



What Do They Know About It?

We are always having investigations of Spiritualism organized by leading newspapers. The more I read about these so-called investigations, especially the findings and conclusions of those who do the investigating, the more I am bored and disgusted.

When we have had such investigators as Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Professor Boziano, Geley, Doyle, and a host of other great thinkers, men who, after long years of study of psychic phenomena, are satisfied beyond all doubts that such phenomena are facts, why should we go cap in hand to journalists or ignorant orthodox scientists, or even theologians and divines of the early Christian Father's outlook on religion, and ask them to investigate Spiritualism?

The fact is they have not the mentality to do any investigating of this great subject. Let us get on with our own work, and go forward investigating more and more on our own account. Then probably the time will come when we have so perfected our knowledge of the spiritual world and those living on this higher plane that we shall be able to introduce our spirit friends in person to the sceptics.

Even then I am afraid some of them would rush off to the doctors demanding pills or powders to rid them of their optical delusions.

Wide Concern

According to London News Service, there is in England a mounting membership to a Jewish Spiritualist Society. This interest is causing wide concern and it was disclosed that the London Rabbinate planned action to discourage members of their flock from attending sances.

More Concern

"Keep off the spirits", says Edmund More, "any attempt to see what it is all about will bring you disaster." These are the words which prefaced an elaborate article published in an official journal under the direction of the National Holy Name headquarters, N.Y.C.

There is no need to go into the text of the article because, without variation, the attack on Spiritualism includes the same thread-bare diatribe.

If there is nothing to Spiritualism why do they continually become alarmed. If the higher-ups could be the authority for the truths of Spiritualism they would receive it with open arms.

Aristotle Said It

I would like to see more discrimination shown with the use of the phrase "psychic research". Some Spiritualists appear to use this nomenclature in their societies where, in actual fact, no research takes place at all.

Research of any sort should be made under the most stringent test conditions, even then criticism should be welcomed. I receive plenty of complaints.

According to the great Greek philosopher, Aristotle, there is no nobler occupation than the pursuit of knowledge for its own sake, and this particularly applies to psychic research but not necessarily to my efforts.

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"The Ghosts — OF — Concord"

A Psychic Fantasy

By Converse E. Nickerson

A Story With A Message

(Copyright 1952)

"Unhand me, gentlemen.

By heaven, I'll make a ghost of him that lets me!"

—Hamlet

"There are more things in heaven and earth, Horatio, Than are dreamed of in your philosophy."

—Hamlet

It was my real intention to always keep the great psychic experience of my life a quiet secret; but ever in my meditative moments there comes the urge to set it down on paper. Thus it will pass from my sub-

The Author



Rev. Converse E. Nickerson

conscious mind out into the objective, to be a vital part and a sequence, of that period when great literary personalities walked in the flesh along the paths and roadways of the gentle town of Concord.

Longfellow Said . . .

What I heard and saw on that beautiful moonlit night when the hour was late, as I walked through the town, is stamped indelibly upon my memory. The stillness was so real that it could almost be felt by the physical senses. It truly was felt by my psychic faculties. On the magic of its reality there came the power once again for those discarnate entities to live over some of the hours they had spent within the confines of their dearly beloved town.

We remember our great American poet Longfellow, has written:

"The spirit-world around this world of sense

Their decision: God must have made a mistake



These ten scholars have just completed their work on the Old Testament. Although they all have in the past declared from their pulpits the infallibility of the "Word of God", now their findings disclose that God must have made a mistake. This decision is not strange because they must have found out that the true meaning of many passages only make sense in the light of psychic science.

They are, left to right: Drs. George Dahl, James Muilenburg, Julius A. Bower, J. Philip Hyatt, Fleming James, Luther A. Weigle, Millar Burrows, Harry M. Orlinsky, Herbert G. May and William A. Irwin. Their great decisions were made during sessions at the Yale Divinity School. (This is the followup to editorial, *Psychic Observer*, August 10th edition)

According to Dr. Weigle, dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee, the new revised Standard Edition of the "HOLY BIBLE" will also be printed in Scotland. The first run of one million copies required one thousand tons of paper, two thousand gallons of ink and eighteen million yards of thread. "God is not mocked?"

Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dense A vital breath of more ethereal air."

That evening, certainly from the land of shades, 'a vital breath of more ethereal air was coming in on me.

Sometimes in childhood our imaginations have brought to us a sense of nearness to that clime of fairyland which so enchanted us. Yes, though we called it imagination it was a very real thing: it seemed to transport us to the world of the fairies. We could almost see their tiny lamps and the sheen of their garments as the bright pictures flickered through our mental vision. The King and Queen, and all the wondrous train of elves and sprites, paraded before us. The magic wood that they inhabited came into view, and our mental ears caught the sweet music of 'a fairer world than this.'

Supernatural World

Shakespeare has caused one of his immortal characters to exclaim:

"These our actors, As I foretold you, were all spirits and Are melted into air; into thin air; And like the baseless fabric of this vision, The cloud-capped towers, The gorgeous palaces, The solemn temples, the great globe itself, Yea, all that it inhabit shall dissolve And like this insubstantial pageant faded, Leave not a rack behind. We are such stuff As dreams are made on, and our little life Is rounded with a sleep."

(Prospero in "The Tempest")

There is a link between this fairyland and the present existence of our lives, even as

fulgent gleams over the earth, we sense a blending and a softening transformation that smoothes away the rough edges of material things, and merges all into a fairyland. It seems to bridge the present reality and we feel that we could easily catch a vision of the bright realm of the spirit. The psychic senses at such a time are quickened. Moods, if we may call them such, become more than moods, and bear us on into the very reality of spiritual things.

The silver gleams of moonlight touched the windows of the Old Manse, lighting up the rooms with an eerie glow. The chairs and tables, and even the pictures on the walls, stood out in sharp relief. The yellowed keys of the old piano in the front room looked inviting, as if ready and waiting for the ghostly fingers of some former occupant of the ancient house.

Hawthorne's Home

In the front hall and near the stairway, bright patches of silvery blue light made everything softly familiar. It would not have been surprising in the least to see some spectral figure descending the stairs.

Fair and beautiful was the time long ago when young Nathaniel Hawthorne and his bride graced this habitation with their happy presence. He has told us so charmingly of their stay

(Con't Page 2, Col. 1)

The "Old Manse", Concord, Massachusetts



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there. Many intimate touches has he given us of persons and things that made alive all the atmosphere of the time. And some accounts which he set down tell directly of visitors from another world:

"Houses of any antiquity in New England are so invariably possessed with spirits that the matter seems hardly worth alluding to. Our ghost used to heave deep sighs in a particular corner of the parlor, and sometimes rustled paper, as if turning over a sermon, in the upper entry—where nevertheless, he was invisible, in spite of the bright moonshine that fell through the eastern window. Not improbably he wished me to edit and publish a selection from the chest full of manuscript discourses that stood in the garret. Once, while Hiliard and other friends sat talking with us in the twilight, there came a rustling noise, as of a minister's silk gown, sweeping through the very midst of the company, so closely as almost to brush against the chairs. Still, there was nothing visible. A yet stranger business was that of a ghostly servant-maid who used to be heard in the kitchen at deepest midnight grinding coffee, cooking, ironing—performing, in short, all kinds of domestic labor, although no traces of anything accomplished could be detected the next morning. Some neglected duty of her servitude—some ill-starved ministerial band—disturbed the poor damsel and kept her to work without any wages."

(From "Mosses From
An Old Manse")

Hallowed by the patriotic memories of the past, the Old Manse sits placidly amid the changing seasons. The years mellow it in the light of the ages. It meditates in retrospect on the stirring events of its surroundings,—the rattle of the muskets, the hurrying feet of patriots and soldiers, the agonized cries of the stricken and the dying,—yes, vivid tales of these happenings the old house could tell if it had a tongue to speak!

His earthly house

I walked, slowly down the Concord road near the Manse, turning in toward the Battle Ground. The moonlight made clear as day the path I followed. Soon I arrived at the bridge and stood before the historic monument. All was silence. The river seemed asleep. It is a quiet flowing stream in its most active moments, but this night it seemed to be waiting for some sound other than its own.

There before me was the rude place-mark in the stone wall which points out the spot where the English soldiers fell in the rain of shot fired by the Patriots. Buried in shallow graves there, their mortal bodies found a resting place far from their native soil. One of them bore to his grave the axe mark which cleft his skull when the swift blade, wielded by the zealous Concordian, crashed through. Not dead when the farmer found him, he was soon dispatched, his soul speeded onward, as his earthly house fell, a crumpled and mangled heap.

Mysterious Silence

All the awesome import of that great day was borne in upon me as I stood there. The arrangement of the two opposing companies of men, the bridge between them; the excitement

The Ghost of Concord

(Continued From Page 1)

00

and expectancy as they waited for that first shot to be fired; all the hurry and rush of the hour as the fray began, seemed to be reenacted before me in my mind's eye.

And yet the mysterious silence continued.

The very ground beneath my feet was charged with the drama of that moment. The long since dead seemed once again to live the scene over again. Silently, but in a very actual panorama, it unrolled before me!

Then I became aware of a presence near me. Though I saw no one who should speak, yet I distinctly heard the clear voice of my visitor as he recited the words:

"By the rude bridge that
arched the flood,
Their flag to April's breeze
unfurled,
Here once the embattle'd
farmers stood,
And fired the shot heard
round the world.

The foe long since in silence
slept

Alike the conqueror silent
sleeps,

And Time the ruined bridge
has swept

Down the dark stream
which seaward creeps."

Then I felt that the spirit of Ralph Waldo Emerson was there beside me! I began to discern a shadowy form, the personality of which breathed kindness and blessing. Yes, it was the spirit of Emerson!

With an attraction that was irresistible the spirit drew me after it. Almost as in a trance I moved back down the path toward the highway. Then onward we traveled until we reached the entrance of Sleepy Hollow cemetery. Here my companion paused. I felt his thought in invitation to proceed onward, and, hardly breathing in my excitement, I yielded my will and we continued on our way.

He seemed to desire my full agreement in entering into such an unusual psychic experience. I sensed this although no fur-

ther word passed between us at the moment.

We wended our way on up the path of the little ridge where the graves of the Concord writers nestle. At last we stood beside the large pink quartz boulder that marks Emerson's grave. The moon lighted the scene with full magnetic luster. Again my spirit companion seemed to take visible shape and I beheld him standing there in plain view. The serene and gentle countenance, yet beaming with a celestial nobleness, proclaimed him to me at once. All the wondrous spiritual beauty of his personality shone from that face and literally enveloped his form. I felt a rapture as I realized the great privilege that was mine: to stand in the presence of the Sage of Concord!

He then addressed me:

"My friend, I greet you. Here in this quiet spot where last the sun shone upon my mortal frame, it is fitting that I let you gaze upon the living and immortal part of me. The world sees only such objects as are tempered to men's eyes. Substance and dimension are the terms of physical description. Here in this realm of eternal things, its laws make invisible to you the far greater dimensional existence. Mortals often feel, though they cannot explain, that the true reality lies beyond the five senses of the mortal. The fixed laws of matter have erected a barrier that divides our two estates."

I was speechless with wonder. In a flash I remembered that part of Emerson's dedication speech at this same cemetery, where he said:

"We shall bring hither the
body of the dead, but how
shall we catch the escaped
soul?"

Emerson believed in the escaped soul.

The spirit continued to address me:

"There are cycles which
concern time and space in

these regions, just as there are those of the earth and its laws and the span of mortal years of life. These influence, and in a great measure control, the individual's actions and experiences. You have been allowed to make contact with the realm of the celestials, and we in spirit have been given permission to re-enter the spheres of the material for a brief time. Remember that every life begun on earth has its divine destiny."

