

What I Observe
BY RALPH G. PRESSING
'Stick to Your Last'

Since the beginning of the organized Spiritualist movement the leaders of churches and organizations have always had the wisdom to present, from their platforms, individuals that might have a special message.

Whether or not the message hewed to the line was relatively-unimportant for many great thinkers, in apparently different fields, are consciously aware of the truths which the Spiritualists espouse.

In the olden days, we had our Anna Howard Shaws, the Townsends, and the Congress (Fletcher and Reed).

Whilst these giants in their field of woman suffrage, old-age pension and politics respectively, usually had an axe to grind, yet the thousands who trekked to these Spiritualist camp-meetings of old, remained to witness demonstrations of mediumship.

"When in Rome . . ."

The fact that they did serve Spiritualist camps at all, proved at least that they were not antagonistic to the religion of Spiritualism. Now it appears this idea continues, for just recently the annual summer sessions at Camp Silver Belle began when a world-renowned chiropractor, Dr. B. J. Palmer, Davenport, Iowa, addressed a mixed group of chiropractors and Spiritualists at the opening banquet held in Mountain Springs Hotel, Ephrata, Penna.

That Dr. Palmer is an unusual man is an understatement. His fame and wealth, attained while working in his chosen field, demands respect. His lectures throughout the country are well attended. He has traveled, according to his own statement, all over the world missing but one country, the name of which has now slipped my mind.

For almost two hours, this dynamic intellectual left no stone unturned to prove that he had actually been around. Much of his time was spent by trying to explain to his audience that a traveler must learn how to act when meeting all sorts of people,—pointing out, "When in Rome, do as the Romans".

It is a pity that he has not seemed to have learned this himself because he overlooked the fact that over half of his audience were Spiritualists, deeply religious and serious about their work. Not once did he mention Spiritualism, the Spiritualists who sponsored him, nor his chiropractic brothers present. "Dr. Palmer" was his subject.

Proof . . . BUT

Had the eminent Doctor left Camp Silver Belle at the close of the banquet, many would have branded him an egotistical gentleman who specialized in talking down to his audiences.

The following day, however, when he was scheduled to deliver the Sunday afternoon lecture, he did to a degree redeem himself. His animated discourse, "The Bigness of the Fellow Within" was a masterpiece as far as he went. He spent over an hour citing actual proof, most of which was elementary to the Spiritualists but

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PSYCHIC OBSERVER

TRUTH

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FOR THE RECORD Hundreds witness successful psychic experiment held at Camp Silver Belle, Ephrata, Pennsylvania when, under test conditions, the etheric double is photographed through the combined mediumship of Ethel Post-Parrish and J. Edward. Date: Sunday, June 22nd. Place: Auditorium and Lodge Seance room. Phases of mediumship: trance and psychic photography.

Psychic EXPERIMENT of the CENTURY

By the Editor

The projection of the astral body, the phenomena of astral projection and the photographing of the etheric double,—all these phases insofar as we comprehend have been proven as a result of experiments held recently under test conditions.

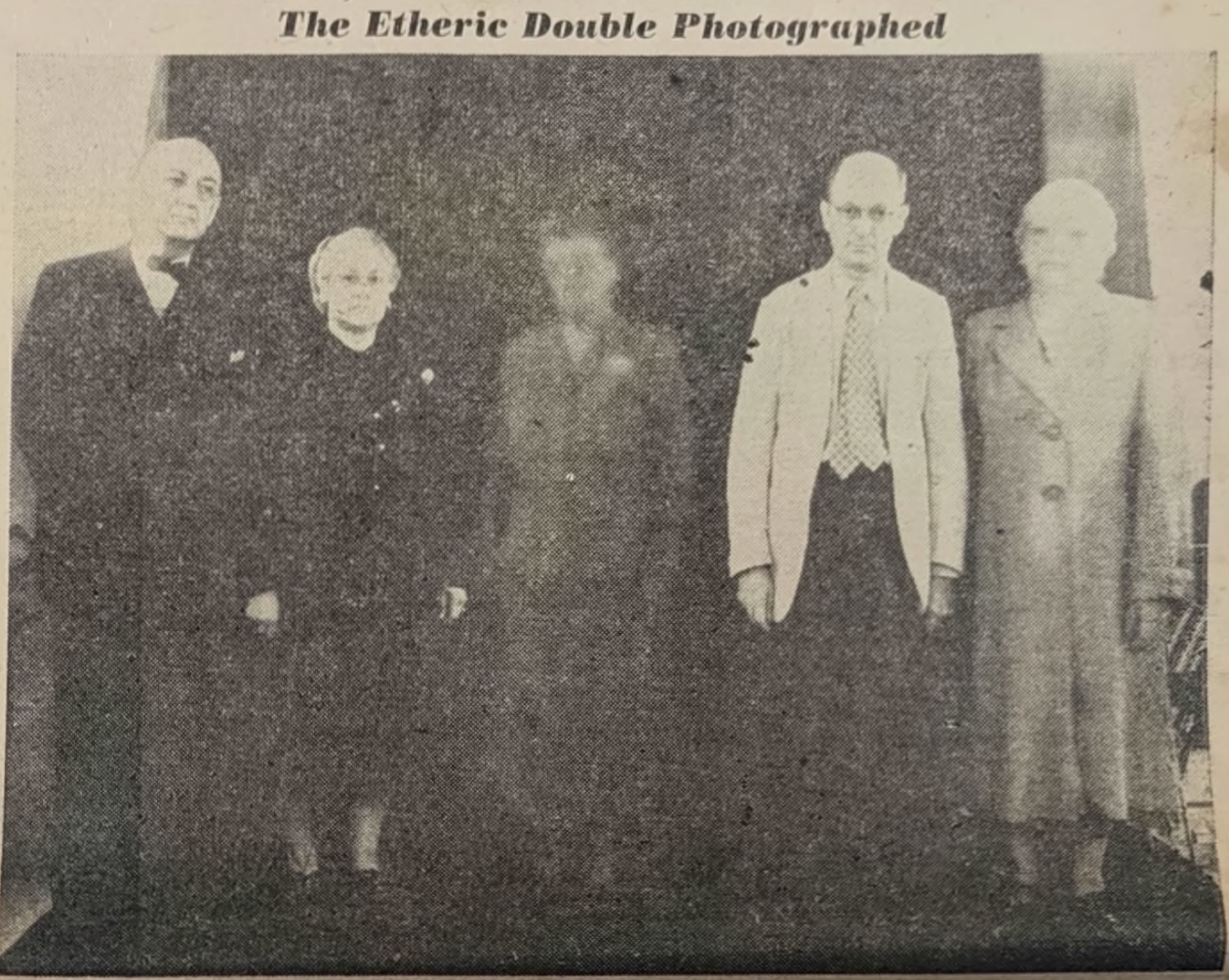
The phases of mediumship employed when this experiment was held at Camp Silver Belle were trance-control, — Ethel Post-Parrish, medium; and spirit photography, J. Edward, intermediary.

The experiment was held Sunday, June 22nd, in the auditorium at Silver Belle, Ephrata, Penna., with one hundred and sixty people present; and, in the seance room, where Mrs. Parrish holds her materialization seances, located in the lodge on Camp Silver Belle grounds.

First Published Record

In short, this is the time, place and names of the parties involved when the experiment was made. What actually transpired can best be explained only after a thorough examination of the literature already published on the subject plus a general survey of all the facts concerning this specific experiment.

After delving through this literature long into the night for two consecutive evenings, checking and rechecking books written by Sylvan Muldoon, Hereward Carrington, Baron



The photograph, above, taken by J. Edward in the Camp Silver Belle Lodge seance room, shows the etheric double of Ethel Post-Parrish (center) who, at the time, was entranced in the cabinet on the rostrum of the auditorium. Others, left to right: A. W. Crossman, Amelia Ceniglia, Alexander Ueland and Anna Buesch.

von Schrenck-Notzing, Gustav Geley, Harry Edwards, T. Glenn Hamilton and others; after flipping the pages of bound volumes and magazines published by British and American Psychic Research Societies, no experiment, no description of a sitting, no photographs came to light which border on or even come close to the photograph which appears on the front page of this issue of **Psychic Observer**.

Even the books written by Muldoon, "The Projection of

the Astral Body" and "Phenomena of Astral Projection", only present logical theories propounded by the author. These theories fit in with what Muldoon thinks takes place whilst psychic demonstrations of this kind are being experienced.

Regarding such manifestations, the noted theosophists, Leadbeater and Besant, have written several worth-while volumes, "Man Visible and Invisible" and "Thought Forms". Lt. Col. Powell's book "The

Etheric Double", now out of print, covers the case fairly well, theoretically.

Now today, as a result of this recent stupendous experiment, all students of the subject may look to this data as being proof positive that the astral body (in this case of the earthly medium), is separate and apart and can project itself at a distance,—even to the point of being photographed. The catch is to find the proper instruments

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They Usher in Camp Silver Belle's Tenth Annual Summer Season



The annual summer sessions of Camp Silver Belle began with a banquet at the Mountain Springs Hotel, Ephrata, Pennsylvania. The world-renowned lecturer, traveler and chiropractor, Dr. B. F. Palmer, was the featured speaker.

Left to right above: David Good, Burgess of the Town of Ephrata; Arthur Ford, Lena Barnes Jeffs, Ethel Post-Parrish; James M. Parrish (toastmaster), Dr. Palmer, Hugh Gordon Burroughs, Raymond E. Burns, and Mrs. Burns, R. G. Pressing, Dr. S. K. Keiser and Mrs. Keiser.

OPEN FORUMS

on

Spiritualism

THEIR IMPORTANCE

An open forum, called "Thought Exchange," has always been one of the best attended features at Lily Dale Assembly, Lily Dale, N. Y. These meetings are held every Wednesday and Saturday evening during the summer months when leaders in the field of Spiritualism, William Elliott Hammond and Robert J. MacDonald, serve as chairmen.

At these meetings, subjects on the philosophy, science and religion of Spiritualism, posed from the audience, are discussed,—first by the members of the audience and then by the chairman.

"The Brain Trust"

Naturally many of the subjects submitted are controversial. Spiritualism needs a platform of this nature because ours is a democratic religion and all are privileged to express themselves in their own way—right or wrong, as the case may be.

This idea is not new, thought exchanges have been held at Lily Dale as long as I can remember and that covers a period of forty years.

In England, these discussions called meetings of "The Brain Trust" are held in large halls. These forums attract thousands because, when handled intelligently, they are most interesting.

The procedure, and most of the meetings are held in metropolitan London, is as follows: four persons, five including the chairman, are seated on the rostrum before a long table facing the audience; oral questions are hurled at the master minds or written questions are handed to the chairman from the audience. The questions are read by the chairman and each Brains Truster is given an opportunity (one or two minutes) to answer—indicating so to do by raising the hand.

Choose Carefully

Such discussions are not only interesting but necessary for it is here that many people have an opportunity to receive answers from the best qualified minds who, through experience, have proven that they can, in a measure, clarify the thousand and one "ifs," "ands," and "buts" with which a novice is being continually confronted.

At least one of these forums should be part of each Spiritualist convention. The success lies in the choice of those selected to handle the job.

In orthodox churches, they call these meetings "Bible Class-

es" but the answers usually fall in a definite pattern based upon the creed and dogma embraced by each church leader.

True, in the field of Spiritualism, we have our classes where the church ministers explain points as they arise. Then we have our classes for spiritual unfoldment, and voice seances, where capable spirit teachers propound our philosophy.

The Panel

But, an open forum is different because they attract interested people on the fringe,—people who do not go to classes and seances,—people who want to know but are too timid to ask questions for fear they may display their ignorance.

These open forums are not message services, the questions are confined to the philosophy, science and the religion of Spiritualism and, as such, they can develop into a novel means of spreading the truth, possibly on a par with any single activity now being employed.

At Silver Belle, Sunday, June 22nd, a panel for open discussion was chosen: **Lena Barnes Jeffs, Arthur Ford and Raymond E. Burns.** For over an hour, they answered written questions read to them by **R. G. Pressing.** There were differences of opinion, as was to be expected but, out of it all, much ground was covered.

Just Plain "Mr. Ford"

Possibly one of the most important points, rarely discussed, was the problem of "Reverend."

"The use of this prefix is little understood," said Arthur Ford who prefers not to be called Reverend except when being introduced and then he said it should be "The Rev. Ford."

After this he prefers to be called just plain "Mr. Ford."

Furthermore, it was pointed out by the panel that no one should ever sign a letter, Rev. this or Rev. that, it is just not being done. Also, at no time when writing checks, should any minister place "Rev." before their name. This is definitely bad form. Bankers will tell you that anyone who does this, either through ignorance or bull-headedness, simply violates good ethics.

And so, this is just one of the million things that could and should be discussed in such forums. It is hoped that every Spiritualist church in this country adopt such a plan, if not at a mid-week service then, at least, once a month at a Sunday afternoon service.

PSYCHIC EXPERIMENT OF THE CENTURY

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(mediums) and to work under the proper conditions.

All we will ever know is that results were obtained but how these results are obtained from the spirit-side, no one can really say.

Now let us get the exact picture. The scene of the experiment exactly as it was.

Over one hundred people assembled in the auditorium at Silver Belle on the date above stated. J. Edward, on the rostrum, after taking photographs of the audience (results will be published in a later edition of this journal, along with skotographs taken at the same time) announced to the audience that he was about to attempt an experiment and as a result he hoped to photograph the etheric double of the medium, Ethel Post-Parrish.

Realizing that, to his know-

Spiritualism: "Information Please"



Guests of Silver Belle heard an unusual presentation, when a panel was selected to answer questions on the philosophy of Spiritualism. Written questions were collected and handed to R. G. Pressing, mediator (right).

