Mildred Wilkins, Theresa MacLaughlin, Rose Marie Samuel, Mrs. A. C. Leginger, Rochester Hart Rogers Jr., Edna Manthei, Regina O'Connor, Ralph Reed, Belvia Bickleman, Ethel Allen Welch, Mrs. Lamar Kinsey, Mr. and Mrs. A. C. Lucas, Mrs. James J. Davis, Marion Maddrey, Florence Haftenkamp, Mr. and Mrs. Robert A. Brown, Mr. and Mrs. C. M. Stone, Capt. Carl J. Schultz, Kave Schultz, Joan Sheridan, Mr. and Mrs. Otto Zimmerman, Mrs. Densbecker, Mrs. W. A. Haynes and Mrs. Edward Price Lamb.

Rev. Ford, who recently served the General Assembly of Spiritualists Convention in New York City, will complete a busy camp schedule before he returns in the Fall to assume his duties as pastor of the Church of Eternal Life at Fort Lauderdale.

Onset, Massachusetts: A Charter was presented to the First Spiritualist Church at the recent annual convention of the Massachusetts State Association of Spiritualists.

This N.S.A. Charter was presented to officers of the church: Gladys Custance, pastor and president; Kenneth D. Custance, secretary and treasurer, and Jean Wakeling, vice president.

For over 50 years, this church has been functioning under a Commonwealth of Massachusetts charter and for the past 12 years, services have been under the direction of "The Custances".

Champaign, Illinois: At the annual membership meeting of the First Church of the Spiritualists, 219 South Water St., Rev. Floyd Humble was appointed minister for another year and

Muriel Libby was retained as assistant pastor.

The incoming board of directors: President, Earl Beightler; Vice President, Myrtle Grant; Recording Secretary, Leota Darcey; Secretary and Treasurer, Muriel Libby; Trustees: Oscar Svedland, Lula Davis and Harry Prestin.

Records show that during the past year the membership had doubled. A choir, lyceum, and library has been organized since January 1st.

San Diego, California: Services at the Concord Mission, 1934-30th St., have been discontinued for the time being, according to Rev. Elvina Colburn, minister. The property has been sold. Future plans regarding new location will be announced in *Psychic Observer* after the summer months.

The Concord Mission is affiliated with the International General Assembly of Spiritualists.

Their Schedule



Hundreds of Spiritualists, who visit camps and churches, have witnessed the splendid work of Gladys & Kenneth Custance (above). Doubly gifted—they are not only lecturers and mediums but professional concert harpists.

Their schedule for the current season: June 29th to July 12th, First Spiritualist Church, Onset, Massachusetts; Memorial Service, July 13th, Lake Pleasant, Massachusetts; July 13th-24th, Ashley Spiritualist Camp, Ashley, Ohio; July 27th-August 10th, Lily Dale Assembly, Lily Dale, N. Y. (*) August 12th-17th, Mississippi Valley Spiritualist Association, Clinton, Iowa; August 19th-24th, Western Wisconsin Camp Association, Wonegan, Wisconsin.

(*) Mrs. Custance will conduct special classes each morning in addition to auditorium presentations.

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Order from: Sylvia Barber, 550 Atlantic Ave., Winnipeg, Manitoba, Canada; or Psychic Observer Book Shop, Jamestown, N. Y. (P-336)

CHURCH NEWS

Los Angeles, California: The annual conference of the National Federated Churches of Spiritual Science will be held, July 14th to the 20th, at the Mother Church of Spiritual Science No. 1, 247 W. 58th St., according to secretary, Edna Owens, 8721 Fifth Ave., Inglewood, California.

Rev. Frank Mickley, founder and president in charge of program arrangements, lists two noted Californians as the featured speakers and mediums for the conference: Rev. C. Richard Minugh and Rev. J. Leigh Denton;—both affiliated with the Chapel in the Sky, Spiritual Science Church No. 216, Long Beach, California.

Beston, Massachusetts: The annual convention of the Massachusetts State Association of Spiritualists, held the first week of May, presented as their featured speaker, Judge Joseph Warner. Although he is not a Spiritualist, the judge spoke advisedly on the change of the name of Spiritualism.