As Emerson spoke I saw a radiant mist,—a scintillating vapor,—appear back of where he stood. Then there came into view the forms of Hawthorne, Thoreau, Louisa May Alcott and her father, Bronson Alcott. With them was a group that I knew to be the neighbor-circle of that bygone day.

Hawthorne then began to speak:

"Conrade of earth," he said. The voice was gentle and even. "The wonders of communication should not perplex you. All communication derives its power from the laws of vibration. When the conditions existing between matter and spirit are in complete harmony, then there is a moment of communication. We are not granted the privilege of prolonging that moment. Only so long as the conditions of psychic harmony will extend the period of communication. You may term this a 'visitation' wherein you are realizing our presence."

I am sure that my unspoken thought conveyed my appreciation.

"Yes," continued Hawthorne, "these moments which seem so wondrous because they are unusual and foreign to the manner of communication in the physical world, will not seem such a miracle when you consider the great universe that is all about us; its whirling galaxies stretch to glorious infinitude; the mysterious stars, and the quiet brooding planets, millions and billions of light years away from this little spot of dust that men call the earth,—all parts of universes linked with universes in endless space."

"True," chimed in the spirit of Bronson Alcott, "and it only remains for the consciousness of man to absorb the great truth that the living soul is not really separated by mortality from the spheres of immortality. We in spirit are nearer to you than you realize. Stepping through the maze of corporeal existence is but a step. Death is rightly named transition."

The joy and confidence of a deathless existence was theirs. Its atmosphere was reflected in their faces and the spiritual radiation around them echoed it. No words were necessary to assure me of this; the natural revelation of it all was felt as definitely as we feel the actuality of this life here on earth.

Mankind has believed and doubted through the ages, and then believed again. He has feared the unknown of what must be beyond the plane of our present existence. Shakespeare expresses it as Hamlet utters this fear:

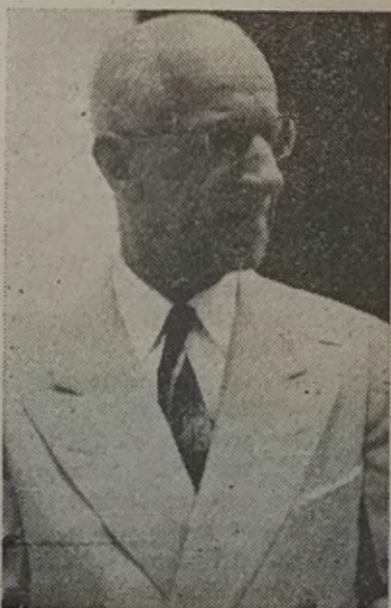
"What dreams may come
When we have shuffled off
this mortal coil,
Must give us pause."

(Continued Page 4, Col. 1)

Rev. Charles B. Hartshorne

Lecturer - Teacher - Medium

For the past ten years, the Rev. Charles Barnabas Hartshorne has conducted services for the People's Temple Spirit-



ualist, Cleveland, Ohio. Fall services resumed at the Allerton Hotel in September.

Rev. Hartshorne was ordained November, 1943 at Cleveland, Ohio by Rev. Robert J. McDonald, Vice-President of the National Spiritualist Association.

Rev. Hartshorne was born in

Spencer, Massachusetts and started his work in Boston forty-two years ago where he was a member of Frederic Wiggins' Unity Church.

He is a graduate of the General and Advanced Course of the National Spiritualist Association and well-known today as a lecturer, teacher, healer and mental medium.

For the past thirty years, he has attended most of the annual conventions of the National Spiritualist Association—becoming a member in 1910. His service under the banner of Spiritualism includes numerous churches throughout the country and the following summer camps: Lily Dale, Etna; Wone-woc, Ashley, Sherwood, Onset, Lake Pleasant and Clinton.

For nine years, Rev. Hartshorne was trustee of the Ohio State Spiritualist Association; for ten years Treasurer of the Massachusetts State Spiritualist Association.

Says Rev. Hartshorne: "In this our one hundred and fourth year, I believe we have, turned the corner with our brightest outlook for the future of Modern Spiritualism."

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A Tip For The Inquirer

Numerous books, pamphlets and treatises have been written to convey to the inquirer how to sit with a medium and how to act during a seance—all with the same idea which in essence means 'seance room manners.'

The novice always starts out by asking, "Where can I find a good medium?", and then will let the cat out of the bag and say, "This is what I want to know."

What they want to know, usually is confined to locating lost articles, ascertaining the wording of a will, or some other pertinent matter which, if answered, will mean the acquiring of knowledge so they will be helped financially.

Almost without exception, these inquirers are not interested one iota in the possibility of making contact with their loved ones. In fact, only in rare cases, do they give a hoot whether their loved ones live or not, to say nothing of the fact that their indifference to actual spiritual communication is openly expressed.

All of this is true and yet they selfishly seek a good medium. What they do not know is that unless the medium can make contact with their loved ones, their chances of receiving reliable information are nil for the simple reason that these loved ones possess the information they desire. Therefore, unless contact can be made with their loved ones, the whole idea is useless.

The very fact that they make such an approach will, in most cases, strangle the flow of psychic power because from the spirit side, there is no need for them to have interest in the case when selfish motives alone dominate the situation.

When those who think they are interested in mediums and mediumship learn this requisite for good results, then, and only then, will they be privileged to receive what they think they want. And even if they do make the proper approach, they will only receive what they need to know at any particular time. Never what they want because oft times what they think they want, they don't need after they have it.

In short, if you are interested in the affairs of your loved ones and express love for them, they in turn are very apt to try to help you—but seldom will they ever attempt to give you what you sometimes selfishly want ... nor will they try to live your life for you.

You see, if it was as easy as that, all anyone would have to do would be to engage a good medium ... locate treasures and ferret out wills. This is not the purpose of Spiritualism and advanced guides will not tolerate sitters of this sort — the sitters good intentions to the contrary.

Granted ... that those from spirit side, as a rule, will not tolerate such inquiries, what are mediums to do in such cases? How are they to know the motive of each sitter?

In the majority of cases, they do not know and are apt to become involved in sordid affairs of a personal and financial nature before they can do anything about it.

In solving such problems, there is no set rule. Each case must be taken on its own merit. Possibly the need IS there and the sitter, even if not interested in contacting a spirit, may be truly sincere and mean no harm. In the "Chaffin Will Case", the content of a will was discussed with the result that people were helped financially.

It so happens that this kind of assistance seems to bring more happiness than the "I love you" message in spite of all the beautiful philosophy that can be quoted.

When then? Each soul, the sitter, the medium, and the spirit guide,—all must collaborate, take special care ... even to the point of tapping the wisdom of a Solomon.

"Truth Student"

I am a student of "Truth". I do have a friend and counselor (Mrs. Clara Stout, 4315 Main St., Kansas City, Mo.) in one of your people. She recently recommended I visit Spiritualist Camp Mayflower—a completely delightful and restful place—located about 12 miles west of Kansas City.

I attended a Pow Wow conducted by Rev. Bettie J. Palmer, and it was at this meeting I was handed your paper. Mrs. Stout thought I might benefit from this visit both as to guidance I might receive and the place itself.

If there is a condition, or circumstance in your life, or in some elses that seems adverse—the surest way to nurture it and make it grow, and also to bind it to you, is to curse it.

How do you curse a thing or person? By taking exception to it in the first place; by anger toward it and/or the person involved in it; by resentment toward same; by jealousy of someone who seems to be having success with it, even tho' to you it may seem orthodox; fear is the worst curse of all because it reacts upon both the adverse condition and the person hold-

LETTERS

TO THE EDITORS

ing the fear thought—and both disadvantageously fear destroys.

How do you correct an adverse condition? You bless it, you love it; you pray for divine wisdom for it; you pray for understanding for yourself; you pray that you will remain free of any and all adverse thought or condition.

BRETA FRY

Kansas City, Missouri

Answer

I can see by your letter you have been associated with various truth centers: Unity, Divine Science, Theosophy and perhaps Christian Science. Your philosophy is what can be called **Absolute Teachings** and in essence they are feasible but the "God is Love Attitude" and the Pollyanna approach seem to have been forgotten in this hard boiled work-a-day world. All of these beautiful phrases

are fine and can be applied when everything goes well but I have viewed many of these Spiritual beings in action and when things get tough they react much the same as those people who do not claim to be Spiritual.

True, God is Love but God is also hate, we would not know one if we did not know the other. Both are expressed by human beings who in essence outwardly express a part of God.

In short, you are trying to tell me to bless those who oppose us. If you do, therein lies their strength and this strength is given them by prayers. Leave them alone and they will destroy themselves. I have found that the Unity students get so ball-ed up with the Spiritual ego that they have forgotten how to act when the sea is rough. I know you did not expect this kind of answer but you asked for it.

PSYCHIC OR SPIRITUAL

Both Are Equally Important

— Say —

ENGLISH SPIRITUALISTS

the "psychic channel."

From this channel there flowed many rivulets; that was why we got so many various forms of mediumship.

"But no matter how it functions," said Harrison, "it always comes through the psychic channel—it does not come through your spirituality."

You could be the most spiritual minded person on earth, he said, but if you were deficient in psychic powers then you would never receive these communications. On the other hand you could be very psychic, yet lacking in spirituality.

"That is why mediums have always been a rather mixed lot," said Harrison drily.

"The fact is," he continued, "that whether you see a spirit in materialised form, whether you receive fragmentary communications through clairvoyant mediums or by automatic writing, or whether you feel you are guided by spirit forces, these have always come through the psychic channel which is inherent within man."

Mechanical Aids

With some, this power was on the surface and could quickly be brought to fruition, with others it lay deeply buried and sometimes took years to develop.

Was there any other way, apart from human mediumship, in which we could receive communications?

Harrison did not think so.

"I know there are attempts by scientists to set up a form of mechanical communication. I know very little about it, but I have watched their work and as far as I can see it is very much in the experimental stage.

"Without being dogmatic," said the president, "I doubt very much that there will be

any form of communication which will be as satisfactory as that which comes through the human medium.

"I believe that mediumship is a vital factor in Spiritualism, and I believe that all that we have in Spiritualism to-day we owe to mediumship."

"I shudder to think what a dreadful world this would be if the psychic faculty were not inherent in man. We should not know anything about life after death; we should not have any assurance of meeting our loved ones when we died.

"The world to-day would be lost in the morass of materialism to a much greater degree."

The psychic factor of Spiritualism was intensely absorbing, interesting and fascinating. The study of it was worthwhile because it helped us to understand ourselves.

Peter Parmenter, chairman of the Balham centre, putting forward the spiritual angle of the movement, agreed with Harrison that the two aspects were indivisible. But in their true application to mankind they should be complementary to each other.

But that was where the snag came in, for they were not used to complement each other by many Spiritualists.

"Some of you," he said, "may be carried away by the magic of phenomena, for there is something beautiful and revealing about it when you first come into the movement. But there is more to Spiritualism than phenomena."

"Practically all we know about the truth which Spiritualism has revealed to us has come through the channel of phenomena, but," Parmenter emphasized, "that is an additional reason why we should raise our thoughts above casual communication with those we love."

Hindrances

When we compared Spirit-

(Continued Page 5, Col. 4-5)

And yet man feels that this life is not sufficient. His dreams and duties and loves all seem to need more than one lifetime. Nathaniel Hawthorne while on earth felt this to be true, for he once wrote:

"Were man to live longer on earth, the spiritual would die out of him. There is a celestial something within us that requires, after a certain time, the atmosphere of heaven to preserve it from ruin.