Members of the panel: Arthur Ford, left; Lena Barnes Jeffs and Raymond E. Burns quickly disposed of each question read to them. Differences of opinion on the various aspects and phases and their interpretation, made the hour-long discussion, most interesting.

More of these informal discussions should be encouraged at all public gatherings for it is during these discussions that many apparent conflicting ideas can be cleared up.

These forums should definitely be a part of the activities in each church and every camp and at each convention. It is a matter of choosing those who by long experience and past performances are better able to handle the type of questions often propounded. (See article this page.)

ledge, this experiment had never been attempted, Mr. Edward outlined the procedure saying that the medium would enter the cabinet, already set up on the platform, and then be entranced.

Then he said he would be accompanied by a committee and take this committee with him fifty paces away to the medium's seance room in the next building. When the medium entered the cabinet, Mr. Edward and myself, accompanied by the committee (*) departed from the auditorium.

In the seance room, the four members of the committee stood before the cabinet, leaving a space in between the two persons on either end. Mr. Edward adjusted the camera for the proper range then extinguished the lights. A time exposure was made, the lights were switched on and all six persons returned to the auditorium where the medium, Mrs. Parrish, sat in the cabinet under control.

The Conditions

I walked down the aisle and heard Silver Belle say: "We got it! We got it!". Minutes later the medium was released from trance and emerged from the cabinet.

Mind you, all the time the medium was in the cabinet entranced, Melvin Sutley, noted Philadelphia Spiritualist was standing on the rostrum on one side of the cabinet and Lena Barnes Jeffs on the other. Their job was two-fold, not only to serve as a battery outside the cabinet but also so that they could vouch for the fact that the medium did not leave the cabinet at any time during the demonstration.

The latter precaution was not necessary because all during the experiment the auditorium was fully lighted so the one hundred spectators could view the cabinet at all times. Of course, there was darkness within the cabinet where the medium sat.

"Trial and Error"

Spiritualists do not knock themselves out and fish around for high sounding words in an attempt to explain experiments of this kind. There are few who know the actual *modus operandi*. Not even the spirit chemists are able to explain in terms we would understand. All they know is that they work in accordance with certain spiritual,

(*) A. W. Crossman, Scranton, Penna.; Alexander Ueland, Washington, D. C.; Amelia Cengiglia, Reading, Penna.; and Anna Buesch, Ephrata, Penna.

What I Observe

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nevertheless splendid psychic food for the Palmer graduates present.

The doctor insisted on facts to bear out his belief in what he called "innate intelligence." In detail, he dramatized the case of "Mrs. R.," a phenomenal dream (the uninformed always classify clairvoyance as a dream) and a factual experience where a "dead" husband contacted his wife.

To top this off, his "Margaret and Mary" story (Mary was the spirit guide) was nothing more or less than proof that he believed in the transmigration of souls and that this opinion was not a theory but provable by facts, and he outlined the facts in no uncertain manner.

No Spirit World?

In short, he said that life after death was proved to his entire satisfaction and then knocked all this in the head by saying that he did know for sure that there was a spirit world. For this, of course, even he will have to wait until he is dead.

Palmer's lecture closed when he extended an invitation to mediums to visit his headquarters at Davenport. He claims to have a machine to test not only the degree of mediumship but also whether or not an individual has psychic ability at all.

Whether or not any medium will accept his invitation is a moot question but it seems that since he does not know whether there is a spirit world it would be difficult to say what his findings would be.

If there is no spirit world then there are no spirits and if there are no spirits to contact, he will of course only be wasting his time, for how are you going to investigate and test anything if you do not know what you are looking for. I am afraid Dr. Palmer better confine his efforts to the field in which he most certainly excels.

Make no mistake about it, the doctor is an honorable man and a credit in his field, but the Spiritualists seem to be doing quite well and may possibly be able to get along without having gadgets clamped over their collective heads to find out if they have the ability to make contact with spirit people.

Fancy our top-notch mediums being synthetically and electrically tested. No, I am afraid the only outlet he would have for this type experiment would be as President of some defunk psychic research society which may go in for this sort of thing. Dr. Palmer should acquaint himself with the old proverb, "Shoemaker, stick to your last."

STUDY AT HOME

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GET UNDERSTANDING

To this world of spirits whither ye go
You take with you only what you know;
Be it truth or falsity 'tis all the same—
None while there do knowledge gain.
For tree of knowledge is here below
In this land of strife, this land of woe.
When conditions here match fate we've earned
Then to this realm do we return.
Back to this realm we continue to come
Till finally we have understanding won.

The poem "Understanding Clarifies the Bible." 47 verses of 10 lines each similar to the above. Price \$1.00

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THREE HUNDRED THIRTY-FOUR

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AUGUST 10, 1952

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THREE HUNDRED THIRTY-FOUR

AUGUST 10, 1952

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Battle Technique

WHEN meeting a situation, there are a number of sayings bandied about which may point to the proper procedure: "An ounce of prevention is worth a pound of cure", "Forewarned is forearmed", and "Attack is the best offense".

For years, I have been told "Why worry about our opponents". It is not a matter of worrying, it is a matter of strategically breaking down resistance before the wall becomes so thick and so massive that ten times the strength would have to be brought to bear to even put a dent in it.

And so it is with all our opposition,—opposition from those on the outside who would endeavor to break down all evidence even before they hear the facts supporting that evidence, let alone being a part of that experiment.

A case in point, which has to do with this very subject, could crop up in the minds of those who might sneer at the photograph published on the front page of this very edition,—meaning the photograph of the etheric double of Ethel Post-Parrish.

The would-be accusers may say, "Oh that,—that's a double exposure. Anyone can do that."

If any person who reads the evidence, views the photograph, and still thinks that they, too, can reproduce or duplicate this photograph under the same conditions, then, instead of shouting their accusations to the house-tops, let them do it.

Then, too, other 'wise men' will say: "Oh, Ethel escaped from the cabinet on the platform in the auditorium."

Granted, but then she would have had to break in the room where the photograph was taken by J. Edward. Others may accuse J. Edward of having been a party to some wild scheme whereby such results were obtained.

If these accusers knew that J. Edward was a busy man and that only a day or two every 6 months or so does he even have the time to devote to this work; if they knew that he does not need or have to receive one dime for his psychic work; if they knew the man, himself, the epitome of integrity, they would know that he could not nor would not be a party to anything that was not above-board.

If these same accusers knew Ethel Post-Parrish; if they knew the trials and tribulations and heart-aches which have been her lot through the years of her psychic work; if they knew of her apparent indifference to anything that even borders on the sensational; if they took an account of her unblemished record throughout her career as a medium; if they would become aware of her earnestness in conducting Camp Silver Belle, all these 18 years, — they would know that she, too, would never be a part of anything that was not up and above-board.

True, no one knows, actually, just what part the spirit collaborators of these two great mediums played in this experiment—all we know are the conditions under which the experiment was successful.

All of which is evidenced by this photograph of all time (see page 1) which now stands as a record of a

WHO KNOWS?

The last half of the Rev. Converse Nickerson's article, "The Man: Jesus" is beautifully done, and gives some excellent advice. The example of Jesus is indeed the very best we have ever had. His works, his teachings, his attitude toward enemies—all are worthy of our closest attention but there is labored effort to prove that Jesus was but a mere man and nothing else, albeit a very good medium.

What Jesus was is perhaps beyond the knowledge of any living person, and all our guesses and speculations amount to nothing when it comes down to actual facts. Jesus was, indeed, a medium of the first water—but was he nothing else? I do not think that Ernest Renan knew anymore about it, than anyone else.

It is said that because Jesus was known as "Jesus of Nazareth" that he was therefore born there. Non sequitur. A person born at Bethlehem but moving to Nazareth a month later and living there the remainder of his life would be known as "... of Nazareth". Whether there are two or three Bethlehems at various distances from Nazareth is beside the point. Everything indicates that Jesus was born at a Bethlehem, and not at Nazareth itself.

It is further stated that all the evidence for the Messiahship of Jesus is based on the dreams of Joseph. Then those prophets of the Old Testament certainly were wasting their time and lead-pencils when they wrote those striking predictions of the Messiah. The angel too must have been talking to himself when he told Mary that the power of the Holy Ghost would overshadow her and that the child born of her would be called the Son of God.

When Jesus was talking to the Samaritan woman and showed psychic knowledge of her past life, she said, "I know that the Messiah, when he is come, will tell us all things." Jesus' reply was, "I am he, that am speaking to thee." Could anything possibly be plainer than that? In the face of that, how can anyone say that the Messiahship is based entirely on the dreams of Joseph?

Another assumption is that

most outstanding achievement in the annals of psychic science.

Insofar as we know, it is definite evidence which proves beyond any shadow of doubt that we do, indeed, have an etheric double, astral body, spirit body, astral shell or by whatever name you may choose to call it. Furthermore, it proves that this counterpart can be projected and not only projected but can be photographed at a distance.

This is not new. The theory has been propounded and talked about by the theosophists and those steeped in Eastern tradition. The great students of the 4th Dimension and their learned savants have even caused to be painted in all sorts of color what they thought the etheric double looks like but never, as far as we have been able to learn, has this double ever been photographed.

Now, some smart-alec might say: "How come the double is fully clothed?" I have no answer but could snap back the rejoinder "Why are materialized spirits clothed 'or for that matter' Why do we put on clothes?" Whether clothed or not clothed, that is beside the point, except that modesty must have something to do with it.

No, that is not even a good argument for the important thing is that now we know that the etheric double can be photographed in a certain form just as we have known that spirit people can materialize and as such can be photographed. The important thing regarding the latter is not what they look like but that these beings can materialize at all; a fact, in itself, not withstanding. Now we have added, the photographing of the etheric double, and as a result, the Theosophists will have something to substantiate their heretofore improved theories.

LETTERS

TO THE EDITORS

Jesus had brothers and sisters because the New Testament mentions brethren and sisters. Wasn't it the custom of the Jews to call all near relatives brethren? Perhaps he did have real brothers and sisters; no one knows.

Whether he did or did not isn't important, and for the life of me I can't see the point in straining at gnats and making such a to-do in an effort to prove that he did. What's the difference?

Renan is quoted as saying that if Jesus ever claimed to be an incarnation of the true God, there is no evidence for such belief. Could it be that Renan never read the New Testament? It has plenty of passages showing such belief on the part of Jesus.

To quote a few: "I and the Father are one", "He who hath seen the Father, hath seen me", "Before Abraham was made, I am".

When the Jews tried to stone Jesus, he asked, "For which good work do you stone me?" Their reply was, "For a good work we stone thee, not, but because thou, being a man, makest thyself to be God."

Evidently they understood plainly that Jesus claimed some kind of God-ship. If Jesus did not think so, why didn't he set the Jews straight? How easily he could have said: "My dear people, you misunderstood me; I do not claim to be God. I was merely pointing out that both God and man have spiritual natures."

But he did nothing of the kind. He repeated his claims; not only repeated them, but went to his death rather than recall them. The Jews put him to death because of his claims of divinity. By wilfully letting the Jews persist in their wrong notion, would he not have made himself guilty of their becoming murderers? Yet we have persons saying there is no evidence that Jesus claimed divinity.

It looks as though those Bible

societies have been spoofing us when they tell of the thousands—or was it millions—of Bibles they have distributed. Begins to look as though no one has ever read the New Testament.

Even the possessed Gergesenes seemed aware that Jesus was more than a mere man, when they cried out, "What have we to do with thee, thou Son of God?" When Peter, under repeated questioning, replied, "Thou art the Christ, the Son of the living God", Jesus did not correct him; instead, he told Peter that the Holy Father had revealed it to him.

Likewise those in the temple understood that Jesus claimed some sort of divine power; when he told the man his sins were forgiven, they objected, "Who can forgive sins but God?" Jesus did not contradict them.

Jesus was indeed a wonderful medium, and demonstrated remarkable psychic gifts. He was so sensitive that while in a crowd he could tell when someone touched his garment. But no medium has ever been known to have any power over the waves of the ocean, nor able to restore the so-called dead to life, nor to multiply loaves and fishes.

I have come across some very good mediums, but not one of them has been presumptuous enough to say, "Before Abraham was made, I am".

Nor have any of our mediums been able so far to fulfill the scripture quoted by Rev. Nickerson: "He that believeth in me, the works that I do, shall he do also; and greater works than these shall he do." Good as our present-day mediums are, I've never heard of any that did greater things than Jesus did. (Not greater, Mr. Arns, but as great. Ed.)

It does seem that inasmuch as we do not know exactly what Jesus was, the best we can do is to accept his own estimate of himself. If we accept his teachings and his example, why not accept his own estimate?

So far as being God is concerned, are we not in a sense all of us 'God'? Aren't we called "the children of God"? And hasn't the child all the properties and faculties of its parents? The only difference between the child and its parents is the matter of complete maturity and the accumulation of knowledge and wisdom.

In all other respects, the child is the same—eyes, ears, nose, arms, legs, and internal organs. Do we not all of us stand in the same relationship to God that the child does to its parents? And couldn't Jesus have been very high up in the stage of maturity and development, if not actually having reached the very end of the stage? Who knows?

W. S. ARNS

Kenmore, N. Y.

— o o —

That's just it. Who knows? Since all who write, quibble and argue about Jesus ... of these, none were there, it follows that there will always be differences of opinion. Further, since the Bible has been rewritten by theologians and bigwigs in the field of orthodoxy, it follows that the changes of the "word of God" would all be made in the light of Christian Theology.

Speaking of the "word of (Con't Page 4, Col. 4)

MODERN SPIRITUALISM

THE MOST COMFORTING TEACHING KNOWN TO MANKIND

"... because I live, ye shall live also."
— said Jesus. (John 14:19).