Following the Judge's remarks at the banquet, an entertainment was presented by the Salem Mission under the direction of minister, Gladys Worsencroft.

Featured guest speaker during the convention was Betty Posselt-Nathanson, Buffalo, N. Y.

The Board of Directors: President, Rev. Harre C. Milesi, pastor of Boston's "Spiritual Haven"; Gladys Worsencroft, Vice-President; Secretary, Vina Dronsfield; Treasurer, Arthur Pierce; Trustees: Milton Nelson, Bert DeYoung, Joe Merrill and Fred Davis.

Santa Barbara, California: Earl H. Williams, East St. Louis, Illinois, will be one of the featured mediums at the California State Spiritualist Association convention held currently (June 25th-28th) at Santa Barbara.

Williams' itinerary follows: July 14th-18th, Harmony Grove Spiritualist Camp, Escondido, California; Illinois State Spiritualist Camp, Cherry Valley, Illinois, July 27th-August 1st; Mississippi Valley Spiritualist Camp, Clinton, Iowa, August 2nd-9th; Freeville Spiritualist Camp, Freeville, N. Y., August 10th-16th; Hydesville Spiritualist Camp, Hydesville, N. Y., August 17th-27th; Camp White Cloud, South Effingham, New Hampshire, August 29th-31st; and the Spiritual Haven, Boston, Mass., September 1st-7th.

San Francisco, California: According to J. P. Sieder, five students were ordained as Spiritual healers at the Little Church of St. Andrews, 873 Valencia Street. For years these students attended classes conducted by church pastor, Rev. Alda Scheierman.

Since receiving their new charter, March 9th last, progress has been steady. Spiritual healing services every Monday night are well attended, as are

the Tuesday evening classes for Spiritual unfoldment and the Wednesday evening classes for advanced students. Regular church services are held every Sunday and Thursday evening.

"Speaking of blindfold billet reading," says Mr. Sieder, "the results are outstanding, particularly the accuracy of Pansy, spirit guide of Rev. Scheierman. Pansy brings evidence of survival and this, interwoven with witticisms, make the message services both interesting and outstanding."

Ashley, Ohio: Annual summer sessions of the Ashley Spiritualist Camp open July 5th and close August 31st, according to Octa Stover, secretary.

Speakers and mediums listed on the official program: Emma Felger, Victoria Barnes, Gladys and Kenneth Custance, Helen Novak, William Elliott Hammond, Martha Haupt and Burl Jenkins.

Freeville, N. Y.: The annual season of the Freeville Spiritualist Assembly opens Sunday, June 29th, and closes Sunday, September 7th, according to C. L. Titus, president.

For the 1952 programs write: Secretary, Freeville Spiritualist Assembly, Freeville, N. Y.



Laura Connell Phillips

Lecturer, teacher, message bearer; President and pastor of The Cosmic Science Spiritualist Church (N.S.A.) 1120 St. Clair Ave., East St. Louis, Illinois. She resides at 611 North 31st St.

Hydesville, N. Y.: The fifth annual season of Hydesville Spiritualist Camp opens June 28th and closes September 1st, according to secretary Maude Jacobson. The flag raising service will be conducted by Rev. Curtis B. Morris, Columbus, Ohio, and Herbert Lewis.

The official program lists daily lectures, message and healing services as well as direct-voice and materialization seances.

Speakers and mediums listed on the official program: Rev. Bertie Lilly Candler and Rev. Marie Helberg, Miami, Florida; Rev. Auda Crocker Kay, Boston, Mass.; Rev. Beulah and George Haas, Hackensack, N. J.; Earl H. Williams, East St. Louis, Illinois; Rev. Mildred Leon, Columbiana, N. Y.; Rev. Bertha Woolman, Syracuse, N. Y.; Rev. Rowland Henry, Buffalo, N. Y.;

Rev. Ina M. Emmons, Worcester, Mass.; Rev. Susan Male and Rev. Mable Holcroft, Detroit, Michigan; Rev. Gerry La Delia, Rochester, N. Y.; Rev. Margaret and Herbert Lewis, Rensselaer, N. Y.; Juliette Ewing Pressing, Jamestown, N. Y., and many others.