"God himself cannot compensate us for being born for any period short of eternity. All the misery endured here constitutes a claim for another life, and still more all the happiness; because all true happiness involves something more than earth owns, and needs something more than a mortal capacity for the enjoyment of it."

A sweet and sympathetic voice was now heard. It was Louisa May Alcott who spoke:

"Yes, my friend," she said, "there is no death. It is just living on and on. The thrill of new scenes and new sensations of unutterable happiness; it is just the extension of our lives spent on earth. We merge the past into a glorious ever-living present. What we used to dream of as hope now has become a blessed reality. The soul is ever a living thing, and not the speculation of some religious rite. We are truly here."

I thought of what she had once witnessed in the passing of a younger sister; how she had seen the white mist as it rose from the physical body at death. When she asked her mother, who sat beside the dying one, if she had seen anything unusual at that moment, the mother described precisely the same phenomenon. This was the gentle process of transition.

Miss Alcott spoke again:

"Come, let us away to a more familiar spot. Then we can talk of this marvelous existence. Let us go to the Old Manse."

Then I felt the sensation of drifting. I was lifted above the ground and wafted toward the road over which Emerson and I just previously had traveled. On, on, we sped, for the celestial company traveled with me. Through the gateway and onward to the door of the Old Manse, and then, as if by magic, I found us all seated in the parlor of the Manse.

The room gradually became lighted; the source of the glow, however, I could not discover. This time the light was softer than that of moonbeam.

Ghost is the Spirit

There was a homelike atmosphere, as if we had always been accustomed to visiting there. The quaint and musty impression of antique houses was gone, and at once I felt at home. Emerson was seated in a comfortable chair and Hawthorne sat near the piano. Others grouped about the room, all expectant, as Bronson Alcott stood in our midst, ready to address us on some special topic that interested him. Yes, a company of ghosts! But then, the ghost IS the spirit.

As if receiving my thought as I brought it forward, he said:

"Yes, we are a company of ghosts. That need not bring you any dismay, for eternity brings us into a great company of ghosts. All the science

← Ghosts of Concord

(Continued From Page 2)

and invention of earth-life have come about because some spirit encased in flesh was inspired to give it birth. Every mental activity was inspired and originated by a ghost. Thoughts, as you think them, proclaim that you exist, for you are doing the thinking. It is natural to think for it is a major activity of the soul. We who have passed over are still able to think, —still able to remember and to understand. Often we inspire those on the earth-plane to think new thoughts and form new ideas. Many of the great ideas in written books have been superimposed upon the mind of the author because a living ghost was near to convey sparkling thoughts."

I had often believed this to be so. In the writings of Hawthorne, and other great creators of literature, there are such characters as seem to step completely into the pages. Their conception must have been infused from spirit into the brain of the author.

A Natural Event

Bronson Alcott now motioned toward the casement window. Before our gaze, as we obeyed his direction, we beheld on the road of the main thoroughfare a funeral procession! The cortege was led by a soberly garbed escort which bore lighted torches. The hearse was drawn by a jet black horse, with waving plumes in the harness of his head-gear. Inside the hearse there was plainly discernable an old-fashioned coffin whose silver adornment of handles and thumbscrews glittered in the moonlight. Many villagers solemnly walked in the formed procession as it moved on toward the village cemetery. Our company in the parlor calmly looked upon the scene. Just a natural event, and part of the eternal drama of the soul,—step by step, from earth to heaven.

Bronson Alcott continued:

"These are the final scenery trappings on the mortal stage of life. As the curtain falls and we make our exit, the invisible scene-shifters clear the set for other events and other actors to take our places."

Emerson spoke again:

"Our heritage has been blessed and ennobled by the patriotic deeds of great men. Yet the true objective of a nation or a people is directly a spiritual one. All philosophy tends toward expressing divine truth. Not alone in the special books on religion, but in every sincere act of man, is there the intimation of divine truth. I called God 'the Oversoul' when I lived on the earth,—the great Divine Influx of all spiritual illum-

ination. Jesus the Christ taught that this influx is indeed the Father of all spirits. His disciples carried forward the thought, merging it with the great light of all true philosophy from every age and clime. It is for the rounding out of this complete gospel that the ages of man have been ordained. These will continue until Mother Earth has worked out the purpose of the Divine Father. Man's destiny is subservient and co-operative with the great Plan and Purpose. Finally all things shall be delivered up to the Father, even as it is written. Eternity and Immortality are but the terms naming integral parts of the great Divine Mind."

At this moment a step was heard on the stairs. Then a spirit personage garbed in a long ministerial silken gown appeared descending into the hallway. I at once recognized our visitor to be the Rev. William Emerson, former resident of the Manse, and grandfather of the Concord Sage. He paused for a moment in the parlor doorway and then passed down the hall to some rear apartment. His silken gown rustled as he moved.

None of the ghostly company seemed to notice the intrusion. Our talk was resumed.

Louisa May Alcott now spoke:

"When I lived on earth I sought to put in my books glimpses of the natural and happy moments of childhood. I tried to picture the thoughts and actions children display when allowed to live their lives unfettered by the opinions and restraints of older folks. Happy children are the beautiful flowers in the garden of humanity. Beauty is everywhere in the universe. Spiritual beings perhaps absorb more of it because they know less of doubt and perplexity. Worry and confusion blur all the spiritual faculties and so shut out the brightness of true spiritual living. The freshness of spring breezes, the reviving qualities of a trickling stream of water as it spills over some rocky ledge, the charm of the morning dew upon an opening flower,—all these are caught and held in the ethereal clime of the spirit world. The soul is kin to the freshness of these joys of nature. The impressions of them are real and do linger. They entrance us with pleasure as often as we require their inspiration."

Then David Thoreau joined his voice to this symposium of spiritual truth. He said:

"The Soul of Beauty is the spiritual interpretation that can be read into whatever

physical frame conveys its object. It may be seen in a flower, landscape, the ocean, and in the outline and color and texture of the objects viewed. In the soul's eyes are mirrored the lasting qualities of everything that is called beautiful. The great God has preserved over here every wondrous conception that is beheld on earth. Since He is the originator of beauty, His continuing Will is able to carry on that joy of the soul forever and ever!"

I reflected that the transcendentalism of Channing and Emerson contained that thought. Within the folds of its philosophy it taught that ever-existing perfection in all things: that universal soul value and soul perfection is planted deep in the very nature of man, to flower forth sometime in the mystery and providence of God.

The "Now Great"

Centuries ago Socrates echoed his sublime anthem of the immortality of the soul. He sounded forth in heroic grandeur a mighty dictum of eternal truth, for which he bravely accepted martyrdom as the price to be paid for his honest convictions.

"All truth and beauty are one," he could have said, as later the poets Keats and Shelley declared it. And since the soul is all in this great drama of thought and understanding,—of life and the immortality of being,—these of the 'now great' in whose presence I sat, joined the chorus to confirm truth and make real the message of everlasting life.

Thoreau continued to speak to us:

"Beauty is the counterpart of the soul's perfection," he said. "It translates itself into many phases of existence. Nothing is wholly amiss or out of line in the universe. Often it is man's perspective that dims the truth of being. He sees with a specially colored lens the objects of his surroundings. Sometimes his vision leads to false impressions of his environment. His true spiritual vision can come only when the mire and clay of earth-life are dissolved away from the soul; then an understanding that is inexpressible becomes the soul's possession. Did not the Master tell his chosen ones 'Hereafter ye shall have joy which no man taketh from you?' Even if he meant that joy to be the knowing that he was forevermore alive, it still could be a joy enlarged and blessed by the final entering into the spheres of the eternal."

At this point there seemed to

be injected into my mind the hope that my celestial friends would drop some hint or suggestion of helpfulness for this generation. Could they give some direction for the betterment and the right conduct of our lives here? Something that could bring happiness to the individual? This might better fit us for the wondrous change of transition.

Is the human race to continue blindly stumbling over the same obstacles? Its petty jealousies, its pride and vain ambition, its frustrations and sorrows,—is there not some way to help and mend them all?

James Russell Lowell believed that the spirit world can influence and help us, for he wrote:

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen is felt,
And sows in us
All germs of pure and world-wide purpose."

Emerson seemed to catch my thought, for he next centered our attention upon himself with these words:

"The minutes of Time rush onward. No power can arrest them or turn them back. Every second forms and shapes man's quality and speeds him toward his destiny! Man has striven throughout the ages against the forces that obstruct his own soul,—hate, greed, envy, lust, and many other disintegrating elements. His struggle has ever been toward the heights of attainment because of an inward incentive whose fountain is at the source of being. He is divinely drawn toward spiritual perfection and happiness. The soul must live and seek its emancipation.

"Faith is the compass of the soul; it guides somewhat the path, and without it the vision of encouragement is lost. It is faith that has sustained all great achievement, whether of world moment or of the individual.

"Hope comes next to faith. She is the stable and binding force toward the goal. Her cheer and brightness make the path clear. Then, finally is love which nourishes and transforms.

"Our own Hawthorne has written in one of his books, 'Love, being in its essence an immortal thing, cannot be long contained in an earthly body.' Our highest duty then, my friend, is the cultivation of love. Its fire is the divine alchemy that destroys all dross and whitens the soul to purest quality. Where it is not, God also is absent. All discord in earth-life can be traced to the lack of love. Kindness and affection will displace selfishness and evil. God's power shines unhidden where love is. Peace that the world so much desires must be built upon a foundation of love; 'Goodwill toward men,' is still a divine injunction. Teach love, my friend, and all mankind will see salvation. Farewell till next we meet."

The ghostly company seemed to rise and stand in benediction.

Then the room dimmed its luster. The forms of my spirit visitors grew faint and indistinct. Again the sensation of floating came over me and I found myself outside the Old Manse and standing in the roadway.

My experience of contact with the celestials was ended.

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FINIS

Some Mormons Claim Their Prophet Was A Medium

By Horace Leaf

Shortly after my arrival in Salt Lake City last year, two middle-age Mormons applied to me for a clairvoyant sitting. Both have been active members of the Latter Day Saints, to give the Mormons their official name, for many years.

They were dissatisfied with the way their church was being conducted. Their contention was that it had lost contact with the source from which it had originated, which was purely Spiritualistic.

Joseph Smith, its famous prophet and founder was, they maintained, a remarkable medium through whom the truth as Mormons conceive it was given.

They were certainly right in maintaining that Joseph Smith was a medium. He has left on record the name of his spirit "guide." "Moroni" manifested to him from time to time over a period of several years; and there exists an affidavit signed by three reputable men, that they too saw him.

Joseph Smith, who was the son of a New York farmer, has graphically described the first occasion on which this entity revealed himself to him. He says:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor."

This personage was wearing a plain white robe and surrounded by a beautiful aura. "His whole person," says Smith, "was glorious beyond description, and his countenance truly like lightning."

In the sworn testimony of the three witnesses we are told: "We declare with words of soberness, that an angel of God came down from Heaven, and he brought and laid before our eyes, that we beheld and saw the plates and engravings thereon."

Materialized Figure

The plates were believed to be some of those from which "The Book of Mormons" was composed. To Latter Day Saints the book is a conclusion to the Bible, which they contend was unfinished.

It is necessary to explain the meaning of the word "angel" according to the Mormons. It is the same as that in the New Testament where a man's angel is merely a spiritual appearance of himself, under certain circumstances indistinguishable from an ordinary human being.

According to Joseph Smith, an angel, although of a spiritual order is composed of flesh and blood, thus indicating that Moroni, upon whom he appears to have based his conclusion, was a materialized form.