Mrs. Maude Ross White, nee Jimerson,
... still lives, and so will you.

THEY STILL LIVE and SO WILL YOU But They Must Change Bodies

Vienna, Virginia, June 30, 1952

Psychic Observer, Inc.,
Jamestown, New York

The inclosed article is about my recently deceased, and dearly beloved, wife, Mrs. Maude R. White, nee Jimerson.

What is possible for one is possible for others.
I was an honest doubter until about the year 1933, but evidence such as has satisfied me is available to any honest investigator.

Most sincerely,

JAMES MALCOLM WHITE

My dearly beloved wife, Maude Ross White, nee Jimerson, "died", as mortals call it, on February 12, 1952.

My experiences when my sisters Belle and Bertie passed on in 1948 and 1949 were evidences that our thoughts can be passed on to our real friends and loved ones in the Spirit World instantly.

I had, therefore, asked the same favor for ALL of my RELATIVES and DEAR Friends. Of course that included Maude, even though we disagreed on Spiritualism.

On the evening of the following day (February 13) I went to a meeting of the Spiritualist Church of Two Worlds, of which Rev. H. Gordon Burroughs is minister and senior medium.

I was advised by my friends "Over There" that "We were watching for Maude—and we had known for some time that she was coming over here soon. She was given every needed attention, and she will be ready to talk with you soon!"

Planning for Years

Just a few days thereafter, I talked with her briefly about the disposition of our home, and of other property, and of her personal belongings. We agreed to meet later when our daughter, Evelyn White Harris, could be present, and we wanted a wire recording of all that was said by her and ourselves.

While all of this was taking place, I—having moved over to our daughter's home in Vienna, Virginia—missed something of outstanding importance. It occurred on the evening of February 19—just one week after Maude had "crossed the bar".

At one of Rev. Burroughs' classes, a friend of Maude's—asked about her, and she answered for herself in these words; which were registered on a tape recording machine which was being operated by another member.

"Thank you for asking about me, Mrs. ——. Good evening all. I always liked Rev. Burroughs, but I never heard him give a better talk than he gave at my (funeral) service. I was there, but didn't remain long. I am now so strong because certain spirits, belonging to my husband, met me, but I was a little fearful, as I did not understand these things as James did.

"I was taken care of, and they made it possible for me to get

back right away. So I have already been back, and I thank you all for your kind thoughts."

I did not learn of that occurrence until the evening of February 28! It was, to me, evidence of her eagerness to confess her error for disbelieving in Spiritualism, and of her desire to make amends as best she could.

Maude Still Lives

Evelyn and I were present at the home of Rev. Burroughs on the morning of April 12. We had requested a friend to be present with his Webster wire recording machine so we could have a permanent record of all that was spoken by Maude. This is a part of what she said:—

"... I am not using the trumpet at all... This is a little exciting for me, and the forces brought out a peculiar instrument here. It looks to me about the size of a small television set, and I seem to be encompassed by the cabinet.

They have built this around me out of ectoplasm, of course.

I am going to learn these terms! They built this to protect me from outside vibrations so that I can keep—what they call—a "continuity"—and so that is the reason why I am not speaking through the trumpet at all; and I can't tell you; can't quite explain; how I am talking.

I am thinking the things I want to say to you; and they come out; and there is seemingly a "wire" connected from this little box,—or it looks like a wire—from this little box in which I am — reaching out toward the medium; and there is light playing on that like neon signs—flowing from it; and that substance flowing there—I use to make sound.

Mr. White: Tell us about your experiences—right from the beginning—from the time I left you waiting for a street car at Seventh and Constitution Avenue, N.W., in Washington, D.C.

Mrs. White: Now, when I left you, I went on to do some shopping and you, of course, went home. I was feeling quite all right when I left you and I had no thought of anything in the world.

Suddenly I felt a peculiar lifting up as though I was going to faint, but I didn't think too much about it because I

didn't have any pain; and I sort of breathed quite deeply, and thought it would pass away. Then, suddenly, I felt myself going out—like I think it would be when taking ether.

That is as near as I can describe it. I felt myself falling, and didn't actually realize that I was over here until my body fell.

Thus I had no feeling whatsoever, as far as the physical body was concerned; and there was no feeling when they took my body (to the hospital). So I had no pain,—as the bruises on the body might have caused you to think that I had; but—before I was gone—that happened—so I didn't think that at all. The first thing I can remember is when I saw you at the morgue.

Mr. White: Whom did you see when you opened your eyes?

Mrs. White: At first I saw no one. It was like being in a great big room with a feeling that there were people there, but I could not see them.

Mr. White: They were in the fog, I suppose.

Mrs. White: Yes, a beautiful gray, purplish fog, and I could not see them, but I felt there were people near me; and I was amazed, of course. Thus, I realized that I was "dead"; that I had been separated from my body. There was a little shock, like touching an electric wire where there was a "short"; and then I realized that I had passed on—that I was actually gone.

As soon as I felt that, there was a white light, like the light that comes from those long tubes in the house, as you know. It was a sort of a light, but no person.

Then, all at once, I felt like I wanted to go to sleep. I was exhausted, tired, and I did go to sleep. I don't know what happened to me, of course, during that time but it was after I awakened, and after I moved, that I saw standing around me several people whom I didn't know—at first.

Just imagine yourself waking up in a different country, with people around you whom you had not thought of for years and years, and there they were!

Then I had a strange feeling

To Broadcast in Chicago



Juliette Ewing Pressing (above), editor of Psychic Observer, will be the featured speaker Sunday, September 7th, at the Liberal Psychic Science Church of Chicago. Minister of the church, Rev. Anthony Camardo, will present Mrs. Pressing at both the evening and afternoon services which will be held at 3449 West Altgeld St. It has also been arranged to have Mrs. Pressing take part in a broadcast during her visit when the facilities of station WCRW will be used for presenting Spiritualism's message.

Mrs. Pressing also plans to attend the annual convention of the National Spiritualist Association (Oct. 6-11) at the Mayo Hotel, Tulsa, Oklahoma.

Letters To the Editor

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

God" being altered brings up a recent Associated Press article (*) released from New York City describing how two great religious leaders, Dr. Samuel McCrea Cavert and Dr. Roy G. Ross, officials of the powerful National Council of the Churches of Christ in the United States, have come to the conclusion that God made a mistake and so, for the 27th time they have decided to put words in His mouth.

Many people were under the impression, and rightly so, that the "word of God" was just that. It looks now that the illustrious leaders of the church have helped God out again. And that they have done a good job goes without saying because the article states that the new revised Bible (and they are printing over a million copies) climaxes fifteen years of labor of love.

Whether there has been any love involved — love for the Spiritualist I mean, is something else again.

Had the Bible been revised by a "Moses Hull", a "Rev. E. W. Sprague" or a "James M. Peebles", then the Spiritualists could rest assured that the re-

that there were some there whom I wanted to speak to; or, rather, someone speaking. I again looked around, and then I saw those two ladies, James, your friends, Ivy and Madge; and they said you had sent a thought to them, and they surprised me when they said they had already expected me,—but not in the manner in which I had come; and not so soon.

They had thought, and hoped, that they could take care of things so I could be at my home—but they knew it was going to happen.

Of course, as you know, I had never seen Ivy and Madge. After they told me their names, they said they had received the message you sent them mentally, about taking care of me; and that they were ready for my coming—and that their work was done,—for the time being.

Then I had another little period of rest... I was lying upon a beautiful couch; and there were beautiful spiritual forms around me, who were not related to any of us.

Afterwards, they told me that these were spiritual nurses or missionaries who met new souls as they come there, and they help them adjust themselves easily in this beautiful twilight zone, or place.

Again I awakened, and then I saw my own mother and father, and so many more that I have not remembered. Then your people began to come, James: Lawrence, your mother and your own father; Mr. Fagan, and your stepfather, Mr. White, and your sisters. And so there was a family reunion of both sides of the house.

Now, I am watching over you, Evelyn, and the children, and I will never be too far from you, and I want you to know that I can come to you, personally, also Evelyn, and I will. I want you to realize, Evelyn, that I AM NOT DEAD!

Now, I met a number of the friends who used to go to the little (Spiritualist) church where you go, James, when we went to the bazaars, and I used to help them sell those things. I met a number of them: Mrs. Crouse; Mrs. Egbert, and I always liked Mrs.

(Can't Page 3, Col. 4)

visions would have taken place in the light of Psychic Science.

And now, when the devotees of all Christian religions, especially the religions whose platform has been the Bible—when these people look into the faces of the sanctimonious ministers, will there still be the same trust.

Don't forget, these same ministers have pounded the rostrums, screamed themselves hoarse declaring, during the pounding, that these are the "words of God". Now what will they tell these same people. Surely God has not changed His mind. Evidently He has because now they admit He made mistakes.

Of course the learned C.C.C. leaders say: 1. That the medieval Monks made some errors; 2. The archaeological discoveries of the past 75 years have afforded incomparably richer resources for understanding the vocabulary, grammar and idioms of the Biblical languages. 3. Many words in the King James version which meant one thing 350 years ago, mean something else now, and they must be corrected to give the true meaning of the Word for our time.

And so, now all we have left is the "word of God" according to the Medieval Monks, archaeology and the C.C.C. heads. So God is human after all.

One thing is certain, they will correct many of the contradictions, they will rephrase portions to fit in with what they themselves believe and do everything humanly possible to mold their masterpiece in such a way that their own beliefs are sustained.

With all the molding, with all the revising, and with all the garbling and ungarbling, they will not be able to eliminate the fact that the man Jesus survived after the change called death; that He returned and that his materialized form was seen.

They will not be able to change the fact that spirit voices were heard and they will not be able to say that these voices were from evil ones for, if they do this, they will be branding the man Jesus a liar.

Even so, regardless of what they do or do not do, the Bible in essence is the foundation upon which the truths of Spiritualism rest for thousands of Spiritualists. No matter what they do with it, or how they change it, it cannot and will not make sense unless it is read in the light of Psychic Science.

(*) Printing has begun on the revised standard version of the Holy Bible, the climax of a 15-year labor of love. The printing of one million copies got under way March 25th. They go on sale Sept. 30.

Spokesmen for the copyright owner—The National Council of the Churches of Christ in the U.S.S.—hailed it as one of the biggest projects in book publishing history.

For 15 years, 32 scholars worked on the new version, aiming at clearer language and truer accuracy than the widely used King James version that dates back to 1611.

Published by Thomas Nelson and Sons, the Bible is being printed at the American Book-Stratford Press, Inc.; at the H. Wolff Book Manufacturing Co., Inc., of Teterboro, N.J.

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The Spiritual RE-AWAKENING

Since the common man today is slowly but surely beginning to recognize the mechanism of speedy instruments, he is on his way to realize the speedy inter-communicativeness between this world and the other side.

Throughout the world today the re-awakening of the interest in the things of the spirit seems to incline the thinking men and women to re-adjust their inner values. In the wake of two global wars, the significance of basic values of life seem to have undergone a measurable metamorphosis.

The ethical codes of the days gone by appear to fail to conform to the needs of the men and women of this modern age. The atomic researches have cowed down the most stubborn

mere belief on the former, inner intuitional faith-basis would be neither practical nor logical.

It needs a clear and demonstrable data which can lend itself to scientific observation. The Western mind is ready to be convinced but not prepared to accept anything by the word of mouth. Without the Hiroshima atomic epic, the modern man would hardly had been awakened to the stark realities of atomic potential.

Stamped Authentic

It seems peculiar to this modern age that we lean towards deeper considerations and reflection when we are able to tangibly observe a given reality. We then begin to ask the why and wherefore of it. Being the age of specialization we are inclined to view things in terms of scientific standards. It is a good thing.

Howsoever restrictive the approach implied in this method may be, yet it has the stamp of authenticity. It is the sure way to the right recognition of facts as we can observe them. And, once we have verified the observable data, the inner man begins to seek for the real and abiding significance. This is where the Spiritualist movement comes in. Its message provides the essential answer to this quest of the Western man.

In order to conduct any experiment we need a certain set of instruments. When we want to transmit a message or com-

By Mir Bashir, M.A.

death and what lies beyond the portals of physical termination of life processes.

Science as yet has no theory to offer that can give guidance and consolation to the fear-stricken hearts. We are well-ingrained in this material world to believe that death is the end of all that matters to us. The fear of death quite naturally should reign supreme.

Religious thought has ever stimulated man's mind and with unflinching repetition told us that death is not the end. There is life after death say all the scriptures. But the message obviously seems to have been allowed to lose its vital and forceful significance. It is almost in abeyance with the modern man.

Radical Knowledge

Undoubtedly, a vast majority of human beings still inhabit this earth who believe in the word of God. It is nevertheless true, that the tempo of modern times seems to bereft us of the calm contemplation and meditation which alone can confirm the belief.

Evidently modern man needs a demonstration, a proof — something tangible and above all a personal experience to feel an inner sense of knowing and a conviction that life continues and that death is only a portal of a greater and vaster life to be.

In the East, the unconscious racial knowledge yet guides the path of man. The Hindu, the Moslem, the Buddhist, the Zoroastrian all have an innate conviction that life continues after death.

In the West, however, though the basic conviction still persists in a majority of cases, still there seems to have been an inevitable need for a kind of re-affirmation of the belief in life after death.

The Western way of life in this interim period of spiritual experimentation is so used to laboratory tests that to seek in the usual fashion of human

municate some piece of news we use several forms of media. We use postal services, the telephone, the typewriter, the radio, the television, in fact a whole set of instruments. Distance and space today seems to have shrunk and speed is the hallmark of the age.