Special Days: Ohio Day, June 29th; N.S.A. Day, July 4th; Rochester Day, July 6th; New Jersey Day, July 13th; Buffalo Day, July 20th; **Psychic Observer Day**, July 27th; Katie Fox Day, July 31st; Detroit Day, August 3rd; Albany Day, August 10th; Hydesville Day, August 17th; Student Graduation Day, August 24th.

Rev. Margaret Lewis, camp president and popular mental and physical medium says: "At Hydesville no one will be neglected or forgotten. When you enter our camp you will know that it is sacred ground for here **Modern Spiritualism** was born. On this very spot rappings that startled the world were first heard. It is the original site of the Fox Cottage."

For 1952 programs write: Rev. Margaret Lewis, Hydesville Spiritualist Camp, Hydesville Road, Newark, N. Y.

Milwaukee, Wisconsin: Dedication of the Morris Pratt Institute was held May 24th, according to Dr. Victoria Barnes, trustee. Featured on the program: Rev. Charles R. Smith, Rev. Melvina Krauss, Rev. and Mrs. R. W. Albrecht, Rev. Arthur A. Myers and Rev. Emily Clark. The new home of the Morris Pratt Institute, 11811 Watertown Plank Road, also serves as headquarters for the National Spiritualist Association.

Honored during the dedication service was the oldest living missionary of the N.S.A., Rev. Max Hoffman (92).

Prominent Spiritualists in attendance: Thomas and Rev. Amelia Todorovich, Gregory and Rev. Emma Ordorp; Rev. Nellie Brown; Mr. and Rev. Bernice Brock; Rev. Martha Haupt; Rev. Ernst A. Shoenfeld; Rev. Rose MacKay; Mr. and Mrs. Herbert Van Valen; Jane Burgess; Bertha Fredricks; Rev. Elsie Schulman; Catherine Larney; Rev. Alma Moser; Rev. Fanchione Harwood and Rev. Edith Stilwell.

Information for this article was kindly submitted by Dr. Victoria Barnes who says: "Spiritualism can well be proud of this splendid new edifice—an edifice dedicated to education."

Records show that Rev. Amelia Pfennig was the first graduate of the Morris Pratt Institute; the last to date was the late Rev. Betty Crews Brown.

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Spiritual Healers Ordained at San Francisco, California



The photograph above was taken April 13th at the Little Church of St. Andrews, 873 Valencia St., San Francisco, 3, California. The occasion: presentation of certificates to newly ordained Spiritual healers. (See column 1, this page.)

Front row: left to right; Barbara Silva, Lear Kolbenson, Frantz Kolbenson, Barbara Johnson and Eleanor Silva.

Second row: left to right; Rev. Grace Vindhurst, Rev. Blanche Glemmon, Rev. Alda Scheierman (minister), Rev. Mildred M. Sieder (healing pastor) and Rev. Rosa Lee.

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(P-331)

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Rev. Harre Milesi

HIS ITINERARY

The pastor of the Spiritual Haven, Boston, Mass., Rev. Milesi, will complete a busy schedule during the summer months.

June 29th: New London Spiritualist Temple, New London, Connecticut.

July 13-19: Freeville Spiritualist Assembly, Freeville, N. Y.

July 26-Aug. 10: Temple Heights Spiritualist Camp, Northport, Maine.

Aug. 16th-22nd: Pine Grove Spiritualist Camp, Niantic, Connecticut.



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. N.; Sun. 3 & 7 P. M.; Tues. 7 P. M.; Rev. Frederick W. Mitchell, pastor; (Summer months) Ass't Pastor: Rev. R. S. Sparks; Rev. Grace Oldaker; Sec'y: Winifred McConnell, 1904-6th Ave. N.; Phone 54-3203.

ARIZONA

Phoenix—Harmony Chapel (Spiritualist), 621 North Fifth Ave.; Sun. 9:45, 11, 6:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Rev. Edwin W. Ford, N. S. T.; Phone: 4-1990.

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.

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.