This interpretation is endorsed by leaders of Mormonism today; a fact made plain to me when I lectured before some of them on materializations just over twenty years ago. That lecture was illustrated with numerous photographs taken by different scientific experimenters of this aspect of mediumship.

I have since gone more thoroughly into the subject by consulting the earliest works on Mormonism, particularly those

written by Joseph Smith himself.

He mentions frequent outbursts of spirit control among his followers and found it necessary to curtail their enthusiasm when they, under spiritual inspiration, made statements which tended to weaken his own authority.

Other Mediums

It is easy to follow the workings of his mind. Having successfully established his church, he was jealous for his own reputation as its leader, and determined that no teachings should be accepted by his followers unless he personally approved.

It is impossible to doubt his sincerity. His untutored mind and extremely religious nature, bordering on fanaticism, persuaded him that he was a special instrument chosen by God and Jesus Christ to fulfill the scriptures.

Throughout his writings one can see that he imitates the Bible as translated by the translators of James I. Furthermore, he apes St. Paul, and undertook to speak to his followers in the same manner that St. Paul spoke to his.

He believed, as St. Paul did, that the greatest of spiritual gifts was that of prophecy, and although he proved a very unreliable prophet his followers up till today have winked at his mistakes and agreed to accept him as reliable.

His pet theme was the second coming of Jesus, which he believed would occur during his generation. This is precisely what Jesus believed, and he like Joseph Smith did not incur any doubts from his followers. The theme was in both instances tragically gloomy.

Absurd Doctrines

It is unnecessary to enlarge upon his mistaken but ghastly picturesque view of the end of the world. Suffice it to say that these erroneous Christian views sidetracked and delayed what might have been the dawn of Modern Spiritualism by fifteen years.

Like so many uninformed Christians of his time, Smith was obsessed with a fear that turned his mediumship into sadism, and ruined it by an accretion of absurd doctrines that must have exasperated the inhabitants of the spirit world anxious to make known the truth about the real nature of the Beyond.

There seem to have been few supernormal phenomena these people were not acquainted with. Materializa-

tions, direct voices, levitations and telekinetic phenomena, are to be found practised side by side with clairvoyance, clairaudience and spiritual healing.

The "gift of tongues" was perhaps the most frequent of these mediumistic manifestations, and it looks as if some of the controls tried to tell the truth; but because they did not conform with Joseph Smith's own opinions, they were suppressed.

This is shown by the following statement issued by Smith: "I lay this down for a rule, that if anything is taught by the gift of tongues it is not to be received for doctrine."

His own teachings are specific. His so-called "new covenant," the guarantee that the believer was acceptable to God and Jesus is, "Repent of all your sins and be baptised in water for the remission of them in the name of the Father, and the Son and of the Holy Ghost, and receive the ordinance of the laying on of hands of him who is ordained and sealed."

Why he should call this covenant "new" it is hard to say, unless it be that he was grossly ignorant of other Christian sects.

In view of the foregoing, it is not difficult to understand why there is a movement among Mormons to return to the original practices of this curious faith. To do so might well, in these more enlightened times, turn many Mormons to Spiritualism.

— "Psychic News."

Why Spiritualism Is Rejected

Probably there is no word in the English language so misunderstood and misrepresented as the word Spiritualism.

Negatively, Spiritualism is not spiritism, nor ecclesiasticism, nor materialism, whatever the word matter may mean. But affirmatively, Spiritualism is the direct opposite of atheistic-materialism and sectarian ecclesiasticism. It is science, a philosophy and a religion.

This misunderstanding of the truth and aims of Spiritualism, is largely due to the theological priesthood and the public press, which, sad to say, is oftener a popular reflector, rather than a righteous educator. It is our heartfelt prayer that they both may speedily repent and reform.

The root meaning of this great word Spiritualism, is clearly traced to God, who is pure, immanent and immutable Spirit. "God is Spirit," said Christ; therefore, God being Spirit,

Spiritualism, centering and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM referring and relating to its main doctrines, the Father, Motherhood of God, the Brother, Sisterhood of all races, the innate Divinity of Man, the immutability of Law, the present-day Ministry of Spirits, the Guardian care of Angels, the Necessity of Holiness, the Importance of Prayer, the Beauty of Faith, the Sweetness of Charity, the Grace of Religion and an unbounded Trust in God—the Absolute embodiment of Love, Wisdom and Will.

The practical results of Spiritualism were clearly expressed by the Apostle James, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance". Spiritualism is God's great word; and Spiritualism are the only religionists who have and use the promised gifts of the Christ, by which gifts they heal the sick, and demonstrate a future conscious and progressive existence.

Neither priest nor press should

Psychic or Spiritual

—Continued From Page 3—

ualism with other religions we found that the aspect of survival was not stressed nearly as much. In most religions there was a belief in survival, but in Spiritualism we were able to say with the utmost confidence that we could prove survival.

"But nevertheless," said Parmenter, "that feature, outstanding as it may be, is one of the least in this great teaching of ours."

"In Spiritualism we leave behind all dogmas and doctrines because we have no need for them. We find that instead of being crutches to help us along they only hinder our progress."

Spiritualism knew no national frontiers. It recognized no class or race. It was a world-wide religion embracing all religions. It was bigger than all of them because it could encompass all the truth that existed in them.

Those religious divisions of mankind, asserted Parmenter, were man-made. Spiritualism was the one great emancipating factor which was going to sweep away those barriers.

He cited how he himself in his earlier years had gleaned a certain amount of truth from orthodox teaching. But it was not until he came into Spiritualism that he found the "perfect mosaic." He realized then that he had in fact been fol-

uncharitably speak of, or touch this holy word Spiritualism; only with clean hands and pure hearts; and Spiritualists themselves should honor their blessed gospel of immortality by such righteous lives as to induce multitudes to say, Behold the lives of these people who see etherialized forms of spiritual beings, who hear heavenly voices and who talk and walk with the angels."

In this throbbing, selfish, and warring world, there are but few real Spiritualists; for as of old, "Strait is the gate, narrow is the way and few there be that find it."

The philosophy of Spiritualism, being all-inclusive, is in perfect consonance with the Hindu philosophy, with the religion of the oriental adepts, with the Christianity of Christ—meeting, unifying and satisfying humanity's holiest and highest heartfelt aspirations.

When genuine Spiritualism which harmonizes with Christ's Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity and purity, when the long-prophesied millennium in all its transcendent radiance, will have dawned upon and illumined our waiting world.

J. M. Peebles

lowing a plan.

And one of the objects of Spiritualists, he said, was to try and understand the pattern of life which they were weaving.

Following this path often led one to the wonderful teachings which came through Spiritualism.

"Not only have men and women proved survival," declared Parmenter, "but there have come to us through phenomena, some of the most beautiful teachings of all times."

They were teachings which lifted man up and set him on his own feet.

"Spiritualism," he said, "places all men and women individually upon the basis of their own personal responsibility."

"When you and I get to the spirit world we shall not be asked what we believe in, whether we know the creed, whether we are Roman Catholics, or if we have been baptised."

Impossible to Digest

"No," said Parmenter, "the spirit people will not be concerned with our beliefs, but they will be concerned mightily with what we are."

The orthodox teachings were well-nigh impossible for a thinking man to digest. He was supposed to believe with a blind faith.

"Surely," he said, "one must be metaphorically blind to believe these teachings of orthodoxy."

"I don't wish to condemn," he added, "but I must raise my voice against them, for I see in them a great danger."

Dogmas had been forged by men who with their priestly authority had tried to assume a spiritual dictatorship over mankind.

"Let us cast aside the shackles of theology," he urged, "and let us stand firmly and squarely upon our own responsibility."

We had been given the gifts of intelligence and reason, then let us use them and not abuse them.

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The Tarot

Re-discovers the Ancient Wisdom

By

Brian Burgess

The ancient Tarot of the Bohemians—the magical book of 78 leaves now reproduced as a pack of strange-looking cards—has long been used as a means of psychic development, and of rediscovering as much as we can receive of the Ancient Wisdom.

What is this Ancient Wisdom? Legends that persist in the culture of all countries and peoples tell us that there was a time when men and women enjoyed a golden age—a time when all was peaceful, happy and prosperous.

The Bible says that in those days, man "walked and talked with God" in a Garden which contained everything needed for his well-being.

Then, say all the legends, came a great catastrophe. The Tarot—one of the means by which the legends have been perpetuated—shows us this in the 16th Arcanum, the Tower, struck by lightning.

Two figures are being cast out and are falling—yes, the Fall of Man. Even today, this card in a spread warns of a sudden catastrophe in which one is chastised for doing something wrong.

Wicked People

Man was dispossessed. Adam and Eve were banished from the Garden. In *Paradise Lost*, the angels were flung out of heaven into the nether world. And since then, these same old stories say, man has had an instinctive idea that he once enjoyed a happy civilization.

The Rosicrucians call it The Lost Estate. Some say it was Atlantis which, we are told, sank beneath the waves of the Atlantic Ocean because of the wickedness of its people.

But in that day, wherever and whenever it was, man could heal at a touch, raise great stone structures without mechanical aids, work out amazing mathematical and architectural problems, read other people's minds and tap the Cosmic energies as a source of life and power.

This is only a brief hint at some of the advantages of the Ancient Wisdom. And the legends go on to assure us that we will all one day regain this lost heritage, in which perfect health, peace and plenty await us.

It is toward this state that science is trying to lead us, though its own steps are often in the wrong direction, and the goal is not always so simple or so pure.

Proper Use

Here is the exciting truth—the Ancient Wisdom was never lost. It is hidden. The word "occult" means hidden. Occult science is knowledge of that which is hidden. But it was hidden after the great catastrophe for good reasons. And it will remain so until man has learned to use the cosmic currents and laws for good, and not for destructive purposes.

There are men and women alive today who have proved in tests and trials that they will never use occult knowledge for wrong purposes, and to them a portion of the Ancient Wisdom is revealed.

They use it for the relief of suffering, to straighten out the worries and problems of people they meet, but above all, to



help others reach a state in which they, too, can receive some of the Wisdom.

These people are symbolized in the 9th Arcanum of the Tarot, the Hermit. With his lantern he lights the way for those who want the light, but he keeps his real identity concealed in a voluminous cloak, and his magic wand is shaped like an ordinary walking staff.

Present-day holders of the torch of Ancient Wisdom are very secretive about it, because most people are not to be entrusted with the power it puts in their hands.

Ancient Wisdom

This Wisdom is stored like a library in the Universal Mind; that sea of living knowledge of which our souls are a part, and which truly makes us all one at heart. Certain rituals can unite us with this vast fund of knowledge, but individual meditation can also attune us with it, as the student of Yoga well knows.

That is where the Tarot comes in. The Tarot, especially the 22 Major Arcanae, are held to contain in symbolic form an essential summary of the Ancient Wisdom, plus a means whereby the rest of it may be attained.

Used first as a temple book, then as divining tablets, then for fortune-telling by the gypsies, the Tarot is now published again in Britain and available to all.

But its highest use will ever be its original one—as a storehouse of pointers to the source of the Ancient Wisdom that will restore man to the lost estate.

How are we to use the Tarot for this purpose? By taking the cards, especially the Trumps Major, and studying them; first singly and then in combination. We take a card and think about it in detail, what its picture means and why.

Take the first arcanum, the Magician, for instance, by this method.

One arm is raised, pointing upward, the other points down. In the raised hand he holds a

stick or wand, and the wand is a symbol of power. Our Magician is quietly demonstrating that he holds great power in his hand.