Sitting in my office in London, the other day I dialed a number and when the line was clear I spoke to people at home in Karachi, a distance of thousands of miles. Yet it took me a few minutes to do all that. This tele-communicative method no one doubts. It has come to stay. It has proved its validity and usefulness.

When I want to speak to some one away from me I use the available instrument—the telephone, the invention of human mind. When some one wants to contact me and speak to me they give me a 'ring'.

There are incoming calls as well as outgoing ones. My telephone is my medium of contact with people in different areas, countries and spheres of life. I cannot contact people in other spheres and countries without an instrument—my medium.

An Ideal Type

So the instrument, the medium is the essential link. That is why today those sensitive human beings who can be used as instruments of contact with the 'other world' play such an important part in this experimental stage of spiritual re-awakening.

It is only a question of time and further research and investigation is needed to re-authenticate this possible inter-communication between the living on this side and the living on the other side.

Mediums are human beings. They have their faults and failings as other human beings have. They can be good as well as defective instruments. It is all in a day's work.

Here and there an ideal type,

You Will Live!

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

Egbert and Mr. Egbert; and now lately, I have come in touch with one I did know well, Kirt Campbell (a neighbor for many years).

You see James, he went suddenly, too, and his experiences have been something like mine. Now then "What am I doing?"

Mr. White: Missionary work, I presume.

Mrs. White: Yes, that is just what I am doing, James. I am meeting new souls, too, Evelyn; and there is the wonderful music, and art—and so much.

Mr. White: How about Cora Whitmer? (They were childhood playmates, and she passed away after Maude).

Mrs. White: Yes, I have met her, and I have met so many, James, I can't blame them all, but all of the Rosses, all of the Whites; and all of the others that you had long forgotten, even school friends, and now I am progressing spiritually; and that is all I can say about this world now, Evelyn, dear.

Remember, James, I do love you. You are not going to be alone. No, you are not; and there was intervention — when that truck struck you. (This was only a few days after Maude had passed on—JMW). You could easily have been knocked under its wheels, but you were pushed back.

I want you to go away for a visit. I want you to take time, and not hurry. I want you to think of yourself a little bit. Evelyn will be taken care of, and the children, while you are gone; and she will not worry, because we will take care of you while you are gone. It is a thing you have wanted to do for a long time.

You are free now. Do it; and know that I am pleased with everything. I want you to remove the worry from your heart. You did the best you could. There is nothing to forgive. You were more than good.

Sometimes I was unreasonable. I just could not see some things you saw, but my heart was always there for you. So, there is nothing of the past, James, to grieve or worry about. But, when you get ready to come here, James, I will meet

race, bursts forth like a genius on the horizon of life. But genius is not a standardized commodity. It is rare in its own rights. Shakespeares, Lincolns, Beethovens, Raphaels follow the eternal law of rare manifestation. So do spiritual mediums.

This in no case implies that good serviceable instruments are to be rejected or their real value undermined.

Life would be impossible without the common man. It is the man in the street that symbolizes real life. It is he for whom Jesus, Buddha, and Mohammad came. He is the all important thing in this universe of human abode. His needs, material, mental and spiritual are the real things.

Man, therefore, needs instruments that he can understand and make use of. The genius can lead and show the way but only to serve him, to help him and to elevate him.

And as the common man today is slowly but surely beginning to recognize the mechanism of speedy instruments, he is on his way to realize the speedy intercommunicativeness between this world and the other side. ✕

you. We will all be together. I am glad you handled the disposition of our home just the way you did. You have handled the resources just right.

Evelyn, dear. Don't take on too many responsibilities. We want to leave a little for the children to help in their education. Don't hold on, as I did, to every thing. Enjoy as you go along. Get something out of life besides hard work. We will find a way to make things . . . more pleasing for you.

Evelyn: There are a lot of urgent problems just now.

Mrs. White: They will all be adjusted. There is nothing to worry over; nothing to be too serious about. James, go on with your little writing. It makes you happy and I can give you other things; and I have so many more things, but can't say it all now.

Remember, I have met all the friends; and this world is just as real to us as the one you are living in is real to you. We have spiritual bodies which are as real to us as yours are to you.

Life is eternal, and our desires are carried out. We do mingle with you. We do sustain you. We do serenely sustain you, and remember our love never ends.

I am with you. I live. I have done the best I could this time. I am not going to say goodbye, because there are no separations.

Keep the door open for me, Evelyn—practically and sanely, and we shall bless you."

Maude's talk lasted for about 20 minutes. Isn't it perfectly clear that what we call death did not end Maude's life, but that she only changed from a natural, human body—to a spiritual body? Also that she kept right on living, just as though no change of bodies had occurred?

Jesus "died" on the cross, but still lived. That seems to be the divine law for all men.

The author visions the time when all mankind will be communing with loved ones, and others, who have "crossed the bar" even more easily than people of this age do. Mourning, grieving, sorrowing, will be replaced by the sure knowledge that what we call "death" is God's invention to adapt earth men to higher grades in His never-ending School of Eternal Life. "Work out your own salvation . . ." (Phil. (Phil 2:12). But many of us will fail—if one chance is all we can have.

Spiritualism does not agree that the sinner can have only one chance. "The doorway to reformation is never closed against any human soul, here or hereafter." Spiritualists believe that no other conclusion can be consistent with the nature of a God of Love.

FINAL WORD

The heartfelt comfort, and the understanding I gained about the hereafter—which that one experience in Spiritualism brought to me — is infinitely more satisfying, and doubt-moving, than all the sermons I ever heard or read.

Note:

The book—WHAT BECOMES OF A MAN WHEN HE DIES—Answer—HE STILL LIVES AND SO WILL YOU—may be purchased from the Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for 50 cents. When you have read it, you may get the idea that the "ETERNAL LIFE", which God has "given to us" can never end, but that the human body can last only some 70 years—on an average. That is why man has to change bodies.

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
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SPIRIT PHENOMENA

It's Origin

"When the Pupil Is Ready,
The Master Appears"

By  ★

By REV. JOHN ST. DENIS
Los Angeles, California

A study of the spiritual evolution of man reveals that, at his first advent upon earth, he was held in awed amazement by the phenomena of nature. Although possessed of only the most primitive faculty of reason, when primeval man heard thunder, saw lightning and fire, felt the earthquake, he knew that such manifestations could not be produced by humans like himself.

Wondering and studying, and perhaps through some dim apprehension of his own relationship to the lower orders of creation, he came to the conclusion that these extraordinary manifestations of nature could be produced only by a power superior to himself, and as the sources of the power were invisible, he named them "Great Spirits."

Thus the belief in spirit phenomena originated in the mind of primitive man from time immemorial.

Sincere Desire

It is always some extraordinary occurrence which arouses in man the desire to know more about his environment, both visible and invisible, and, from the effort of primitive man to learn of the "Great Spirits" and the mystical power possessed by them to manipulate the forces of nature, was born occultism.

His earnest and sincere desire to become acquainted with the "Great Spirits" led him to gaze in the sky and study the stars and planets, and the formation of clouds. When the formation resembled some object known to him in nature, such as the form of a man or an animal, or some symbol with which he was familiar, he believed that the spirit of that animal or man was making an effort to reveal its identity.

If the formation of the cloud resembled a lion, he correlated the noise of the thunder to the roar of the lion. Thus, knowing that the roar of the lion meant danger to all creatures and warned them to seek shelter, he came to regard thunder as a lion god, warning the inhabitants of earth, with his roar, of approaching storm and possible flood.

Main Object

Then he studied the attributes of the lion, its courage, strength and endurance, and the lion was considered by the ancients to be a symbol of great mystical power which they used in their practice.

In addition to the lion-headed deities, we find statues of animal-headed human bodies, such as the jackal, the ram, the cow, and others with heads of birds such as the ibis, the hawk, and many other forms of gods (spirit guides), too numerous to mention here.

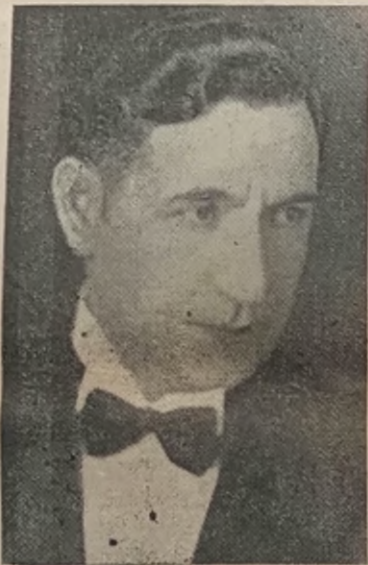
However, the main object of those ancient occultists was to study the spirit of intelligence and power of those deities and learn to invoke their guides in

demonstrating spirit phenomena.

Most of the gods (spirit guides) were invoked in healing all forms of mental and physical maladies. Statues of male and female lion gods were placed in their healing temple, one known as "Bass," the male, and "Sekhet," the female. A special healing service was performed in the presence of the patient to transmit the spirit of strength and vigor to the afflicted whose physical vitality was at a low ebb.

Ancient Practice

A careful study of the ancient Egyptian scriptures will inform us that the religion of those ancient sages was strictly spiritistic. They were thoroughly conversant with the manifestations of spirit forces of the "up-



John St. Denis

per world" (spirit world), the "underworld" (lowest psychic realm), and the mental forces governing the minds of the living of earth.

It was their contention that a constant battle exists between the upper and the lower worlds, namely, the battle of good and evil, and that the "living" stand between those two forces.

Therefore, the main object of their religious practice was to find ways and means of exterminating the evil (dark) forces, so that the living would be free to enjoy heaven on earth.

After centuries of practice and experimentation with spirit phenomena, these ancient practitioners discovered certain occult forces which could be applied to overpower the adversaries of the "underworld," thus giving the "upper world," or higher forces of good, an opportunity to manifest.

The process is similar to that used by the farmer, who exterminates the pest in order to give his crop an opportunity to grow as nature intended. The farmer does not kneel down and pray to his God to get rid of the pest which hinders the healthy growth of his crop. He does something about it himself.

He uses powerful chemicals to exterminate the pest, and, in conformity with the rule of nature, the ancient practitioners followed the same method in the realm of spirits.

According to their religious doctrine given in the 12 chap-

ters of the "Book of Overthrowing Apep," we find that Apep was considered to be the leader, or chief, of the evil forces—the "Beelzebub" or "prince of devils" referred to in the Bible.

He was considered to be the enemy of Light and Truth, and a deceiver since the dawn of creation, and was depicted as a great serpent enveloped in a black cloud standing in front of the sun to prevent the sunlight from reaching the earth.

Horus, The Conqueror

A special ritual ceremony was formulated to overthrow Apep, in which were invoked the powers of the spirit of Horus (Heru), son of Osiris and Isis. He is known as "Hercules" in the Grecian mythology, and later was depicted as St. George piercing the dragon.

However, Horus was believed to be the most powerful being and one who had all occult powers at his command, together with the knowledge of their successful application for overthrowing the overlord of the dark forces, Apep.

When, in response to this invocation, Horus came (in spirit) he was armed with all necessary occult forces to conquer Apep. According to the picture found in the scriptures of the ancient Egyptians, we see Horus standing on the heads of two crocodiles, to symbolize his ascendancy over both the male and female forms of destructive, earthbound forces, known as "Set" and "Taouris."

The picture shows Horus crushing the heads of the two crocodiles and breaking their necks. While standing on their heads, he holds in his hands a lion, four snakes, a scorpion and a gazelle, symbolizing the occult powers employed by him to overpower the great monster Apep.

"Mental Healing"

Thus the origin of exorcism can be traced back to time immemorial. Those ancient practitioners came to the conclusion that so long as an evil spirit possessed man he could not express life as God intended, and so the art of "casting out" evil spirits became the most important spiritistic phase in their religion.

Later they discovered that there was a legion of demons to contend with (St. Mark 5:9) and more spirit helpers were sought to cope with the situation, and they invoked the followers of Horus now in the spirit world to assist them in their practice.

In the eras succeeding the time of the ancient Egyptian sages various systems of "mental healing," and some claiming to be "spiritual healing," have been devised and practiced.

Today we have psychiatry, psychology, hypnotism, mental suggestion, etc., as the modern methods of dealing with insanity, mental disturbances and alcoholism. Yet, with the roster of societies and practitioners showing a tremendous increase since the beginning of the twentieth century, we find cases of mental illness and alcoholism increasing at an alarming rate.

Modern Methods

It will be noted that all these modern methods are departures from the effective spiritistic methods of the ancient practitioners, as they deal with the patient as an individual; whereas the Ancient Egyptian practitioners regarded the patient as a victim and, by means of their occult knowledge, overpowered the obsessing spirit and freed the victim.

More effective spirit ph-

QUEEN ALEXANDRA Believed in Spiritualism

It is not generally known that seances have been held in Buckingham Palace and Windsor Castle, or that several members of our Royal Family are interested in Spiritualism. The full story cannot be told at present; but I can mention, without disclosing names, that not long ago, one member of the Royal Family attended a voice seance in Brighton and received spirit messages, writes Maurice Barbanell, in "Tit-Bits."

Another member has frequently sat with a leading London medium. An intimate friend of the highest Court circles has related to them the remarkable spirit proofs from a loved one that he has obtained through another London medium.

Princess Louise, elder sister of King George V, regularly received spirit communications from her husband, the Duke of Fife. The medium was Miss Elisabeth Gordon, her companion-secretary. Here are her own words: "I regularly gave the Princess, who died in 1931, messages from her husband. For two years I was the Princess Royal's inseparable companion."

Queen Alexandra once held a seance in Windsor Castle. She was attracted seriously to Spiritualism. A very close friend of hers, who died a few years ago, left a private record to her family.