Universal Spiritualist Church (C. S. S.) Woman's Club House, 240 South Broadway; Sunday, 7:30 P. M.; Leader: Mable Windnagle; Sec'y: Ann Collins, 522 North Broadway.

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

Hollywood, California
Spiritual Science Ch., 1004 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 Dhamma Thera, Buddhist Monk—Classes; Friday 7:30 P. M. Bishop Lowell Wadde—Classes on Occult Science; Minister: Rev. Lola Redding; Res. Phone: 8-2316; Church Phone: 99-214.

"The Chapel in the Sky", Spiritual Science Church, 216, Suite #1508, Villa Riviera Hotel, 800 East Ocean Blvd.; Vespers followed by circle, Sun. 2:30 P. M.; Lecture and Class, Thursday 8 P. M.; Chapel Tea followed by Messages, Friday 1:30 to 4 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phones: 6-7261, Extension 1601.

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 Church, 411 East 6th St.; Wed. 2 & 7:30 P. M.; Sunday service: 7:30 P. M. in Linden Hall, 208 Linden Ave.; Rev. Laura Crocker; Phone: 70558-12.

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White Rose Institute of Christian Psychology, 228 East Vernon Ave.; Sun., Wed. & Fri. 2:30 & 7 P. M.; Rev. Magdalene Summers; Phone: AD 4-4876.

Church of Inspirational Thought, Inc., 5th Floor, Case Hotel; Sunday 2:30 & 7:30 P. M.; Friday 7:30 P. M.; Minister: Rev. Lillie Mueller; Co-Pastor: Rev. Floyd R. Gates; Phone: CA 2-1137.

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. Beaulah Englund, Helper: Little Billy Hall.

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.

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. Richelieu, 986 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: GR 4-5523.

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

Oakland—First Temple of Spiritualism, 1442 Alice; Sunday 8 P. M.; Mitzie Monroe, Minister.

Sacramento, California

First Spiritualist Episcopal Church, I.O.O.F. Bldg., 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. William H. Besore; Phone: HUDSON 1-1893.

San Bernardino, California

Church of Natural Psychic Law, 132 E. 5th St.; Wed. 7:45 P. M. circles & healing; Fri. & 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. Brillingher, Phone Main 9549.

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: KEL-log 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 Berou; 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 of St. Andrews (Spiritualist) 875 Valencia St.; Sunday 7:45 P. M.; Thursday 2:00 & 7:45 P. M.; Healing Classes: Monday 7:30 P. M. Unfoldment Class: Tuesday & Wednesday 7:30 P. M.; Minister: Alda Scheierman, Phone VA 6-5808.

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

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

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

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

Vallejo—Spiritual Science Ch. No. 91, 42 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

People's Spiritualist Church, 322 East 17th Ave.; Direct-Voice and Materialization Seances: Tues. & Thurs. 8 P. M.; Rev. Pearl B. Ashbrook; Phone: MAINE 8961.

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

Spiritual Science Ass'n., Glenarm Hotel, 1517 Glenarm Place; Message Service: Tues. & Thurs. 1:30 P. M.; also Friday 8 P. M.; Healing: Wed. 2 to 4 P. M. conducted by the minister, 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. Florence Stanton; Phone Westwood 1155-M.

CONNECTICUT

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

New London—New London Spiritualist Temple, Inc., 60 Blackhall St.; Sun. 2:30 & 7 P. M.; Thurs. 7:30 P. M.; President: George C. Phillips; Sec'y: Katherine Turner, 311 Poquonock Rd., Groton, Conn.

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 0910; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12).

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

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.; Services: Sunday, Wednesday and Friday 7:30 P. M.; Wed. & Fri. 2:30 P. M.; Minister: Rev. Margaret Hays Springstead; Phone: 2-2432.

Fort Lauderdale, Florida

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

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 Church, 220 East Monroe St., Sunday 7:45 P. M.; Healing: Mon. 8 P. M.; Minister: Rev. Eileen Tatrot; Phones: 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 8 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.

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.

Roosevelt Spiritual Memorial Church No. 1, 18 S.W. 27th Ave.; Services: Wed. & 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; Services: Wed. & Sun. 8 P. M.; Winifred and Lloyd Chase.