Then, we wonder why is one hand raised and the other pointing down? He is indicating to use the world above and the world below. Perhaps he is reminding us of the dictum of Hermes: "As above, so below."

Or he may be telling us that it is of the union of the air, the sunlight and the water with the earth that living forms are born.

Absolute Truth

Or is he showing us that the higher mind controls the lower nature in us?

The ancients had their trinity of God, man and nature; here again the Magician may be indicating this relationship.

Thus our thoughts may run if we contemplate just one detail on this one card. Which interpretation is the right one? Perhaps all are right, in their own sphere.

Each one of us has to work it out for himself or herself, and this is what helps to attune with the Universal Mind, from which further information can come.

After we have worked on the card and drawn from it all we can, then, if we are receptive, the Universal Mind will begin to prompt us inwardly with further facts and truths.

Never mind if some of the ideas it puts into you are at odds with orthodox views—we are so schooled in errors that absolute truth seems strange by contrast. It is as though letting the mind dwell upon the design opens up the source of further facts.

"Prediction"

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What Materialization Is

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What the Sitters Contribute

All life is vibration. Materialization of spirit forms is nothing more than the stepping down of spirit vibration. There are different ways of accomplishing this. One way: the guides work upon the sitters in the circle and raise their vibrations. This is especially the case with mediums. The vibration of the medium is raised and the vibration of the spirit manifesting is lowered. When the two meet, the phenomena occur.

When the manifestation is very faint it is known as an etherization, meaning that you are seeing the condensed ethers which it contains.

In materialization, the form must draw to it physical atoms from the auric force exuding from the sitters and from the medium. These atoms are drawn by a process which materializing guides have studied and which they understand. When enough of these atoms are drawn to and intensified in the ectoplasmic form, you have a materialization visible to the eye and sometimes even to the touch.

Sometimes there is not sufficient force—not enough atoms given out in the circle to create full-form materialization. In this instance, the guides utilize what atoms they can and segregate them into a hand or a head or outline of a form. This is known as partial materialization.

When a man in the earth world loses a limb, he only loses the physical atoms which were woven and constructed around his astral limb. That is why you have cases sometimes of a man complaining that he feels a pain in the foot or the arm that has been amputated. This is particularly so in the cases where it has been discovered as a fact that the limb was cramped where it was buried. It was his astral limb which was still in sympathy with the cast-off atoms that enabled him to feel a sensation of pain.

Have you ever received spir-

its with amputated limbs in a circle? Seldom because the astral form is difficult to manipulate. However, you will have descriptions given you of spirits with missing limbs, etc., making themselves visible to clairvoyant eyes, but that is only done for purposes of recognition. The spirit has his astral body entire.

Not only are spirits materialized, but other forms of life—anything, that once had life in the earth-world, can be again materialized by an understanding of the occult laws governing materialization. Flowers can be materialized, and are. Especially in the Western Hemisphere is the materialization of flowers considered a great marvel. Not so in the Eastern World. There it is a common phenomenon. Any adept can materialize flowers, fruit and even some animal life.

But what does it signify? What does it teach? Only that nothing is lost; that all is spirit; that occult law is all powerful.

(Q): During a materialization why do a good many of the forms look like the medium?

(A): All psychic manifestations coming through an instrumentality partake more or less of the quality of the instrument. Especially is this so in the case of materialization, because the greater amount of force is drawn from the medium and the spirit must stand and work more closely to the medium.

You can scarcely rely upon the terms used to identify the various phases of materialization because most are ignorant of the proper terms. Even some mediums are not aware of the nature of the very phenomena which they are demonstrating.

Rare, indeed, is the medium through whom spirits can so project their personality, so that it does not savor of the medium. Such an instrument is like a piece of glass uncolored. The light shines through clearly, not colored . . . and when this happens you can be sure that the sitters contributed much to the perfection of the manifestation.

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2. **THE DAMS CAN BREAK:** A novel that will give you new hope for the future; 215 pages by Emeline Fate Christian; formerly \$3.00, specially priced at \$2.50

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Art of Healing

All phases of spiritual healing appear to add up to another form of spiritual instrumentality — one in which the instrument is being used as a focusing medium for a power which most of us are able to tap properly, a potent etheric force which is patently effective and real.

The Medium Jessie Curl

By JAMES CRENSHAW

Men pray for miracles, but when their prayers are answered—by the working of the natural law — how casually do they sometimes accept the great good which has come to them!

Recently the Rev. Jessie Curl, English healer, was leaving one of her meetings in Los Angeles when she noticed the faintly familiar figure of a woman coming briskly down the walk.

"Good lor—you're walking!" exclaimed Mrs. Curl.

The woman smiled.

"Why, yes," she replied. "I can walk just like you can now."

The healer was not annoyed, for this was an old experience—men's casual acceptance of the return to health after all but the powers of spiritual healing had failed. But as often she had before, Mrs. Curl remarked:

"Well, you might have told me..."

The woman was, of course, not ungrateful; only unaware of how sincerely interested is the healer in the welfare of those who have been helped.

Several weeks earlier, this woman had been unable to walk without great pain and effort as the result of an accident. Treatment had not helped much. Now she was walking perfectly.

Mrs. Curl tells of a similar experience in St. Louis. There she had treated a young boy with a withered right arm. The lad seemed to improve at the time, but upon returning to St. Louis



six months later, having received no word of his progress, she decided to check up.

The boy's mother was surprised that there should be any question. She was happy to report: "He can do many things with that arm now."

Again Mrs. Curl thought, "You might have told me."

However, the child made up for the oversight by giving her a small wooden brooch he had carved in the form of an ele-



Jessie Curl

phant. He could not have done such a thing before.

It is possible that many instances of taking healing for granted are an unconscious reflection of an oft-voiced "explanation": "They probably would have recovered anyway."

The fact that some of the most hopeless cases, completely abandoned by medical science, have responded to spiritual healing does not seem to impress critics. Yet the evidence is abundant that quick, sure

(Con't Page 8, Col. 2)

ARE SPIRITS AVAILABLE? -- IMMEDIATELY --

Instead of Complaining, We Should Be Thankful

By

Roy Clyde Weidler

Tampa, Florida

Some notions regarding communications are ridiculous. If similar ideas were applied to matters of earthly affairs the individuals so expressing them would probably be quickly introduced to an insane asylum.

Suppose a man walks into a telephone office and demands immediate contact with his mother. The obliging clerk naturally asks him the address of the mother. He replies, "I don't know. She's probably somewhere in Europe, but I want to



talk to her at once." When the clerk points out the inconsistencies of his request the man scoffs and berates the telephone as a fraud.

This is exactly the mental procedure often found in seances. People demand contact with loved ones, and when a message is not forthcoming, offer criticism, and pronounce the whole thing fraudulent.

There are more than a billion people now living on the earth plane. Manifestly, unless one knows definitely the address of the desired loved one, there is absolutely no possibility whatsoever of a contact.

On astral planes there must be from 50 to 100 times as many inhabitants. For centuries people have been dying. Billions have come to earth, and billions have gone to astral. Generation after generation uncounted hosts of souls have slipped over into spirit land.

In area the earth is 25,000 miles in diameter. Spirit land is probably at least a thousand times that extent.

How then, in the name of common sense, can one lone mortal expect a medium to instantly send out a call for a loved one, and even faintly presume that one spirit among a hundred billion, scattered over an area a thousand times that of earth, will hear the request and rush pronto over endless space to grab the ectoplasmic microphone for a talk with earth?

Seekers at seances forget, too, that spirits may be busy at the moment a request is made for a message. Astral inhabitants have work to perform. They are not loitering around a communication center hoping some one on earth will put in a call for them. To find earth people absent when they are called on the telephone is a most usual experience.

Openly Defiant

On astral planes, where life's purposes are likely advanced above those on earth, there is logically more work to be accomplished and activities to be performed. There probably isn't one chance in ten thousand that the desired astral loved one is anywhere within a reasonable distance of the terminus from whence are to be transmitted the messages through any particular seance.

Another defective notion many people possess is that just any spirit has ability to communicate, and is in immediate possession of essential equipment for transmittal of a message. They do not consider the fact that thousands and perhaps millions of souls going over are totally ignorant of astral laws.

In relationship to communication these souls are as blank as the most primitive heathen is of a telephone. On earth they might have been disbelievers, and if not openly defiant, were passively skeptical. As the ignorant aborigine knows nothing about a telephone, and couldn't use one if he had it, so many spirits are likely unacquainted with the technique of communication. Never having believed its possibility, they cannot, without much education, know the secrets of its use.

"Ring the Astral Bell"

Souls, whose earth lives were not enriched with spirit knowledge and astral contacts, are, on the other side of life, actually "in the dark." The astral telephone may ring, but they hear it not. They may possibly be totally ignorant of the existence of an earth call.

Mrs. Houdini, whose attempts to contact her erstwhile husband, gained national publicity, was vainly calling for a man who had declared communication non-existent. Harry Houdini couldn't communicate because he couldn't conceive communication as a reality. How could a heathen respond to a telephone call when he is convinced there is no such thing, has never seen one, and actually is living a thousand miles from one? Houdini was an astral heathen.

Such was his consuming belief and permanent conception when his wife pompously tried to "ring the astral bell" and arbitrarily fix the time and place.

There are numerous and varied reasons why spirits are not available for instant mortal contact. It is obligatory for humans to use common sense and logical reasonings if inclined to put forth efforts for spirit contacts. The machinery available for the comparatively restricted

"One Minute Treatments"

Some Things We Never Lose

By ALBERT SCHEFFLER

Live Longer!

We are always living for that one moment—that circumspect second—which carries a man out of his narrow past paved with the dry bones of failures, to the open door leading to a wider opportunity and on to the broad highway strewn with knowledge, good judgment and success.

The hardest task any person can set for himself is to overcome a negative influence. It always involves patience, vision and sacrifice. There is nothing sympathetic about lamenting your deplorable condition. The mentally ill are unable to face the facts of their shortcomings. They try to place the blame on someone else or on fate. They are like a timid child seeking



A. E. Scheffler

number of messages possible in any seance is wholly inadequate both to notify loved ones and to transmit every communication that might, at the time, await such a favor.

Instead of grumbling, complaining or criticizing, mortal man should thank God that ANY contact, be it ever so fragile or meager, is available, and to exert every effort to study and prepare in spiritual matters so that neither darkness nor ignorance shall lurk about them when they pass over the Great Divide.

COMING EVENTS

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

September 19, 20, 21st: 55th annual convention of the Minnesota State Spiritualist Association (Affiliated with the National Spiritualist Association); St. Andrews Hotel, Minneapolis, Minnesota; Featuring Rev. Charles B. Hartshorne, Cleveland, Ohio; For information, write: Secretary, Faye Webster, 5621 38th Ave., Minneapolis.

October 6th-11th: The 60th annual convention of the National Spiritualist Association, Mayo Hotel, Tulsa, Oklahoma; Chairman, Jack Cuddy, 6 East 17th Street, Tulsa 12, Oklahoma.

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protection behind its mother's apron.

Many humorous books have been written about hospital operations, love and divorce but after reading them, we discover that there is little personal satisfaction in bantering over another person's discomfort, loss or failure. There is always the grief in knowing that one man could laugh at another's pain.

Someone said: There are not enough brains in this world so that each head gets an equal portion; the result is that many get more than their share while the rest of us have to make out with what is left. As we look about us, it does seem that God might be having a difficult time of it making a clear division of the gray-matter which He places under our skulls for us to use.

We know that by exercising any part of our body, the muscles of the arm for instance, it increases in size. And if exercise does that for the muscles, what might it do for our brains —by way of increasing our knowledge. The attitude of one man was that the less brains he had the more room there was for other things to move in since he wanted to keep an open mind. Every year thousands of persons are buried with perfectly good brains because they failed to use them to enjoy life and live longer.