Mysterious Music

In it she described how Queen Alexandra, one evening in her dressing room at the Castle, saw the spirit form of a tall woman in a black and white

nomina could be demonstrated by the methods which those ancient sages applied than any other religious philosophy ever introduced in the world.

I have been fairly successful in treating obsessions and alcoholism, with the methods used by the ancient Egyptian practitioners. A translation of the "Book of the Dead" (*); a misnomer, as this book is properly called the book of "Coming Forth by Day"; by Sir E. A. Wallis Budge, M.A., Litt.D., D.Lit., an internationally known authority on the religions of the ancient world, gives a vast amount of occult information and the fundamental principles of all spirit phenomena.

A Truism

This book also reveals the names of all the Spirit Guides (gods) and their mission in the Spirit World, with the method of invoking them to assist the 'living'.

It is true . . . the allegories and symbolism used to reveal this priceless occult knowledge, renders it very difficult to comprehend in this area.

Budge states: "The finds of recent years in Egypt have resulted in the recovery of valuable texts whereby numerous difficulties have been cleared away; and we must hope that the faults made in translating today may be corrected by the discoveries of tomorrow."

It is a truism of all Spiritual learning that when a sincere student is ready to acquire an authentic and practical occult knowledge, the teacher, either in the invisible or in the flesh, will be there to instruct him. "When the pupil is ready the master appears."

(*) \$7.50, Psychic Observer, Inc., Jamestown, N. Y.

dress standing at the doorway. The Queen also maintained afterwards that during the night she often heard music and singing for which there was no explanation.

Shortly before King Edward VII's passing, and unknown to the King, a London medium was invited to Windsor Castle by Queen Alexandra. The seance, held in one of the ante-rooms, was attended by about a dozen people, including the Queen.

Some remarkable spirit messages were received. One foretold the early death of the King in the house of his birth. When Queen Alexandra was having a holiday in Corfu, the following year, intimation reached her that the King was "not feeling so well as usual." Despite official assurance that the matter was not in the least serious, the Queen left immediately for London. She arrived in time to see King Edward breathe his last at Buckingham Palace.

The King communicated many times after his death to his friend, Lady Warwick, who caused a sensation by becoming a Socialist. She told me the story of his spirit return when I interviewed her in her Essex home.

King Edward's Voice

She had invited Mrs. Etta Wriedt, a well-known American voice medium, to visit Warwick Castle. When she arrived she was shown to her room. While waiting for her outside the room, Lady Warwick noticed a trumpet standing on the floor. A trumpet is frequently used at seances to intensify the sound of the spirit voices, fulfilling a function similar to that of a megaphone.

Out of curiosity, Lady Warwick picked up the trumpet. "Immediately I heard the voice of my old friend, King Edward, talking in German," she told me. You can imagine her surprise as the medium was not even present!

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No. 21

A Psychic Observer Feature

SPIRITUALISM

... For The Young

Read Your Spiritualist Manual

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

As we are shortly to be celebrating a very special day in the history of the Spiritualist Movement, and as this day is of great importance in the education of the young, I feel we must break in on our present theme of discussions and consider this anniversary and why it should be remembered.

I refer, of course, to the founding of the first Lyceum which took place in America on January 25th, 1863.

Most of my readers will be well aware of what we mean by the word Lyceum. Many of you are, I have no doubt, members of that organization connected with your own church. But for the sake of those who do not know the word, and also for those whose knowledge is very hazy on the subject, I would like to write a few words.

First of all, the word "Lyceum" comes from a Greek word, and refers to a wooded grove where pupils were taught whilst strolling up and down talking to their teachers. The founder of the Spiritualist Lyceum or Sunday School as it really is, Andrew Jackson Davis, chose this name on account of a revelation which he had of children in the Spirit World gathered together and learning their lessons as did those ancient Greeks of old. He hoped in this way to teach the children of the earth-plane the laws of nature, the development of the body, and the unfolding of mental and spiritual characteristics, just as he had witnessed in the case of the children of the Spirit World.

The Spiritual Side

Time went by and more Lyceums were organized, both in America and also in England until now many Spiritualist Churches have Lyceums for their children on Sunday afternoons.

Those of you have been fortunate enough to attend such a Lyceum will already have attained a good solid grounding in the principles of Spiritualism regarding life after so-called death, the ease with which one can reach one's loved ones through the channels of mediumship as well as the teachings which help us to live our daily lives in such a manner as to be of service to our neighbors, and at the same time taking those early steps on the ladder of spiritual progress.

To those of you who do not attend such a place of worship I would now like to address a few words. I know your Sundays are very precious to you and form an oasis in the midst of a busy week. Many of you have lessons to prepare for your forthcoming school week, others spend the day in pleasure, but I would beg of you now whilst you are still young, spare a little time for the spiritual side of life.

Lyceum Teachings

Life is very short, we know not the time nor the hour, and there is much to learn. If left to yourself, if you learn it at all, you must do it the hard way by means of reading countless books, many of which it



would be better that you laid aside, but here you have an easy way already before you. Why not attend your nearest Lyceum and receive the teachings so gladly offered you? Why not obtain the knowledge set out for you by those who have a wide insight in the fields of Spiritualist knowledge. There is so little time and whilst repeating myself I must reiterate there is so much to learn on your side which will be invaluable to you, both in later life and when you come over to our side of life.

Finally, my last request to you. If there is not a Lyceum attached to your church, do, I beseech you, read some of the teachings in the Lyceum Manual, so that in the fullness of time when you have attained maturer years, you can render to those children around you a great service, and found a Lyceum in your own church, and so lead those little ones along the pathway of a happier and fuller life.

ATTENTION ALL LYCEUM TEACHERS

For the past 15 years, I have been hounded continually to start republishing, in *Psychic Observer*, classics in the field of Spiritualism.

One of the main reasons why this journal now appears in newspaper form is so that we can gradually relegate the additional space afforded to this type of service to our readers. I refer to one of the greatest classics ever written for Spiritualist teachers, "The Lyceum Manual" written by Andrew Jackson Davis, which was published in 1863.

This Manual is known as "The Children's Progressive Lyceum". It contains directions for the organization and management of Spiritualist Sunday Schools. The content is adapted to the minds of the young and, within its 315 pages, there are rules, methods, exercises, marches, lessons, invocations, recitations, hymns, songs, and questions and answers.

The content is original and selected by Davis, the founder of the Lyceum movement in this country. Only once in the past 15 years, have I even seen a copy of this manual. It was in my possession but, somehow, was lost or taken.

Just recently, as a result of a trip to the home of the late Hudson Tuttle and Emma Rood Tuttle, Berlin Heights, Ohio, I acquired the entire library assembled and once owned by these two great Spiritualist pioneers. It was in this library, that I found the worn, battered, and water-soaked edition of

this Davis Manual. And so, before this volume disappears, I propose to have it set up in type and printed serially in this journal under the previously used heading "Spiritualism For The Young".

This Manual is priceless. Copies have sold for as high as \$25.00. It is not feasible to reprint it in book form, hence this plan of publication will be our way of presenting, to Lyceum teachers, worthwhile data for the children that can be used, at least, in our time.

The first instalment will begin in the 15th Anniversary edition of the *Psychic Observer*, August 25th, 1952.

About BOOKS

The American Indian (50 cents) by Theodore Helene. New Age Press, Inc., 1544 Cerro Gordo, Los Angeles 26, California.

This brochure presents a long needed and sympathetic analysis of our national responsibilities, obligations and opportunities in connection with a greatly wronged and badly neglected minority. It points out that the guardian-ward relationship is unjust and must give way to full citizenship for the American Indian.

The subject is discussed from three angles — Spiritual Law, moral imperatives, racial evolution—and emphasizes immediate and sweeping remedial action on the part of our government. Our collective debt to the Indian must be liquidated that we may fulfill our national destiny. To this end is Theodore Helene's forty-four page pamphlet dedicated. It should have wide circulation because

AMERICA NEEDS THIS MESSAGE NOW!

To Helen Dudley Young, a truly inspired artist, goes credit for the noble Indian head on the heavy paper covers. The frontispiece is a reproduction of Indian Star Lore, a magnificent mural painted by Charles R. Knight for the Hayden Planetarium, New York.

COUNTER-CURRENT by James S. Rigberg, 675 Seneca Avenue, Brooklyn 27, New York; 88 PP., \$1.00.

This new book of poems by the same author of "GOD'S GREATEST GIFT" (poems) and "A DICTIONARY OF MAXIMS," marks another great work to which he has contributed in the light of poetry.

His previous work has been endorsed by leading groups and such outstanding individuals as John Hayne Holmes, Pastor of The Community Church, N.Y.C.; Rabbi Daniel L. Davis, Director of the Reformed Synagogues of New York, The Unity School of Christianity; Rev. J. Bertrah Gerling, Director of (Spiritualist) Universal Psychic Science; Dr. Ruth M. Hurly, President, College of Divine Metaphysics; The Rosicrucian Fellowship; The National Jewish Monthly, a "B'nai B'rith" publication and others.

He is a metaphysical practitioner and, at present, is taking an extension course with Universal Psychic Science.

"Comfort for the Lonely Heart" by Herbert E. Angell; Christopher Publishing Co., (\$1.75); For sale by Psychic Observer Book Shop, Jamestown, New York.

These poems of understanding and comfort were inspirationally received. When reading you will grasp a clearer insight and a firmer belief in the truth and beauty of life

Are Lyceums Failing?

TEEN-AGERS DRIFT AWAY

—Say Brains Trust

Does the Lyceum Movement need, drastically reorganizing? Is it failing to hold the interest of teen-age Lyceumists?

W. E. Harrison, president of the Balham Spiritualist Association, which runs a flourishing Lyceum, thinks there is room for re-planning.

He voiced this opinion at the afternoon Brains Trust in the Conway Hall, which was part of the May Convention organized recently by the London District Council of the Spiritualists' National Union.

With Mrs. Harrison on the platform were Bertha Harris, David Dutton, and Ernest Dixon to answer questions, and former M.P. Tom Brooks as questionmaster.

The question which brought this censure from the Balham

leader asked whether it was better to have had a Spiritualist upbringing or to have experienced other teachings first.

"Theoretically," said Harrison, "it sounds better to have had a Spiritualist upbringing, but I am not so sure that it is working out in practice."

Nothing to Hold Them

"I knew some who have been brought up in the Lyceum, but when they reach the teen age they seem to drift out of it."

"There seems nothing in Spiritualism to hold them."

"I believe in the Lyceum movement," acknowledged Harrison, "but I think it needs drastically altering to bring out the best."

Bertha Harris held the view that the truths of Spiritualism should be taught children from the beginning.

Ernest Dixon, who raised many a smile with his unconventional yet pointed thrusts at the questions, said that a child who was brought up in orthodoxy and then came into Spiritualism often knew the answers better.

David Dutton, confessing that the question was a difficult one, remarked that anyone who had a Spiritualist upbringing was rather like those who had had an orthodox upbringing and lived in orthodox homes.

They had had no other experience and tended to drift away.

"Psychic News"

Ursula Roberts (left) London, England; Author, lecturer, healer and trance medium.

As an author, Miss Roberts has attained remarkable success. Every manuscript she has ever written has been published in pamphlet or book form,—remarkable sales following.

As a healer, her success is exemplified by the fact that bookings with her must be made three to six months in advance at the Marylebone Spiritualist Association, 42 Russell Square, London.

As a trance medium, her work is outstanding — her ability vouchsafed by the editor of *Psychic Observer* who had a short sitting with her in 1948.

Miss Roberts has written four books:

1. "Mary Baker Eddy", \$2.00: Her communications from Beyond the Grave.
2. "Wise Stories For Modern Children", \$2.50; thirteen chapters and six lessons, illustrated, 152 pages. This book is price-less for Lyceum teachers.
3. "The Mystery of the Human Aura", \$1.00; or "Observations of the Aura and its relation to the Spiritual nature of man". This thirty-two page booklet contains six chapters: What is the Aura?; The Formation of the Aura; The Dawn of Intellect Types of Aura; Disease and the Aura and Psychic Phenomena.
4. "Hints for Healers", 25c: A sixteen-page pamphlet with chapter headings: The mind of the Healer; Spiritual Development; Purification; Understanding a Patient; Clearing the Aura; The Guides, and What They Do; and Recovery and How to Maintain it.

All above books for sale by *Psychic Observer, Inc.*, Jamestown, N.Y.

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(P-339)



Ursula Roberts

after what the world terms death.

Herbert E. Angell, the author, a life member of Camp Silver Belle Association and a trustee of the Albertson Memorial Church of Stamford, Connecticut, claims no personal credit for these poems which came to him from his Spirit Teacher during a period of great need for consolation.

They are beautifully worded and reveal a high and clear spiritual vision and a keen metaphysical understanding. It is not often that we find, so frankly expressed, the deepest personal emotions, the cries of an aching heart, and the solace of true spiritual guidance and hope.

No one can read these poems without sensing the complete sincerity and the gleaming messages of strength, understanding and comfort, especially those who so sadly have need of them—the bereaved.

"Comfort For The Lonely Heart" is an ideal and will be a treasured gift for those who have suffered the loss of a dear one, and in the days of bereavement this book will fill a real need as its solace and enlightenment falls as a healing balm on their troubled souls.

"Comfort For The Lonely Heart" is not just another book of poetry, but it is an extraordinary book that gives one the feeling of a psychic communion.

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The Route to ATLANTIS

• High in the mountain fastnesses beyond northern India lies a hidden monastery in which was discovered an ancient map showing the positions of the lost continents of Mu and Atlantis, and the trade routes between the two.