Tampa, Florida

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

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

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

ILLINOIS

Berwyn—Church of Faith in God, 1212 South Harvey Ave., Sunday 3 P. M.; Wed. 8 P. M.; Healing and Messages; Minister: Rev. Anne Zaklark; Phone: STANley 8-2344.

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. Tufts; Phone: Walbrook 5-4750.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P. M.; 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: HErmlock 4-9181.

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

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

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

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

Chantoo of Zaya Church, (Study) Rooms 639-40 Fine Arts Bldg., 410 South Michigan Ave., (Chapel) Room 500-A; — Services: Saturday 8:15 P. M.; Rev. Maria S. Carlyae; Phone: (Study)—HARRISON 7-2309; (Home) WH 4-5700, Ext. 105.

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

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

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

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

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.

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

East St. Louis, Illinois

Spiritualist Science Church, 16th & Cleveland Ave., Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave., Ass't Pastor: Earl H. Williams, 737a Collinsville Ave., Phone: UPTon 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Cosmic Science Spiritualist Church, 1120 St. Clair Ave.; Sunday 7:45 P. M.; (N.S.A.) Laura Connell Phillips, President & Pastor, 611 North 31st St.; Phone: UPTon 4-0415; Sec'y: Hazel E. O'Leary, 11 Commodore Drive, Belleville, Illinois.

Joliet—First Spiritualist Church, Jasper and Glenwood Place; Sun. 2:30 P. M.; President: Florence Fisk, 205 North Joliet St.; Phone: 9346; Vice Pres.: Blanche Anderson.

Peoria—Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Sun. 7:45 P. M.; Pastor, Rev. E. M. Price, 206 Albert St. (Sunnyland Add.) Washington, Ill. Phone 3-6190. Sec'y, Ethel M. Gibson.

Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

Westmont—Unity Spiritualist Church, 21 East Quincy St., Sunday: 7:30 P. M.; Healing, lecture, messages; President: Mrs. E. A. Backlund.

INDIANA

Chesterfield—Chesterfield Spiritualist Camp, The Chapel; Regular Sunday afternoon services at 2 until June 15th; 1951 season opens June 30 and closes August 26th; Mable Riffle, Sec'y.

Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

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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.

MARYLAND

Baltimore — Philosophical Spiritual Research Class, 145 Maple St., Bertha Finzel.

LOUISIANA

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

MASSACHUSETTS

Ambury — The 1st Spiritualist Ch., Amesbury 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.

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.

Onset — First Spiritualist Church, Highland Ave.; Services: Sunday 2:30 & 7 P. M. (July 5th-Aug. 31st) President: Gladys Custance; Sec'y.: Kenneth Custance.

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

Springfield, Massachusetts
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.

Grand Rapids, Michigan
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. Beattie 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 56382.

First Spiritualist Episcopal Church Y.W.C.A., 217 Townsend St., Sunday 7:45 P. M.; President: 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 Spiritualist Church, 23rd and Lyndale Aves., North; Sun. 7:45 P. M.; President: Howard C. Lemire; Sec'y: Patricia Lemire.

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.

Spiritual Science Church, Hall #310, Frontier Bldg., Sun. 8 P. M.; E. W. Hottinger, 937 Dodd Road, West St., St. Paul (7).

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.

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.

CHICAGO

(P-344)

Liberal Psychic Science Church
3449 W. Altgeld St.

Pastor:
Rev. Anthony CAMARDO

Services
Phone: Sun. 2:30 & 7:30 p.m.
CA 7-6333 Wed. 7:30 p.m.

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EPISCOPAL CHURCH

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R. KELLY

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Rosemary KELLY
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All-Message Service:
Wednesday, 7:45 p.m.
Unfoldment Class:
Mon. & Fri. 8 p.m.
Private Readings by Appointment Only
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VISIT A SPIRITUALIST CAMP THIS SUMMER

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, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.

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

Flint — Spiritualist Episcopal Church, Dartmouth Ave. & Ave. "A"; Sun. 7:30 P. M.; Rev. Pearl Reinhart, Minister; Pres.: Rev. Noah Rice, 515 W. 2nd Ave.

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.