If you have been spoiled by hiding behind Indecision—fear of making mistakes—then you could easily turn out to be a grave mistake yourself. Trying to hide behind another's knowledge because you lack confidence in your own judgment, will wear you down and make life unsatisfactory for you. Life is what you make it!

"Be Positive!"

John and Mary were a happy couple. The alarm clock got them up at seven, giving John an hour to dress, eat breakfast and for a quick dash to the office—by eight. On this particular morning, Mary was at a loss what to serve for breakfast and called to John. "What would you like to eat this morning?" "Anything," replied John. "You had that yesterday, and you didn't like it. How about some eggs?" said Mary. "Make it eggs," called John. After a silence, Mary inquired, "How do you want your eggs, soft-boiled or fried?" "Fried," came the answer. Some more silence and Mary suggested an omelet. "Fix an omelet," called John, "but make it snappy, it's almost eight o'clock."

In the meantime, John is at the table, pours himself a cup of coffee and looks at the clock—oh! oh! just time to make it to the office. Down goes the coffee in one gulp, on with his coat and the only thing he leaves for Mary is the slam of the door in his rush out.

Mary squats in the nearest chair, skillet in one hand and two unbroken eggs in the other, still undecided how to prepare them.

The timely moral of this anecdote is: Be positive, be practical, meet your moment, have a mind of your own. Don't make life a problem and you will live longer. If mothers handled their children as Mary did John, many of our youngsters would starve.

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**ART OF
HEALING**

(Con't from Page 7, Col. 2)

healings have taken place by the hundreds and thousands and that many another stubborn case has eventually responded to the "mysterious" power of the spirit.

Mrs. Curl has won fame all over the world and is said to rank with her fellow countryman Harry Edwards in achieving remarkable healing results. Many whose health and very lives have been saved by her powers are not so reticent as some others about telling her, and I have read many of their thankful testimonials myself.

There was the letter from the mother of an 18-months-old baby boy in San Francisco. He had been totally blind, but the mother wrote:

"The latest report from the doctors as to the condition of Chester's eyes is ever so good. The glaucoma is gone from one eye and much better in the other."

Visited Samoa

Another I read—also from San Francisco—concerned a man who had no less than nine serious ailments, and physical death was the only prognosis. To Rev. Curl his wife wrote that he was no longer bedridden, as he had been prior to her ministrations, and his recovery was "amazing" his doctors. The dramatic turn followed the healer's treatments, and the letter stated:

"After the deplorable and hopeless-looking state he was in, he expects to soon be employed and to get increasingly better...."

Would he have recovered "naturally"? Some said no. They had given up. He was a "hopeless" case. And it is the hopeless cases which prove the case for spiritual healing.

Mrs. Curl did not start her work as a healer. Rather, she was a clairvoyant of note—and, for that matter, still is.

She travelled extensively, giving demonstrations of her ability to "see" clearly (that is, clairvoyantly or "clear seeing") and to deliver accurate messages from those in the non-physical realms.

Her travels took her to Samoa, where she soon discovered that she had collected a new spirit helper, a Samoan healer called "Hoo-la" (meaning in the native language, it is said, "to heal" or "to cause light").

As a result of his influence, including manifestations during her trance and semi-trance states, her principal work as a healer soon developed, and it was found that her husband, David Curl, had also developed the power to assist her.

"Most Impressive"

Later, Max Freedom Long of Los Angeles, author of "Secret Science Behind Miracles," identified her method as a form of the "Huna" healing practices of various Pacific Island peoples.

He had made a study of actual Huna healing in Hawaii, as well as Polynesian practices in general. Mr. Long was so impressed with the distinctive healing method used by Mrs. Curl and her spirit collaborator that he wrote:

"She seems seldom to fail to give some relief in one treatment lasting hardly more than a minute or two, and often re-

markable results are obtained.

"Goiters vanish, hearing and often sight return. There is hardly any condition that can be mentioned that she has not healed."

He declared that the proofs of her successful healings were "most impressive" and described the observations of three experts in Huna healing research. They stationed themselves within a few feet of where the healings took place and closely watched the patients to be treated so as to make accurate observations.

Not Psychology

"Two cases were outstanding," Mr. Long wrote. "One was that of a young woman just out of hospital after bad auto accident injuries. One leg was a half inch short and she limped badly. The treatment with the passes and giving of healing force began. The girl suddenly said she could feel her injured leg stretching. In a few moments, she was walking normally and a test showed both legs the same length.

"A second case was that of a woman so stiffened in spine and hips that she had not been able to tie her own shoes for some years. She was able to tie them at the end of the treatment and to pick up things from the floor.

"Then there was the neck with a 'kink' in it so that it could be moved, but which moved freely in all directions immediately upon treatment.

"Treatment of facial conditions for a woman on whose cheek was a large red birthmark, resulted in the slow fading of the birthmark as treatment progressed. It was noticed by all three (observers) who could hardly believe their eyes. After the return of the patient to her seat, the mark slowly appeared again. Much impressed, the observers asked Rev. Curl about it after the meeting.

"She said that this often happened, and that often after disappearing for the third time after the third treatment, it did not return."

Psychology? Or a power that science little understands?

All Not Healed

At public meetings, she presides (as one of the observers put it) "like an angel pouring out love and healing." The testimonials from those who are immediately helped are frequent and their grateful acknowledgments profuse.

As she places her hands on the patient's head, face or body or makes the quick passes which accompany the healing force, the sensitive person can feel the flow of energy that is doing its work.

There is a warm, comforting feeling that is both electrical and relaxing, and the power is unmistakable.

All cases, of course, do not respond instantly, but many chronic illnesses and ailments are relieved after repeated treatments, and few indeed seem to go their way without some benefit.

It all appears to add up to another form of spiritual instrumentality—one in which the instrument is being used as a focusing medium for a power which most of us are unable to tap properly, a potent etheric force which is patently effective and real.

(Note: Rev. Jessie Curl is currently in Los Angeles at 8952 National Boulevard, just off Venice Boulevard near Culver City.)

Church News

Huntington, West Virginia: Rev. Marie Doyle, St. Petersburg, Florida and Anderson, Indiana, has accepted the pastorate of the Spiritualist Church of Truth of Huntington, according to information received from Bertha Jessup, church president.

Mrs. Doyle visited Huntington last June and gave a three day demonstration of her mediumship: clairvoyance, trance and direct-voice. She also lec-

**Rev. Marie Doyle**

tures and holds classes in spiritual unfoldment. Along with her ministry, she has been active in missionary work and enjoys a wide acquaintance among Spiritualists in the eastern states.

During the summer months, Mrs. Doyle has been a member of the counselor and lecture staffs at Camp Silver Belle, one of the larger camps in the U.S.A. She and her husband, a retired business man, plan to reside in Huntington about the first of October.

Cincinnati, Ohio: The sixth annual convention of the Universal Brotherhood of the Cosmic Age, Inc., will be held October 18th-26th at 3756 Reading Road, according to Rev. Emil J. Schmidt,

**Rev. Eleanor Schmidt**

leader and founder. The annual banquet will be held 7:00 P. M., Saturday, October 25th.

For information relative to the convention and banquet write to secretary, Rev. Eleanor Schmidt, 2344 Lasantville Road, Gulf Manor, Cincinnati, Ohio.

Battle Creek, Michigan: In a recent letter, Z. M. Smith states she has been instructed by Effie Briggs, president of Paul's Memorial Cabin (Spiritualist) Helmar Road, Battle Creek, Michigan, to inform **Psychic Observer** that the Cabin Meetings have not ceased but are being held Wednesday evening at 7:30 and Sunday afternoon at 3:30.

The letter also states that Rev. Glenn R. Brenner, president of the Spiritualist Church of Divinity, Battle Creek, Michigan,

has now severed relations with the Cabin; that he has never been a member of the Cabin nor a member of the Board.

"However", says Effie Briggs, "Rev. Brenner has assisted her since the passing of the founder of the Cabin, Rev. Ida Wetzel."

Phoenix, Arizona: Rev. Pearl Ashbrook and Kenneth Blackburn were featured recently at the Harmony Chapel, 621 North 5th Avenue, according to Rev. Edwin W. Ford, minister.

During their engagement the mediums conducted a series of services and seances.

Detroit, Michigan: Rev. Sarah W. Cushing, Miami, Florida and Lily Dale, New York, honorary trustee of the General Assembly of Spiritualists, mental and trance medium, was married July 31st, at 2373 Springwells Avenue in the city of Detroit.

Rev. Cushing will now be known as Rev. Sarah Cushing Leadbeater. Mr. Leadbeater, 77, is actively employed in the automobile industry.

Lily Dale, N. Y.: At the recent annual meeting of the members of Lily Dale Assembly, Robert J. Macdonald and Fred Crocker were reelected to serve terms of three years. The Board of Directors remains, therefore, the same.

Thursday, August 14th, William A. Johnson was ordained by Dr. Victoria Barnes, trustee of the National Spiritualist Association. Present during the ordination: Rev. Macdonald and Rev. Arthur A. Myers, vice-president and trustee respectively of the N. S. A. Rev. Johnson is president of Lily Dale Assembly.

Detroit, Michigan: Spiritualist service resume Sunday evening, September 28th at the Allen Memorial Spiritualist-Episcopal Church when Rev. Edith Green and Rev. Clifford Bias open lecture and message services in the Federation of Women's Club Building, 616 W. Hancock St.

Rev. Bias, throughout the fall and winter months, will assist Rev. Green with the exception of the first Sunday of each month.

Beginning October (Oct. 5, 6, 7, 8, & 9) Rev. Bias is scheduled to serve the Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Chicago, Illinois; **November 2nd**, Chapel services, Chesterfield Spiritualist Camp, Chesterfield, Indiana; **December 7th**, Good-fellow Spiritualist Church, 1014 Leroy Ave., Jackson, Michigan.

Chicago, Illinois: Frances Williams was ordained recently by Rev. Albert A. Soch, pastor of the Brotherhood Church of Spiritual Light. The ceremony took place in the church sanctuary, 5052 North Merrimac Ave.

Mrs. Williams, preceded by her daughter Lorraine, was ushered by Betty Soch and Mrs. Hildur Holman, amid a background most appropriate for the occasion... a beautifully decorated rostrum, congregational singing and selections by pianist, Linnea Ogren.

Rev. Williams, a worker for the cause for many years, is a healer, mental, trance and direct-voice medium. The ordination service was followed by the pastor's lecture, "Is It Worth It?"

Those taking part in this special service: Rev. Marie Sessa-Scharf, Max Scharf, Rev. Jack Fox, Rev. Mayme Ruhnke, Rev. Leiane Helmer, Irene Kaske, Margaret Slahor and Florence Oerke.

Manual Continues Here

Constitution and By-Laws
of the
Children's Progressive Lyceum

At a regular meeting of the Officers and Leaders of the New York Lyceums, on Saturday evening, March 18th, 1865, the Conductor presented the following Constitution and By-Laws, which were adopted, and are hereby recommended to the friends of Education as embodying the general plan and principles of a new school for the youth of both sexes:)

ARTICLE 1.

Announcement and Name

The Friends of Progress have long deeply felt the want of a natural system of education—physical, intellectual, and moral—adapted to the senses, the mind and heart of the young; and providing, by its completeness, attractiveness, and thoroughness, for the progressive development of susceptible minds in the principles of justice and truth, humanity and universal benevolence, and those noble and ennobling virtues and attributes, upon which is based and erected symmetrical individual character and the progress of all mankind.