By

ROBERT W. HUNTER

A story of enthralling interest, which links up the lost continent of Atlantis with the eighteen million square miles lost continent of Mu, which sank beneath the Pacific Ocean 12,000 years ago, which solves the age-long mystery of ship canals on the top of the Andes mountains, and which perhaps help to solve the mystery of Colonel Fawcett's disappearance in Brazil, lies buried from the knowledge of civilization in a secluded monastery on the mountain fastnesses beyond northern India.

Discovered in this monastery by an archaeological explorer, is an ancient tablet map showing Atlantis in the Atlantic, and Mu in the Pacific. The map, which is one of many of the ancient world lying in that monastery, is dated with the configuration of the heavens at the time, enabling any present-day astrologer or astronomer to arrive at the date according to our present-day calendar reckoning.

"Hawaii Moe"

In my recent article "The Lost Continent of Mu," I referred to the hieroglyphics on mysterious Easter Island which told of the island having once been part of a large continent, and told of the Hawaiian Islands chant "Hawaii Moe," which records the tale of a Hawaii which now "sleeps beneath the sea". In this chant, mingled with names of places now in existence, are the names of places now completely unknown.

Pointing to the one-time existence of Mu in the Southern Pacific, as mentioned in that article, are: The ruins of the port of Hiranypura on the Caroline Islands, which native tradition and old records tell was a port of Mu, from which "Holy Brothers" set sail to Burma, India and Mu's colonies of Babylonia and Egypt; the royal lotus, the symbolic flower of Mu, appearing prolifically in the architecture of the mysterious ruins of Angkor deep in the forests of Cambodia; and tablet records found in Mexico and in the Mayan civilization ruins of Central America.

The Same Route

Mu, according to reputed, was peopled by a race of high intelligence who possessed knowledge of cosmic science. It was the motherland of a large empire and its peoples migrated all over the world. Trade routes, and the way taken by the migrants to Europe, and to as far away as Egypt, lay across the mainland of South America, thence to Atlantis, and then on to the African and European continents.

The tablet map discovered in the monastery shows this trade and migrant route. That is interesting enough in itself. But of particular interest, it shows the whole of the Amazon River basin in Brazil, the headwaters of which were the scene of

Colonel Fawcett's venture into the unknown, as then being a huge inland sea.

Today, Booth liners from Liverpool sailing up the Amazon river almost cross the entire continent of South America and actually reach the Pacific Coast country of Peru at their final river port of Iquitos. Their route is approximately that which appears to have been followed by the route of travellers and migrants from Mu to Atlantis and Africa and Europe. Only a barrier of land prevents these liners from finally reaching the Pacific Ocean. That same barrier of land existed in the days of Mu, although what is now dry land intersected by Amazon tributaries was then the huge inland sea. And so to the eternal mystery of the stone-lined canals on the top of the Andes Mountains.

Fairy-like Lakes

The ancient tablet map in the monastery solves that puzzle. It shows that these canals were part of the all-water route for the boats from Mu to Atlantis, Europe and Africa. They were then, naturally, at sea level, overcoming the obstacle of the same barrier of land which confronts the Booth liners of today. Some upheaval of the land evidently must have raised the Andes, and at the same time raised the stone-canals to their present height above the ocean.

Nearby these canals, on the shores of the great Lake Titicaca, 13,500 ft. up in the Andes, is what was once the magnificent ancient city called Tiahu-anaco. Hidden in the mysterious forest depths of the Amazon basin is the long sought for legendary city of golden temples and fairy-like lakes of Manoa. Wrapped in secrecy behind the inscrutable sun-wrinkled faces of hinterland natives, suspicious of all whites since the brutal treachery of Cortez, is the knowledge of hidden gold and of these and other cities shown on the tablet map which have since vanished behind the dark misty curtain of time.

Ancient Babylon

The late Colonel Fawcett (some people hold strongly to the belief that he is still alive!) attempted to solve some of the mysteries of hidden Brazil in the unknown Amazon River basin beyond civilization. Did he wrest secrets out of bygone ancient days which the natives will not let him bring back? It is believed that he came across the ruins of the legendary Golden City of Manoa. What further mysteries of the ancient past of the days of Mu Colonel Fawcett uncovered when he made his last trip into the unknown hinterland and vanished without a trace will never be known!

For century after century knowledge of ancient Babylonia and Egypt has been hidden behind the curtain of time,

countries whose esoteric learning has seeped down through the ages. Some hold that it was Atlantean knowledge of which Egypt became possessed. But does it come from another source beyond Atlantis, from the ancient lost Pacific continent of Mu? Is it to Atlantis or to the Motherland of Mu that we must look for the primary origin of these two mysteries of Egypt, the Great Pyramid, and the Sphinx?

The mystery Basque race of Europe, speaking a language whose origin cannot be traced, the Ethiopians of Africa—who are they? Whence did they come? The tablet map in the secluded monastery show both Atlantis and Mu actually to have existed. Did these two mystery races, the last remainder of peoples of bygone ages, come from Atlantis or Mu?

"Prediction"

Animal Telepathy

Dying Dog "visits" famous author in dream, by Denys Parsons, M.Sc., Hon. Secretary of the Society for Psychical Research.

In the files of the Society for Psychical Research there are a number of cases of apparent telepathy between man and animals. Of these, certainly the most important is the case of Rider Haggard and the retriever dog, Bob. It is the most important because it is corroborated by contemporary documents to a degree most exceptional for reports of telepathic experiences.

The first account of the case appeared as a letter from Rider Haggard himself in *The Times* of July, 1904.

On the night of Saturday, July 9th (the dates are important), the author went to bed at about 12:30. He called out in terror in his sleep and was awakened by his wife calling to him from her own bed.

Immediately, the dream which had been long and vivid, faded from his brain. All he could remember was a sense of oppression and of desperate and terrified struggle for life.

But between the time his wife called and the instant he became fully conscious, he seemed to have another dream. A black retriever named Bob, "a most amiable and intelligent beast" belonging to his eldest daughter, was lying on its side among brushwood near water.

Rider Haggard's own personality seemed to be rising from the body of the dog, his own head being in contact with Bob's head which was lifted up at an unnatural angle. He became aware that the dog was crying and was trying to speak to him in words. Suddenly everything vanished and he woke up.

Rider Haggard

He told his wife briefly of the dream and, on Sunday morning, Mrs. Haggard repeated it to the family at breakfast.

No inquiry was made about the dog, who was known to have been well late in the Saturday evening.

Rider Haggard first learned that the dog strayed from the little girl on Sunday night, July 10th. He remembered his dream and inquiries were set on foot.

On the morning of Thursday, July 14th, Haggard and his groom discovered the body of

the dog floating in the River Waveney against a weir about a mile and a quarter away from the house.

A certificate from the Veterinary Surgeon, dated the same day, established three important points:

(1) that he believed the carcass, which was much decomposed, to be that of the retriever Bob, which he had attended previously;

(2) that the cause of death was fracture of the skull by a heavy blunt instrument. Both forelegs were also fractured below the knees—in a large otter trap, the vet thought;

(3) that the body must have been in the water over three days, and very probably the dog was killed on the night of Saturday, July 9th, after which it was missing.

Rider Haggard, suspecting foul play, made his way next day, Friday 15th, into Bungay with the intention of offering a reward for the discovery of the culprits. At a level-crossing he was hailed by two platelayers who informed him of their conjecture that Bob had been killed by a train.

About the Facts

They took the writer down the rails on their trolley to a certain openwork bridge over the River Waveney, and showed him evidence of an accident.

It was at 7 o'clock on the Monday that one of them had discovered a torn dog's collar and coagulated blood on the bridge. The same afternoon both of them had seen the body of a dog floating in the water below the bridge, whence it must have drifted down to the weir.

Now if the dog had been killed by the train which crossed the bridge shortly before 7 a.m. on Monday, the platelayer would surely have seen fresh fluid blood.

There were no Sunday trains, and so it is fairly certain that Bob was run over by an excursion train which had passed over the bridge between 10:30 and 11 p.m. on the Saturday.

How are we to interpret the facts? The retriever was struck by the train between 10:30 and 11 p.m. The dream, on Rider Haggard's own admission took place some time after 12:30 a.m.

If the incident is to be classed as a case of telepathy from the mind of the dying dog, the retriever must have been alive when he fell in the water and subsequently died from drowning. Against this we have the vet's opinion that death from the blow was almost instantaneous.

Coincidence?

There are, however, many cases on record in which the telepathic impression was received, or at any rate emerged, after an "incubation" period.

Spiritualists would claim that there was no difficulty in interpreting the case; the message had come to the author from the dog's surviving spirit.

Another possibility is that the dog's spirit, whether embodied or disembodied, played no part at all, and that Haggard became aware of the dog's plight in a "clairvoyant" dream.

Finally we must certainly not overlook the possibility of coincidence. To Rider Haggard this suggestion seemed preposterous.

But we must bear in mind that dreams of pet animals in difficulties cannot be at all uncommon. Usually the dream fears are without foundation, but it must occasionally happen that the dream corresponds with reality in a most striking manner.

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(P-336)

Battle Creek, Michigan: According to Glenn R. Brenner, president of the Spiritualist Church of Divinity, services will no longer be held in Paul's Memorial Cabin.

All services will be at Carpenters' Hall, Green and Jay Streets, Sunday at 7:30 P. M.



Glenn R. Brenner

Long Beach, California: Hundreds of Spiritualists and an unusual number of speakers and mediums, representing various Spiritualist organizations, are showing keen interest in the forthcoming convention sponsored by the Federation of Spiritual Churches and Associations, Inc.

This convention will be held September 10-14 in the Municipal Auditorium, Long Beach, California.

The editors of *Psychic Observer* plan to attend, will stay at the Wilton Hotel, and will look forward to meeting representatives of the various churches and renew old acquaintances.

According to Rev. Laura V. Crocker, the official programs will be off the press on or about August 10th and are obtainable (25c) by writing direct to Rev. Crocker, Box 169, Long Beach 12, California.

Although the list of speakers and mediums is not yet complete, the following, according to Rev. Crocker, have already been named:

ARKANSAS: Hot Springs; Julia Martin.

CALIFORNIA: Alhambra;

CHURCH NEWS

Emma E. and J. R. Kingham. **Atherton;** Beulah Kopp. **Brea;** Ruth and Bert Welch. **Hanford;** Janet Stine Wolford. **Hungtinton Park;** Jessie Weeks. **Long Beach;** Alice Parker, Maude Kline and Lola Reddig. **Los Angeles;** Jessie Curl, Evelyn Allinger, Beulah Englund, June Jordan and C. Johnson. **Oakland;** J. B. Fitzgerald. **San Diego;** Annabelle and George Dyson. **Santa Barbara;** Johanna Ruhna.

COLORADO: Denver; Pearl Ashbrook and Lois B. Washburn.

FLORIDA: Cassadaga; Helene and J. Bertran Gerling, and Linda Lynn Linhos. **Miami;** Lillian Cahan.

ILLINOIS: Aurora; Angie Spray. **Champaign;** Floyd Humble. **Chicago;** Henri Zecharias, Emma Binz, Ruth Foster, Crawford Chambers and L. Bain.

KANSAS: Wichita; Nellie G. McElog.

MICHIGAN: Beaverton; Flossie McColm-Mitchell. **Detroit;** Catherine Varner, Clara Barnett-Smith, Mable Holcroft and Hazel Damrau.

MISSOURI: Joplin; Billy Hill. **Kansas City;** J. Ballinger. **St. Louis;** Marie Heckman, Josephine Erhart and Nellie G. Carter.

NEW JERSEY: Trenton; Adah Ross Crews.

NEW YORK: Bloomfield; Helen Graham. **Syracuse;** Ruth and Joseph LaBarr. **Jamestown;** R. G. Pressing.

OHIO: Columbus; Curtis B. Morris. **Toledo;** Muriel P. Kurtz. **Warren;** Jeannette and Clarence Haas.

TEXAS: San Antonio; Evelyn and Vernon R. Cummins.

VIRGINIA: Norfolk; Fred A. Jordan.

WASHINGTON, D. C.: Alice W. Tindall.

New York City: Martha K. Seidler was ordained June 14th last at the Cathedral of Faith, 205 West 80th St., by Rev. George C. O. Haas; Rev. Howard Brenton MacDonald assist-

ing.

According to Gertrude Gunhart, acting secretary of the Cathedral, Rev. Seidler was sponsored by Rev. Beulah Thompson Haas. Honored guests: Rev. Richard Renardo and Rev. Angela J. Sessa.

Rev. Seidler will continue to hold services at the Cathedral of Faith, Tuesday, 7 P. M., and Thursday 1 P. M.



Rev. Martha Kramer Seidler (above) 230 57th Street, Brooklyn 20, N. Y., is pastor of the Universal Spiritual Church and says she intends to devote her time to a Spiritual work, a definite mission as outlined by her own spiritual collaborators — automatic writing. She has been an ardent student, especially during the last ten years which she has spent in preparation for the ministry.

Champaign, Illinois: As a result of their first gathering, July 4th last, Spiritualists from Danville, Paxton, Longview, Farmer City and Champaign have formed what will now be known as The Central Illinois Annual Spiritualist Picnic Association.

At this meeting, held on Independence Day, association officers were named: President, Rev. Floyd Humble, First Church of the Spiritualist, 219 South Water St., Champaign; Secretary, James Pierce; Treasurer, Elton Elder; Publicity, C.

F. Woods; Recreation, Muriel Libby; Food and Grounds, Sadie Stewart.

About fifty Spiritualists attended the gathering which will be held each year on the second Sunday after the Fourth of July.

Corning, N. Y.: The Rev. Jaroslav Ivan Tuma, 128 Hillvue Ave., was ordained June 22nd into the ministry of Spiritualism.

The rite of ordination was extended at the Universal Spiritualist Church, Elmira, N. Y., by the Rev. Pauline Hamm, specially appointed by the General Assembly of Spiritualists.