South Effingham — Spiritualist Camp White Cloud, U. S. Route 153; 1952 season: June 14th to September 2nd; Week-end meetings, Saturday through Sunday; For information, write: Frances Cole Heckman.

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.

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

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

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

Spiritual Church of the Holy Faith In The Little Child, 61 Van Reypen Ave.; Sun. 8 P. M.; Pastor: Rev. Elizabeth Craig.

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

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

Newark, New Jersey
Mother Temple of Psychic Science, 532 Springfield Ave., Tues. 1:30 & 7:30 P. M.; Rev. Dorothea C. Dencer, Mediator; Hu 2-1773; Psychic Science Temple — Services: Wed. 1:30 & 7:30 P. M.; Rev. A. Miller; Thurs. & Fri. 8 P. M.; Friday: Rev. D. C. Dencer, Psychometrist; Sunday 3 & 7 P. M. — Guest Mediums.

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

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.

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

Trenton — Spiritualist Friendly Church, Royal Oak Lodge Room 34, South Clinton Ave., Sun. 8 P. M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave. Phone 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.

GO TO CHURCH SUNDAY

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.

Progressive Spiritualist Temple, 55 State Road, Hampton Manor, Rensselaer, N. Y.; Rev. Margaret Lewis, minister.

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

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 Schermerhorn St. (near Nevins) 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

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.

Temple of Divine Science, Sp'list Ch., 267 Scyamore 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 EI-7543.

Cortland: Sacred Temple of Harmony Church, 6 W. Court St.; Sun. 7:30 P. M.; (I.G.A.S.) President: Marjorie Newman; 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.) New York
Church of Eternal Light, 9050-170th St. (Cor. Jamaica Ave.) Services: Mon., Tues. & Wed. 2 & 8 P. M.; Minister: Rev. William Skidmore; Phone: Hegeman-3-0789.

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

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

Richmond Hill, South: Church of Spiritual Guidance, 111-41-120th St.; Closed from June 18th to September 20th; Enroll for classes for spiritual unfoldment and psychic development starting September 20th; Phone: Virginia 3-5979; Write: Rev. Mollie Beck, 111-41-120th St., South Ozone Park, 20, N. Y. (During summer months: Camp Silver Belle, Ephrata, Penna.)

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' Church, 41 West 73rd St., Sunday 11 A. M. & 8 P. M.; Messages: Tues., Wed. & Fri. 7 P. M. also Thurs. & Sat. 1 P. M.; Class: Thurs. 8 P. M.; Bible Class: Mon. 8:15 P. M.; Officiating: Alta Beyr, Sylvia Brooke, Eliza Ehrmann; Phone: ENdicott 2-3555.

Third Spiritual Science Church, Carnegie Hall, 7th Ave. & 57th St., Rooms 705-706; Minister: Rev. Frank Decker; Phone: MO 2-9418.

Cathedral of Faith, 205 West 80th St., Message services: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Rev. Richard Renardo, minister; Phone: TRa-falgar 3-0994.

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.

Spiritual and Ethical Society, Studio 605, 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.

(New York City—continued)

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

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

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

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St., Services: Sat., Sun. & Tues. 8:15 P. M. & Sunday 3 P. M.; Message service, Wed. & Sat. evening; Classes: Thurs. & Fri. evenings; Pastor: Dr. S. R. Mandal (India) Phone: IND 3-5827.

Beacon Light Spiritualist Church, 169 West 98th., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sunday 8 P. M.; Rev. Hermine Leger.

Little Cedar Spiritualist Church, 123 West 94th St., Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Rev. Beulah H. Brown, Minister.

Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th & 7th Ave.; Healing, Meditation: Sunday 4 P. M.; Sermon & Messages: Sunday 7:30 P. M.; Healing Meditation and Messages: Wed. & Fri. 1 P. M.; Classes for spiritual unfoldment: Wed. & Thurs. 8 P. M.; Rev. Glenn Argoe; Phone: COLUMbus 5-2952.

Church of The Eternal Star, 237 West 72nd St., Message Services: Wed., Fri., Sat. & Sun. 7:30 P. M.; Tues., Thurs. & Sat. 1 P. M.; Rev. Rose Ann Erickson; Phone: TRa-falgar: 7-3113.