The liberal and spiritually-minded portion of every community take a vital interest in a new and more harmonious system of Education, and they have come to feel its demands more imperatively, because everywhere, under the influence of believers in the doctrines of past ages, children are drawn into the popular currents of false theology, and thus receive a religious bias in the direction of error and baseless superstitions; wholly at variance with the principles of Harmonial culture and growth in science, philosophy, truth, justice, liberty, and spirituality. In after years, when these erroneously-taught children are men and women, and become fathers and mothers, the opinions and prejudices they have acquired in the Sunday-Schools, Bible-Classes, and by attendance at the sectarian institutions of common education, cling to them and appear in their families in the form of bigotry, uncharitableness, assumed righteousness, and unprogressive conservatism.

And furthermore, we deem the popular systems of general and religious Education, for the most part, unnatural, unadapted to the young, and therefore unattractive and injurious to their confiding and impressible natures. The methods of the professional schoolmen are proverbially arbitrary, and constraining to the bodies and souls of the young. Their programme of instruction is external, and is valued chiefly for purposes of show and circumstance; while the routine of discipline is partial, unnatural, and frequently antagonistic to the established laws of life and health.

We believe, on the other hand, in a religion of justice, social unity, and physical progress—in the happy and complete cultivation and symmetrical development of body, soul, and spirit—to the accomplishment of which the whole life and the best talent of men and women should be consecrated. The body, mind, and spirit of the child should be drawn forth progressively and educated in all the ways of love and wisdom. By pleasing and natural methods the young should be taught to understand and reverently love

Attention All Lyceum Teachers

Continuing on this page, *Psychic Observer* is reprinting serially the rare out-of-print LYCEUM MANUAL written by the founder of Modern Spiritualist Lyceum movement, Andrew Jackson Davis. During recent years, this rare book has sold (used) from \$5.00 to \$10.00. It will take three to four months to cover the entire book. Do not miss a copy of *Psychic Observer*.

THE CHILDREN'S PROGRESSIVE LYCEUM A MANUAL

With Directions for the Organization and Management of Sunday Schools,
Adapted to the Bodies and Minds of the Young

AND CONTAINING

Rules, Methods, Exercises, Marches, Lessons, Questions and
Answers, Invocations, Silver-Chain Recitations, Hymns and Songs
ORIGINAL AND SELECTED

By Andrew Jackson Davis

"A pebble in the streamlet scant
Has changed the course of many a river;
A dew-drop on the baby plant
Has warped the giant oak forever."

SEVENTH EDITION

BOSTON

Published by Bela Marsh, 14 Bromfield Street

Third Installment

(Continued from September 10th Edition)

whatever is useful and beautiful, and just, and wise, not only for immediate advantage in this world, but also for uninterrupted progress, and to secure higher happiness in the Summer-Land.

Therefore we have embarked in an educational system for truer and more perfect culture. And believing that an associative effort is far more effective than the individual action of the same persons, we do hereby form an organization which shall be known as the "Children's Progressive Lyceum of the City of New York."

ARTICLE 2

Plan of the Lyceum Organization

A complete Children's Progressive Lyceum is composed of twelve Groups, each with a Leader. The highest number of members in each Group shall be twelve. Duplicate Groups may be organized, and Leaders for them appointed; but the Duplicate Groups shall not be considered as fully organized until they attain to the number of twelve, when they become entitled to new names for their Groups, and to all the privileges and benefits embraced in the plan of the original Association, of which, however, the new Lyceum shall be independent, unless, by a vote of a majority of its Officers and Leaders, it holds its public sessions and performs its legitimate functions on the same floor with the first organization. In this case, where two or more complete Lyceums occupy the same apartment, the government of all the Groups and of the institutions shall be vested in the principal Officers and their Assistants, who were duly elected to act in behalf of the original Lyceum.

ARTICLE 3

Objects of the Children's Lyceum

The objects of the Association shall be the promotion of Truth, Justice, Fraternal Love, Purity, Beauty, Music, Art, Health, Science, Philosophy, and Spirituality.

These objects we propose to promote by establishing and maintaining a School on Sunday in the city of New York, for the benefit and instruction of the young of both sexes, and of all ages, in accordance with

the plans and principles set forth in the following articles of our Constitution, whereby we hereby promise to be governed in our individual capacities as Officers and Leaders of Groups.

The primary object of this Association shall be the cultivation and harmonization of the individual. We propose to cultivate and harmonize the physical part, (1,) by teaching and obeying the laws and conditions of life and health; (2,) by vocal exercises, and strengthening motions under the influence of instrumental music; (3,) by singing appropriate Songs, and by Marches, and by the practice of the most useful and graceful of those physical movements known as Light Gymnastics.

The object next in importance is the cultivation and just development of the intellectual part: by means of legitimate signs and the prime symbols of natural things, to teach, rightly and accurately and attractively, the Alphabet, Reading, Writing, Geography, Natural History, Geometry, Algebra, Arithmetic, Grammar, the Speculative and Exact Sciences, Language, Music, Art, and all the approved branches of study and mental culture. (N.B.—We contemplate the introduction of these branches of education with the natural methods of imparting instruction, when the plan and principles of the Lyceum shall be incorporated on a scale sufficiently grand and comprehensive to call for sessions of the Groups every day.)

The next object contemplated is the cultivation of the moral part: (1,) by the study of the mind, its structure, life-powers, laws, and functions; (2,) by interesting mind in mind, inducing spirit to look into itself, through apt hints and suggestive interrogations, imparted in gentle conversations and in illustrations which charm and exalt the perceptions of the youthful mind; (3,) by helping the child to right names for thoughts and feelings; (4,) by assisting and strengthening the awakening intelligence to analyze and classify the essences of things, physical and metaphysical; (5,) by encouraging the young mind to think accurately of forms,

qualities, uses, relations, and adaptations in human nature and society, as well as in the outlying world of phenomena.

The most important object sought by the Association is the cultivation and harmonization of the spiritual part: (1,) by addressing the intuitions and highest mental powers progressively, beginning with simplest truths, and advancing steadily toward the fixed central principles of the Divine Existence; (2,) by means of persuasive questionings, and memorable maxims, and precepts in poetic measure, teaching the young spirit to discern holy truths and to love reverently the works and ways of Father-God and Mother-Nature; (3,) by conversations concerning charity and heavenly things, concerning life in Summer-Land, where existence itself is at once a joy and a worship, and concerning the divine and perpetually good things that surround the good and the gifted in the supernal state; (4,) by the reading of books given by inspiration; (5,) by Silver-Chain Recitations of purely devotional prose or verse; (6,) by the singing of loving and sacred Songs and Hymns, portraying the beauty and value of life and the lessons of immortality; (7,) by inculcating, free from the constraints of dogmatic methods, the central truths and principles of whatsoever is heavenly, infinite, unlimited, and eternal.

ARTICLE 4.

Officers for the Association

To insure and maintain unity of action in our methods and efforts, the Children's Progressive Lyceum shall have the following Officers and Leaders:

A Conductor, a Guardian of the Groups, a Librarian, a Musical Director, a Band of Guards, and a corps of Leaders. Each of the Chief Officers may have an Assistant, and also Special Deputies to serve on special public occasions. The Band of Guards shall be composed of not less than two nor more than five members, and they may be chosen from among the Assistant Officers. There shall be not more than one Leader assigned to each Group. Males and females are alike eligible to any of the offices of this Association.

ARTICLE 5

Duties of Officers

Sec 1.—It shall be the duty of the Conductor to preside at all the public sessions of the Lyceum, to call the Groups to order, to preserve harmony throughout the School, to announce the order of exercises, to lead in the Silver-Chain Recitations, and perform the functions and duties usually assigned to a presiding officer. The Conductor may, by and with the consent of the majority of Officers and Leaders, act in the capacity of Treasurer of the Association. He shall redeem with suitable bills the tickets of merit which have been issued to the members of the Groups.

Duties of the Guardian

Sec. 2.—It shall be the duty of the Guardian to superintend and guard the Groups during the entire session of the School. It is her duty, in connection with her Assistant, to keep a *Lyceum Journal*, in which shall be recorded the titles of the Groups, the names and addresses of their Leaders, and the full name of each member in the different Groups. The date of the admission of new members, and the time and the cause of the expulsion of those, who, after repeated trial, refuse to harmonize with the rules and methods of the institution, must be recorded in the Guardian's Journal. She shall distribute the badges to the several Groups when they are first called to order. It is also the duty of this Officer to issue (after the lessons of the day have been considered,) tickets of merit to each Leader, who shall name the number of tickets required to reward the deserving members of the Group. The Guardian is the bearer of the first and principal banner in all the Marches.

Duties of the Librarian

Sec. 3.—It shall be the duty of the Librarian to keep a record of the titles of all books which may be added, either by contribution or purchase, to the Library of the Lyceum. He shall allow the Leaders every opportunity to select books for members, and shall enter upon his Record the number of each book so selected, charging the whole number to the Group represented by the Leader. It is also the duty of this Officer to keep the books in repair, and report the titles of books not returned to the Library, and the Leader's name against whom they are charged. And he shall, aided by his Assistant, perform such other duties as belong to the office of Librarian.

Duties of the Musical Director

Sec. 4.—It shall be the duty of the Musical Director to keep and preserve all the music, and take charge of the instruments belonging to the Lyceum, subject to the approval of the Executive Board hereinafter named. He shall select the Songs to be sung during the session, and lead in teaching and illustrating the science and harmonies of Music. The Leaders and Groups will be given into his control and discipline during the time allotted to musical and singing exercises. And he, and his or her Assistant, shall perform all other duties pertaining to the office of Musical Director.

Duties of the Guards

Sec. 5.—It shall be the duty of the Guards to patrol the apartment or hall in which the Lyceum is in session, and preserve order among Groups and spectators, and converse with strangers kindly and instructively concerning the plan and import of the work going forward in behalf of the young. The Guards shall have charge and supervision of the ante-rooms, used by the children for their hats and other apparel, and shall keep order among the members on the adjournment of the School. It shall be their duty to prepare the flags for the March, to arrange the seats so that the procession can move properly through the

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(P-339)

... About BOOKS

THE MATERIAL AND SPIRITUAL DESTINY OF MAN (\$3.00) by George Edwin Frost; Publisher: P. J. Nelson, 446 N.E. Stanton St., Portland 12, Oregon; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

This book embraces philosophy, religion and natural science. Therein will be found a rational contemplation of the continuity of life from a new perspective. An emergency is upon the world for a change—from the old, narrow orthodox apprehension of a hereafter existence, based upon vague and uncertain faith emotions, to a serious, authentic and convincing scientific viewpoint predicated upon late discoveries in the realms of astronomy, physics, chemistry and biology, as well as from what is depicted by available, valid psychical manifestation.

Broadly speaking, its purpose is to demonstrate the correlation of material and spiritual attributes in the phase of being in Spiritland as well as on the earth-globe, and points to what may directly concern progress and happiness for the individual in a possible higher expression of existence.

Owing to the great progress made by natural science of late, the complexity of the universe surrounding man is now known to be so great as to belittle and depreciate the concepts of former ages, still adhered to by many who are uninformed.

Canons and precepts for guidance are essential to encourage high moral standards of ordinary living conditions on this earth-plane, but are not necessarily directly concerned with the overall importance of an ever well-being ultimate, made up of a multitude of factors which natural science is now gradually making apparent to those who are disposed to advance.