The Rev. Tuma is the eldest son of Mr. and Mrs. John Tuma, 92 W. 4th St. He is married and has three children, Christina, Lewis and Lucille.

Bellaire, Michigan: Annual summer sessions opened at Snowflake Spiritualist Camp July 6th and close August 31st, according to president, William L. Mitchell.

Services are held daily. Featured during the month of July: Revs. Leigh and Christine Drake, Rev. Flossie McColm-Mitchell, Revs. Albert and Pauline Kemsley, Rev. Sophie Busch-Tracy, Rev. Ted Barnea and Rev. Glenn R. Brenner.

During the month of August the program includes: Rev. Helen Graham, Rev. Clara Barnett-Smith, Rev. James Sabin, Rev. Beth Roche, Rev. Crawford Chambers, Rev. Drusilla Shelton and Dr. Lon Hunt.

The Board of Directors of the camp: President, Rev. William L. Mitchell; Vice-President, Rev. Flossie G. McColm-Mitchell; Secretary, Bertha Pitkin; Treasurer, John Wigglesworth. Trustees: Richard Holman, Fred Wethey, William Roberts and Laurel Mathews.

Snowflake Camp was founded fifty-four years ago by Samuel Lesh, Mancelona, Michigan. His work for the camp was continued by his son Frank H. Lesh, Maria Fox and Harvey Eastman. Charles Benton was the first President.

The oldest living member of the camp is Fairy Lesh (92), widow of Frank H. Lesh who served as President of the camp for thirty-three years. He passed away in 1933 at the age of seventy-four.

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Snowflake Spiritualist Camp, Bellaire, Michigan



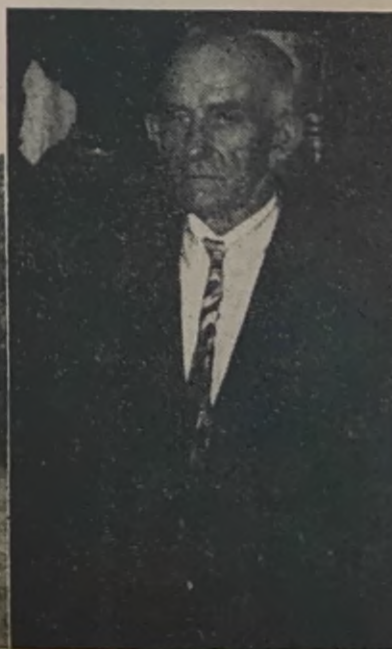
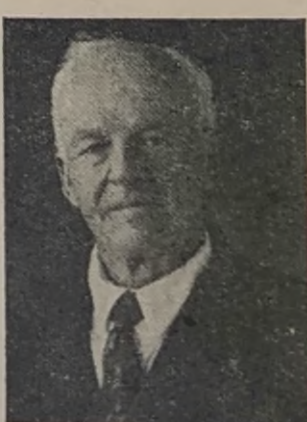
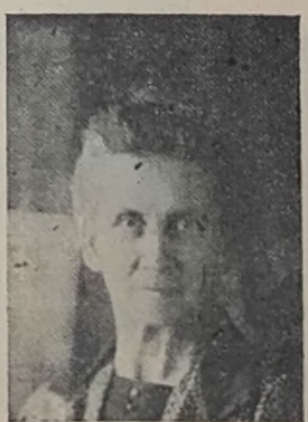
Season Closes August 31st

Officers and boosters of Snowflake Spiritualist Camp: Left—Bertha Pikin, secretary; Rev. Flossie McColm-Mitchell, Vice President. Right—Fairy Lesh, oldest living member; Frank Lesh, late son of the founder.

Lower, Left: Fred Wethey, Detroit, Trustee; Auditorium—where all the services and seances are held; John Wigglesworth, Treasurer. Services: Sunday, Tuesday

and Friday evening; Classes: Monday, Wednesday and Thursday evening. For programs, write: Sec'y, Snowflake Spiritualist Camp, Bellaire, Michigan.

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(P-336)

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She Contacted Oursler



Rev. Auda Crocker Kay (above), lecturer, teacher and mental medium, 10 Moultrie Street, Dorchester, Massachusetts, was ordained April 21st, 1946 and has conducted a church in Boston for many years.

During the summer months, Rev. Kay plans to visit churches, camps and conventions at various eastern and middlewestern points; a five day visit to Chesterfield early in August and a short stop-over at Hydesville Spiritualist Camp, Hydesville, N.Y. where she will serve on the official program.

An interesting psychic experience, which Rev. Kay vividly portrays in a recent letter, discloses how she made contact with Fulton Oursler. She closes her account by saying, "I vow to you it is true."

In her own words Rev. Kay's story follows: "While studying and preparing for the Memorial Service at our Chapel, May 30th, last, suddenly a strange greenish-gold light appeared at the foot of my bed. I watched it for several seconds, then heard one word, 'come'. I followed the light downstairs to my kitchen: there it stopped at a window. This window is directly across from my study table where there were several unopened books. I suddenly felt as if I were in a tranced condition.

"In the darkness, a form builded about six feet beyond me and I heard my own teacher, Master Koma, say: 'Do not be alarmed, Pepper.' What this spirit said to me by way of greeting I cannot be sure—The first words that I heard distinctly were: 'When you give your entire earth-life for study, research, and writing, I am glad it is not ended. I live again!'

"And he repeated: 'I live again! My crusade has only begun! Tell the world to read page 254 of the book, 'The Greatest Book ever Written' and know that it holds True. Spirit, from the great clouds, is blowing great gales and torrential rains of the truth of spirit return in true phenomena and will pour out upon a parched people. I am happy to return to tell the whole world!'

"Now I know that truth nailed to the cross and buried, will always and forever rise again! Read page 299 of 'The Greatest Story Ever Told'. I will be anxious to take up the threads again and through Master Koma I will come to you again and again.' Then he said: 'O-U-R-S-L-E-R, Oursler, speaking.'

"That is all that I received because I remembered no more for a period of several minutes.

"There are two things I want understood about this. "First, that though I had purchased these two books, I had not read them, and I have proof by one who lives with me that they had not been opened. (She will submit her own testimony).

"Second, when I was reading the newspaper account of Ful-

CHURCH NEWS

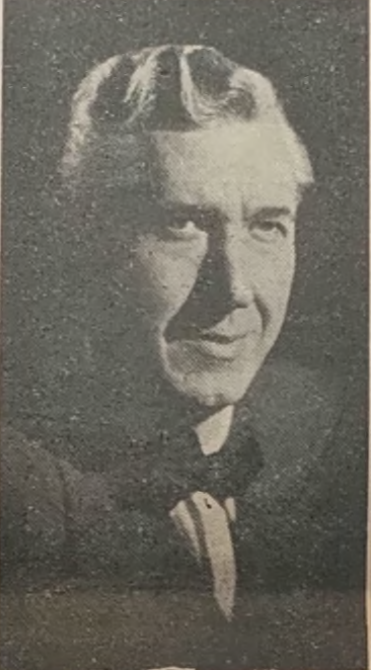
ton Oursler's passing, I remember gazing at the picture for several minutes and saying: 'Great Angel World, in the name of the Infinite Power, may he soon understand the Cosmic Laws and return to earth and take up his work again.'

"I never knew this man and I can honestly say that I do not remember ever reading any of his books. I vow to you it is true."

Lake Pleasant, Massachusetts: The Eighth annual season of the New England Spiritualist Camp Association opens Saturday, August 2nd and closes August 31st, according to Theodor Cliveden Russell, president.

At this 80th convocation, speakers and mediums featured: Rev. Henry M. Paulson, Minneapolis, Minnesota; Alice M. Hughes, New York City; Harold Alderson, Providence, Rhode Island and T. C. Russell.

The camp, said to be the old-



T. C. Russell

est Spiritualist Assembly in the world, is located in the state of Massachusetts at Lake Pleasant. It is 10 miles from Greenfield, between Turner's Falls and Miller's Falls; 15 miles from Boston, 35 from Springfield and 60 from Pittsfield.

The official staff of Lake Pleasant: Mr. Russell, presi-

dent; Mrs. A. Austin, vice-president; Helen A. Walls, clerk; Clara Collamore, treasurer; Alice Hughes, social director; Music, Loisette Terrill.

In the official 1952 program, president T. C. Russell, "America's Premier Psychic", says: "Our Camp is located in the foothills of The Berkshires. Legends tell of camp fires that burned in the long ago on the shores of the lake. Once a place of such natural beauty that men of national prominence secured it as a grove for Sabbath-school picnics, Masonic and Odd Fellows outings, Grange meetings and Conventions. After two years they decided it was an ideal site for the presenting and development of The Philosophy of Survivalism.

"Gone is some of the physical beauty, obliterated by the tides of prideless people. Despite the challenge of time and change there are some in whose hearts glow the desire to hold high the torch they gave us—that same torch set aflame nearly a century ago by those gallant leaders who sought religious freedom of thought, knowledge of Time, eternity, and the ultimate destiny of man. Thus are we privileged to present this series of services."

Chesterfield, Indiana: The cottage, formerly occupied by Dr. Earlyne and Rev. Robert G. Chaney, was recently sold to Pauline and Charles Swann. Rev. Chaney visited Chesterfield to close the transaction and returned to Hollywood, California where they will continue the activities of the Astara Foundation — reopening services in September, at 508 South Hobart Boulevard.

Los Angeles, California: The President of the Federation of Spiritualist Churches and Associations Inc., Rev. Billy Hill, Joplin, Missouri, was featured recently at the church of Divine Light, 1900 West 6th St., according to Theresa Burke, 1057 South Western Ave.

Rev. Hill, who conducted a series of healing and message services, was introduced by minister of the church, Rev. Beau-

Federation President



Rev. Billy Hill

lah Englund.

In her letter of praise for Rev. Hill's work, Miss Burke says, "I and my friend, Rose Keim, immediately upon joining the service, were enthralled with a certain peace of mind prevailing. Rev. Hill instructed the audience how best to receive Spiritual Healing through the ministrations of his own spirit collaborator, a Dr. James. Both I and my friend noted that the medium was transfigured. During the services, thirty-four persons acknowledged they had received help from Rev. Hill's healing services."

New York City: According to Josephine Mugno, 256 Harrison Street, Passaic, N.J., the Beacon Light Spiritualist Church, which formerly held services at 169 West 98th Street, has been discontinued due to the ill health of the minister, Rev. Hermine Leger.

Rev. Leger has been ordered to take a complete rest and, early in October, plans to make her home at Sarasota, Florida.

Louisville, Kentucky: The People's Divine Healing and Alliance Circle opened services July 7th at their new quarters, 936 South Fifth Street, according to minister Rev. R. W. Lagneau.

Rev. Auda Crocker Kay of Boston, Massachusetts, a Kentuckian, was featured at the opening services. She is currently (Aug. 9th-13th) visiting Chesterfield Spiritualist Camp in Indiana.

Rev. Lagneau says, "Our church is affiliated with the Spiritual-Lite Foundation, Incorporated in the state of Illinois, and founded by Rev. Henri Zacharias of Chicago."

Windsor, Ontario, Canada: A special service was held recently at the Australian Temple of Universal Psychic Science, 172 Albert St., when Rev. Gordon William Wilson "named" a Chinese boy, Daryl Lincoln Ling. This was the first child to be christened at the UPS Temple.

Rev. Wilson, ordained November 5th, 1950 and appointed U.P.S. Missionary-at-Large says: "The UPS has received governmental recognition through the Australian Parliament, being officially recognized as a religion on that great continent."

Cleveland, Ohio: A special "Tabitha Divine Service" will be held August 31st at the Stephan Spiritual Church, 1931 East 86th St., according to minister, Rev. Elizabeth M. Stephan.

Frank O. Nitch, assistant pastor will be ordained September 7th. A specially arranged service, honoring Mr. Nitch, will be held preceding the ordination at 2 P.M., Rev. Walter J. Deckelmeier, assisting.

Helen Brand Group Attend Convention Banquet



The photographs (above) were taken at the recent annual convention of the General Assembly of Spiritualists when members of the Helen Brand Memorial Church attended the opening banquet in the ball room of the Diplomat Hotel, N. Y. C.

Top picture, reading clockwise from table #16 marking: Elizabeth Hughes, Camille Gaute, Paul Jurik, Evelyn Reuther, Gertrude Alkon, Alice Hardinger, Heddie Hardinger, May Blakelee, Helen Sullivan and Emily Brand.

Lower picture, reading clockwise from table #20 marker: Rev. Helen Hill, Helen Sattler, May Hahn, Laurene Wexler, Joan Burbridge, Ann Jurik, Marie Lowenstein, Caron Smith, Rev. Hazel Herrejon, church minister and Rev. Irene Robb, associate minister.

The Helen Brand Memorial Church, affiliated with the I.G.A.S. and now closed for the summer months, will open services in September at #67 Metropolitan Studios, 1425 Broadway. Rev. Herrejon is one of America's foremost materialization mediums.

CHURCH NEWS

New York City, N. Y.: For the past several years services have been held at the Cathedral of Faith, 205 West 80th St., by Rev. Richard Renardo.

These services, every Wednesday and Friday afternoon at 1 and Monday, Wednesday, Thursday and Friday evening at 7, have greatly helped those in need of spiritual upliftment.

It is the ministers desire to do his part and spread the truths of Spiritualism. Says Rev. Renardo: "One of the nicer things about Spiritualism is its ability to reach into the heart of the seeker of truth and understanding. It affords an opportunity to unload the cares and disturbances of everyday living, thereby enabling the inquirer to feel much better. This is important in these times."