First Church of Spiritual Vision, 100 West 61st St., Sunday: Healing 6 P. M. & Messages 7:15 P. M.; Messages: Tuesday, Wednesday and Friday, 6 to 10 P. M.; Thursday and Saturday 1 P. M.; Rev. Angela V. Call, Minister; Phone: Plaza 7-1799.

Temple of Light (I. A. S.) Suite No. 708; 152 West 42nd St., Inspirational address and Healing Silence—Sun. 11 A. M.; Tues., Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri. 2 P. M.; Class: Mon. 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

Seventh Spiritualist Church, Hotel McAlpin, 34th & B'way (Refer to bulletin in lobby for room number); Services: Sun. 11 A. M.—Worship, Healing, Greetings; Tues. 7:30 P. M.—Message Service (General Assembly of Spiritualist); Minister: Rev. Lillian Bleser, 446 - 40th St., Brook-

Niagara Falls — White Rose Center of Free Psychic Truth, Unitarian Church Building; Services: Sun. 7:30 P. M.; Tues. & P. M.; Minister: Rev. Rosebud Vogel; Sec'y: Trula Jones.

Rochester, New York
Divine Inspiration Spiritualist Church, 27 Appleton St.; Wed. & Sun. 8 P. M.; Minister: Rev. E. Taylor Andrews; Ass't. Pastor: Rev. M. Newbie.

Trinity Temple Spiritualist Church, 12 Madison St., Sun. & Thurs. 8 P. M.; (Medium's Day Second Sunday) Rev. Mayme Rosenbaum, Minister.

Anderson Park Spiritualist Mission and Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; Pearl Tygart.

Syracuse, N. Y.
Christ Church of Psychic Science, (I.G.A.S.) Hotel Syracuse, 10th floor; Sun

OHIO

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

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

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

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

Universal Brotherhood of the Cosmic Age, 3756 Reading Road, Services, Lecture, Healing and messages; Thurs. & Sunday 7:45 P.M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio
Divine Spiritualist Church, 7220 St. Clair Ave., Sun. 8 p.m.; Minister: Rev. John M. Williams; Phone: GL 1-2957; Asst. Pastors: Rev. Katherine K. Koutnik & Rev. Jeannette S. Harrocks.

Sunflower New Thought Spiritualist Association, 19204-19206 Pawnee Ave.; Sun. 8 P.M.; Minister: Rev. Mabel R. Sylvester, 37639 Second St., Willoughby, Ohio.

Columbus, Ohio
The First Spiritualist Temple, 296 East State St.; Pres.: Anna Roessler; Sec'y.: Alice DeNune; Pastor: LeRoy E. Johnson.

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

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

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

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

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

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

Psychic Center of Truth Ch., 106 East Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd floor; Sun. 8 P.M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 620 Third St., East Rochester, Penna.

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

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

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

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

Toledo, Ohio
Church of Revelation No. 16, Services: Green Co. Bldg., Jefferson & Ontario, Sunday 7:45 P.M.; Pastors: Revs. Agnes & Ezra Mower; Sec'y & Treas. Verlin Seyer.

Good Will Spiritualist Church, 1515 Ottawa Drive; Sunday School, 10 A.M.; Sun. & Thurs. 7:30 P.M.; Rev. D. E. Crider.

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

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

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

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

Rev. Marion Miller

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Rev. Miller (P-340)

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

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

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

OKLAHOMA
Blackwell -- First Sp'list Church, 116½ E. Padon St.; Lyceum: Sun. 6:45 P.M.; Lecture: Sun. 7:15 P.M.; Sec'y, Neva Owsley, Pres., Lindsey C. Owsley.

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

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

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

Central Spiritualist Church, 1005 North Harvey St.; Wed. & Sun. 8 P.M.; Minister: Carrie Hamblin Hewitt.

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

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

OREGON
Portland, Oregon
Spiritual Science Healing Center, 1433 S.E. Taylor St., Sun. & Wed. 8 P.M.; Rev. Frieda W. Merhaut; Phone: East 3792.

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

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