"As we journey through the game of life, we sometimes need a shoulder to lean on, an understanding brother, who can lift us over the present situation that hasn't worked out the way it should. It may be a business problem that has us perplexed, or it could be financial difficulties, or a broken relationship with a loved one, perhaps sheer desperation may be why we feel down under."

"Whatever the reason, the response is felt almost immediately, the power of the Forces work so quickly. Such splendid cooperation is prevalent, between seen and unseen."

"A certain contact of mine was at the end of her rope, everything was wrong, nothing was working in harmony, when she decided to seek spiritual help. It didn't take long for the light of learning to guide her into new pathways."

"There are many kinds of people who come into our Groups — hungry Souls underneath, who are seeking. The doors are never closed to these mortals. Patience, as well as understanding is so vital to the Ministers of Truth. We must be ready at all times, to answer the call, whatever it might be, wherever it might take us."

"I was called upon not long ago to visit the sick. The family was frantic, because their own Minister wouldn't oblige, because of some technical reason. How pleased the Patient was after talking to me, and receiving

"Religion—the Key"



Rev. Richard Renardo

ing the prayers I offered for her. She recuperated, and is now a devoted follower of Spiritualism.

"A little more effort on the part of those who belong to established Churches, and it would double membership. It doesn't take much energy to speak well of your neighbor, your fellowman, whether it be on the job, in the home, or on the street. The unspoken word, especially if it be harmful, is better left unsaid."

"Religion is the key that unlocks the door of the inner self. Make up your mind today, to open your door! Let your banner of truth wave, bring gladness into the heart of some unfortunate being, then sit back knowing you have accomplished something the Heavenly Father wants you to do."

"Then, when the time comes for you to go over, and meet those smiling faces, who have assisted and helped you, the feeling of perfect peace and harmony will be yours. Your advancement on the other side will be more rapid, because you have already laid the foundation for the castle of the future, the eternal life, the permanent state of being where tranquility reigns supreme."

"Let's make it an all out

movement while we are on this earth, so when our time comes, we are ready to nestle in the arms of the ones who have preceded us. What say, Spiritualists of the Universe?"

Philadelphia, Pennsylvania: Rev. Alfred H. Terry was the featured speaker, June 15th last, at the Second Association of Spiritualists, 11 East Thompson St., according to minister Rev. Alida Neige.

Rev. Terry, an outstanding speaker in the ranks of Spiritualism, a member of the National Spiritualist Association and minister of the First Spiritualist Church in the Nation's Capitol, chose as his subject, "Five Minutes After Death."

The Second Association of Spiritualists, whose history dates back to 1782, was originally known as the Fourth Universal Church and, according to Rev. Neige's own statement, she was the daughter of the former minister and, when she discovered that she had unfolded trance mediumship, the name of the church was changed and the truths of Spiritualism were presented thenceforth.

Each year, under Rev. Neige's guidance, the anniversary of Modern Spiritualism is celebrated with special services. At the last such service (March 23rd) the Rev. Hugh Gordon Burroughs was featured. Rev. Burroughs is a trustee of the N.S.A. and minister of the Church of Two Worlds, Washington, D. C.

Spiritualist leaders to take part in this anniversary service: The Rev. Anna K. Rose, President of the Pennsylvania State Spiritualist Association; and Rev. Mamie B. Schulz, pastor of the First Association of Spiritualists of the Quaker City. At this service, a medium's certificate was presented to Albert Petko.

At the regular year-round services, held every Wednesday and Sunday evening, the pastor is assisted by her associate, Rev. Augusta Taylor.

Milwaukee, Wisconsin: The quarterly Intercommunion services were held recently by the Spiritual Science Ministerial Association at the Christian Spiritual Church, 2544 North 27th St., according to Rev. Anita M. Kuchler, secretary.

Those taking part in the service: Rev. Irene H. Pike, President; Rev. Fred Krantz, Rev. Marie J. Hillmann and Rev. Kuchler. Musical renditions: Isabelle Edwards, pianist and Olga Luebtow, soloist. New members admitted to the organization: Rev. Amelia Pope and Rev. Adel Walker, Madison, Wisconsin; and Rev. Valeria Horvath, Milwaukee.

Other guests and mediums present, some assisting in the service: Rev. Otto Fredricks, Rev. Alex Saporsky, Rev. Walter Waddington, Rev. Lucille Malwitz, Lillian Vacaarl, Mrs. H. Jobe, Rev. Wallersheim, Mrs. Hermine and Mrs. Kaichl.

Belle T. Daiches, author of the book "Adventures in Survival", explained in detail her plan whereby Spiritualists could join pilgrimages to Chesterfield during the summer months.

Kalamazoo, Michigan: The Psychological Research Church and Association, 1635 Henson Avenue, now closed during the summer months, will reopen in September, according to Rev. Beth Roche. Rev. Roche is scheduled to serve the Snowflake Spiritualist Camp (Michigan) August 10-16 incl.

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When you write for answers to the above questions, you will receive the fascinating story of Chaldea Shrine on Prayer Mountain, our forty acre site in the Malibu Mountains. You will read about the piece of petrified wood containing the face of Bishop Raleigh and the story of present day conditions etched by a Divine Hand in the wood when the tree was actually growing on earth in the Triassic period one hundred million years ago.

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(P-336)

Spiritualist Center on Long Island



The photograph above was taken on the front lawn of the Spiritual Sanctuary, erected in the memory of Elaine Barry, whose mother (center) Bishop Ethel Predonzan, is minister for the Cathedral of the Creator Omnipresence.

The statue (left foreground) is that of Miss Barry, noted dancer, who passed away as the result of an accident in 1947 at the age of twenty-one. Bishop Predonzan became convinced of the truths of Spiritualism as a result of messages and objective phenomena received from her daughter not only through various psychics but her own mediumship as well.

The Elaine Barry Sanctuary is located, 166-03 81st Avenue, Jamaica, N. Y.

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. P. 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., 1904 North Argyle Ave.; Rev. Mae Taylor.

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

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

"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: 704558.

Los Angeles, California
Jessie Curl's Center of Healing, 8952 National Blvd.; Rev. Jessie Curl, London, in charge.

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(Los Angeles—continued)

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor, Rev. Eula Perryman Goff; Ass't pastor, Rev. Walter H. Goff; Phone PLeasant 2-7858.

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.

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 Jacobson; Phone: LA 4619; President: Ida Hill; Sec'y: Lucille Buck.

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

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

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

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

Church of Divine Light, 1900 West Sixth St.; Services: Sunday, lecture & messages, 2 & 7:30 P. M.; Message Service: Wed. & Thurs. 7:30 P. M.; Pastor: Rev. Beulah Englund, Helper; Little Billy 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 Mickle; Phone: TII 2104.

First Christian Episcopal Church; Rowena Field Memorial; 8th & Wilton Place; Services: Sun. 2:30 & 7:30 P. M.; Healing, Lecture and Messages conducted by pastor & visiting mediums. Presiding clergyman: Rev. Thomas E. Badger; DU 7-7916. Sec'y: Frank E. Richelleu, 926 S. Fedora St.; Phone: DU 3-8603.

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

Jessie Curl Healing Center, 8952 National Blvd.; Rev. Jessie Curl, Minister; Phone: VEntmore 8-5297.

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

Redondo Beach—Brotherhood of Faiths; Rev. Radhma Michaela; Sec'y, Aura Wetsel, P.O. Box 305, Redondo Beach.

Sacramento, California
First Spiritualist Episcopal Church, I.O.O.F. Bldg.; 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUDson 1-1895.

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

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

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

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

San Francisco, Calif.

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

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.

(San Francisco—Continued)

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

San Jose, California
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.

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 Iert.

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

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

COLORADO

Denver, Colorado
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: GL7-344.

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.

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

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church; 1900 "F" St. N.W., Park Central Apartment Hotel, Suite 604, Services: Tues. 2:30 P. M.; Sun. 2 P. M. & 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 Tatoo; 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 6 p. m.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

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

Temple of Revelation, 600 S. W. 25th Ave.; Pastor, Rev. Rubv 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 Pantom, Ministers; Phone 71-7765.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Wed. & Sun. 8 P. M.; Winifred and Lloyd Chase.

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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, 1306 Memorial Highway; Sun. 7:30 P. M.; Pastor: Rev. Dorothy G. Flexer, Phone 32-7492.

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

ILLINOIS

Berwyn—Church of Faith in God, 1212 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, 5514 Ashland Ave.; Sun. 3 & 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Phone: WAilbrook 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: HEmlock 4-9181.

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: HEmlock 2447.

Brotherhood Church of Spiritual Light, 5052 North Merrimac Ave.; Sun. 7:30 P. M.; (Social every Saturday each month); Pastor: Rev. Albert A. Soch; Ass't Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

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 & 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.

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East St. Louis, Illinois
Spiritualist Science Church, 10th & 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.

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.

Evansville, Indiana

Union Spiritual Church, 3rd Ave. & Michigan St.; Thurs. & Sunday 8 P. M.; Minister: Rev. Jeannette Hoepel.

Fort Wayne—Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St., (cor. Spring) Thurs. 2 & 7:45 P. M.; Sunday: Lyceum; 9:30 A. M.; 7:30 P. M.; Minister: Rev. Bernice Brock, 1604 Andrews St.; Phone: A-4567.

Frankfort—First Spiritualist Church, 901 Magnolia Ave.; Sun. 7:45 P. M.; (N.S.A.) President: Orval C. Howe; Phone: 6827; Sec'y: Della Howe, 838 Magnolia Ave.

Gary, Indiana

First Spiritualist Church of Gary, (N.S.A.) 2430 West 1

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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.

KENTUCKY

Louisville — The People's Divine Healing and Abundance Circle (Affiliated with the "Spiritual-Lite Foundation, Inc."—State of Illinois, Rev. H. T. Zacharias, Founder). Services: "Home Owners Grocers" Building, 936 South 5th St.; Minister: Rev. R. W. Lagnau, 333 South 42nd St., Louisville, 12, Kentucky.

Paducah—Little Chapel of Faith, U.C.M. No. 392; Pastor, Rev. Daisy Bromley, phone 2335; Sec'y Mildred Faith, phone 1910-M.

MARYLAND

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

Silver Spring — Church of Divine Healing, Woodburn Estates, Layhill Road; Sunday 7:30 P. M.; Rev. Pearl Jarce Kerwin, Minister; Phone: Lockwood 4-0040; Sec'y: May Kendall.

LOUISIANA

New Orleans, Louisiana

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

MASSACHUSETTS

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

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

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

Battlecreek—Spiritualist Church of Divinity, Carpenter's Hall, Green & Jay Sts.; Sunday 7:30 P. M.; President: Glenn R. Brenner; Secretary: Martha Chase.

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

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 Fenkell 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.

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

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.

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., 118 Summit St.; Sun. 3 and 7:30 Messages 3:30; Supper 5:30; Rev. Bessie Wells, Phone 31278.

Kalamazoo, Michigan

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

Psychical Research Church, 1635 Henson Ave.; Services: Sun. 8 P. M.; Rev. Beth Roche, Minister, 714 North Rose St.

Lansing, Michigan

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. Cornring, Sec'y, Nora E. Boetcher, 344 N. Bailey St.; Romeo, Michigan. Phone Romeo 2647.

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.

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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. Lyle Sensabaugh, Minister, 111 North 20th St.; Bernice McGrew, Sec'y; 209 South 15th St.

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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

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Lincoln—Spiritual Science Mansion; Sun. 7:30 P. M.; Rev. M. M. Geller, P.O. Box 1103.

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

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

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

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthes Dencer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.—Rev. A. Miller; Thurs. Rev. Rena L. Nagel; Fri. Rev. D. C. Dencer, Psychometrist; Sun. 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.

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Binghamton, New York

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.

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 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

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

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

Cortland—Sacred Temple of Harmony Church, 85 Homer Ave., (I.G.A.S.) Services: Sunday 8 P. M.; President: Marjorie Newman; Secretary: Ethel J. Haskell, 18 Elm St.

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

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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 Frances Boyd Memorial Spiritualist Church, 88-10-172nd St., Services: Monday 2 P. M.; Class 8 P. M.; Wed. & Thurs. 2 P. M.; Phone: OL 8-7889.

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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.)

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New York City

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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.

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.

First Psychic Church, "Cathedral of Faith" quarters, 205 West 80th St.; Tues. 7 P. M.; Thurs. 1 P. M.; Rev. Martha K. Seidler, minister; Phone: Tr 3-0694, Minister's Home: 230-57th St., Brooklyn, 20, N. Y.; Phone: (Brooklyn) Gedney 9-5368.

(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. 9 & 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.

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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. Cali, Minister; Phone: Plaza 7-1799.

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

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

Dayton, Ohio

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

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

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

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

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

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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.

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Universal Spiritualist Brotherhood Church, 3012 Girard Ave; Wednesday evening services; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40), Pa.

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Spiritualist Church of Revelation; North Side, 114 Federal St.; Tues., Thurs. and Sun. 3 & 8 P.M.; Class for Spiritual Unfoldment; Fri. 8 P.M.; Minister, Rev. Katherine Fiddell; Phone: FAirfax 1-0766.

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

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Galveston—Willing Workers Spiritualist Church, 813—33rd St.; Services: Tues. & Fri. 7:45 P.M.; Rev. Edna James, Minister.

San Antonio—First Spiritual Christian Ch., 519 S. McCullough Ave.; Sun. 8 P.M.; Rev. Vernon R. Cummins.

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Norfolk, Virginia

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

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Tacoma: The National Spiritualist Church, Odd Fellow's Temple, 608 Fawcett Ave., Sunday 11 A.M.; Minnie Richardson; Sec'y & Treas.: Theresa G. Boss, 1519 North Stevens. Tacoma (6).

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

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