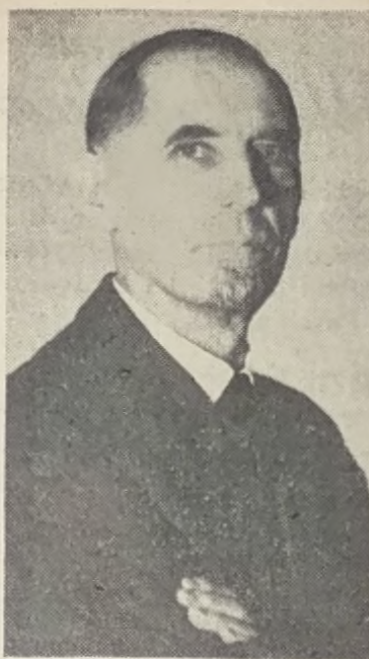
It is generally conceded that the earth is only one of numerous inhabited planets in the universe and a reasonable amount of good conduct on the part of civilized peoples everywhere must be taken for granted.

However, for any part of them to try to contemplate an imaginary conception of a ruling power in the way of a single God-personality, or even a Trinity alliance, as designed by the ancients, leads only to bewilderment.

On the other hand, Infinite Intelligence, the God-head designation of the Spiritualists, implies a vast complexity of combined spirit forces — forces made up of spirit personalities, individuals of various degrees of development, working harmoniously together for the good of the whole—and is the only explanation of a universal supreme power really comprehensible to any appreciable extent by the human mind.

Those who wish to be properly prepared to enter upon a life of higher expression where material conditions are well defined, yet made up of substance particles so infinitely minute as to be impossible of discernment by the crude sense organs of earth-bound man, are urged to join a class in a new school of thought and learn the real significance of natural vibratory forces.

As a simple example, to fully realize the fact that an atom of the substance called electricity



George Edwin Frost

is able to vibrate at the rate of thirty trillion times a second is to enlarge comprehension tremendously, and should be an incentive to greater exertion for a better understanding by a majority of the earth-born masses who are employing a brief epoch of preparation for a higher spiritual existence.

Without question, there is no effort at the present time that will supplement and enhance a logical and serviceable metaphysical conception of the hereafter problem comparable to a serious study along the line of natural science as set forth under the above title.

LYCEUM MANUAL

(Con't from Page 9, Col. 5)

room, and assist in such manner as may be indicated by the Conductor, or Guardian, or their Assistants.

Duties of the Leaders

Sec. 6.—It shall be the duty of the Leaders to attend punctually, and preside with gentleness and loving kindness over the little ones assigned to their Groups. They shall each keep a "Group Journal," in which may be recorded the full name and address of each member, and also the number of the book selected for the member from the Library. Leaders will issue tickets of membership. They may, at their discretion, give members permission to invite their playmates and young acquaintances to enter the Group as guests, for one or more Sundays, subject to the approval of the Conductor or Guardian. Leaders will visit members whose prolonged absence from the Groups is unexplained. Also, they may deem it a part of their duty to the Lyceum to call socially upon the parents of members, and like missionaries of peace and good will, they may induce little wanderers to join their Groups.

ARTICLE 6

Executive Functions of Officers and Leaders

Sec. 1.—The Conductor, the Guardian, and the Librarian, shall constitute an Executive Board. They shall have charge and custody of the personal and real property of the Association. They may transact business in the name of the "Children's Progressive Lyceum," and in behalf thereof, but subject to the investigation and approval of a majority of the Officers and Leaders of the Association.

Sec. 2.—The Executive and the Assistant Officers, the Band of Guards, and the Leaders of the Groups, shall constitute a

INTERNATIONAL NEWS

Shimizu City, Japan: According to "The Ananai", a monthly organ published by the Ananai-Kyo Headquarters, Dr. Charles S. Braden, professor of Northwestern University, was a guest of Yonosuke Nakano, founder of the headquarters. Dr. Braden was lavishly entertained during his visit.

London, England: "There is no religious bar on Soldier Spiritualists." So says Under-Secretary of State for War, Colonel J. R. H. Hutchinson, According to **Psychic News**, Spiritualists in the Army are free to worship according to their own convictions.

Melbourne, Australia: The "Harbinger of Light", a monthly Spiritualist journal, says there are 25,000 Spiritualists in Australia.

Although there is no way of knowing how they arrive at their figures, the magazine goes on to say that there are six million Spiritualists in England and fifteen million in the U.S.A.

Osaka, Japan: A letter from Tokuji Tanaka states, "I am deeply grateful to you for sending me **Psychic Observer** regularly. Thinking of that it comes here from a great distance through the American continent and over the Pacific Ocean, I feel to be impressed. I have become a subscriber of **Psychic Observer** since I received the January 10th edition this year but, in spite of such a short time, I am much given teachings from it; I thank you for that again. Besides I beg you to lead us further more through it hereafter. To tell the truth while I accepted the March 25th and

April 10th edition of **Psychic Observer**, I do not yet accept the March 10th edition of it. But accepting all of the other four copies of it issued on January and February, I beg you will set yourself at ease.

"Probably, I think, there have been some happenings on the way concerning the March 10th edition to be received by me. But still I am going to wait for it for some time, and even though unfortunately I might not get it in my hand in future, please do not send me it out again. Because that is not at all your responsibility and there is no help for it. "Later on I shall, without fail, renew my subscription. Please though I am sorry to trouble you, send me it out continuously throughout future time. Though that is not a matter that will relate to the intention of this letter, I am so fond of the Western melody of American style that every day I listen to the music over the Far East Network—the late Armed Forces Radio Service—broadcasted here.

"Hearing it I also always feel just as others something like yearning for our native places. I am sure the Western music indeed is very nice.

Coimbatore, India: According to K. S. D. Aiyer, Secretary of the Spiritual Healing Center, Mrs. Louie Hill, London medium, delivered several lectures, recently. Mrs. Hill is on tour; Africa, New Zealand, and Australia. While in India, she stayed at Hotel Cecil, Town of Ooty.

TOO LATE TO CLASSIFY

MATURE GENTLEMAN: with many years of professional nursing experience is serving some of the most eminent gentlemen as their "Male Nurse"; most all types of cases. The object of this advertisement is to contact someone who is interested in preventive medicine as my aim is to keep them well through Hygienic methods instead of helping them after they get sick.

I am now available for permanent employment as your "Personal Companion and Confidential Assistant" to serve you in any capacity; offer light secretarial service, drive car, travel, "Man Friday" duties, etc. etc. Undivided attention is offered to some one lonely person or elderly couple who would be appreciative of my sincere interest in their welfare by offering willingly to give me a salary—plus, for my conscientious, trustworthy, reliable devotion to their comfort, health and happiness.

I offer to be on call to you 168 hours a week on duty, with a broad and rich experience of my dependable services to many others in the past thirty years.

How much is a gentleman's time worth to you if he lives out his life for you? I will render services in any capacity as your all around "right hand man". Can I help you in any way?

I have a most willing nature; am a correspondence student of metaphysics; offer the warmth of a truly human heart of gentleness—understanding and above all true loyalty to someone needing me. Who will reciprocate with generous compensation—plus.

If you will employ me I will befriend and assist you in every way, am fully capable of assuming responsibilities, manage personal affairs, etc., act as protector, custodian, caretaker, overseer, curator, guardian, manage servants under my custody.

You will find me very cooperative and congenial, can play chess, golf, fish and I can adjust myself to whatever you like for enjoyment.

Correspondence invited from only sincere people. Highest credentials of my background furnished; Address: J. Jay Wilcox, P.O. Box 1403, Grand Central Annex Post Office, New York City, 17, New York.

The reason for this long advertisement is so I can express myself completely. Will appreciate any kindness offered me. (P-342)

ARTICLE 7

Conditions of Membership

Any person may become an Officer or Leader in the Children's Progressive Lyceum by receiving the vote of a majority of the Officers and Leaders, and subscribing to this Constitution.

ARTICLE 8

On Suspensions and Expulsions

No law shall ever be passed or amendment made permitting complaints to be proposed or entertained against the religious sentiments or social position of any Officer or Leader of the Children's Progressive Lyceum, nor shall any motion ever be made for the censure, or suspension, or expulsion of any Officer, or Leader, or member, except for such cause as negligence, non-attendance, inattention to duty, insubordination to the established methods of the School, disorderly conduct, or mental incapacity to fulfill the legitimate functions of office.

ARTICLE 9

Amendments, Alterations, or Additions

These Articles of our Constitution may be amended by a vote of two-thirds of the Officers and Leaders present, at a special meeting called for the purpose, and after public notice, of at least fifteen days, setting forth the proposed amendments, alterations, or additions.

To Be Continued

Denver Medium Returns East

CHURCH NEWS

San Antonio, Texas: The Universal Psychic Science Association, headquarters, Rochester, N. Y., has issued its forty-sixth Charter. The new group, known as the Universal Psychic Science Temple, is located at 607 Jackson St.

Founder-Pastor of the society is Rev. Clara Ann Williams, lecturer, UPS minister and religious teacher—having received "cum laude" grant of UPS Seminary Diploma February 4 the last.

Rev. Williams spent many vigorous years in the orthodox Christian Church before her advent into Spiritualism. As well, she has served widely in both fraternal and welfare activities, acquiring great experience in divergent social circles. Her ability to properly judge personality and to work with others harmoniously, will stand her well in her new organization work.

More recently, Rev. Williams has been a member and Rostrium Co-Worker at the Bethlehem Spiritual Christian Church, of which Rev. Rose Hixon is pastor, and has been affiliated with the Holy Master's Shrine, of Los Angeles. She is both well read and wide-

ing tropical fish. Bishop Raleigh explained that all of this symbolizes Christ as the "living water of life" and the fish as symbolizing eternal man within the life force. Thus there will be a constant reminder to all who visit the Healing Shrine of the Waterfalls that man is eternal and that he never dies but continues forever as a personality.

Before the Healing Shrine of The Waterfalls, was built, the very spot was selected by the guiding Spiritual Being operating through Bishop Raleigh. Through the years of Bishop Raleigh's ministry, many healings have taken place and for many who felt there was no solution to their personal problems, the way has been found to peace of mind and personal security.

Although primarily Bishop Raleigh's work, since he had a healing from blindness many years ago has been with humans, there is a phase to this ministry which is different. This is probably the only shrine in the world that has one day set apart for the healing of all kinds of pets. People bring their dogs, cats. Children bring their rabbits, birds and any little pet they love.

The results have been nothing short of miraculous. Bishop Raleigh owns a very valuable German Shepherd dog who had an accident a year ago paralyzing his hind legs. He was advised to destroy the dog; but the animal had a perfect healing and everyone who visits Prayer-mountain loves to see "Rocco" as he struts around.

Bishop Raleigh says, "I have found that it is much easier to reach animals with spiritual healing power because they are not filled with the fear and doubt of a human, so we are glad, in spite of the criticism, to help animals whom we see as part of the creative plan.

"A few years ago", continued Bishop Raleigh, "as I sat at the bedside of a sick woman, I saw a cute little dog sitting on his hind legs looking up at the bed and I remarked to the woman that her little dog was very devoted. This startled the woman and she told me she had had a little dog but it had died six months before. To her he was dead, to me he was very much alive. I have had many other experiences and I have always liked to work for animals.

"While on this subject, I should also like to say that my experiences with those who have gone on before and with other beings from higher planes is so normal and natural to me I scarcely give it a second thought.

"There are times, however, when momentarily I do not know if I am seeing someone in the flesh or having a conversation with someone from the other side.

"Perhaps an example of what I am trying to say will be of interest. In building the altar waterfall in the Shrine, we ran into a few problems and also had to deal with workmen who really were not interested in doing the work.

"One afternoon after everyone had gone, I was sitting on a board before the unfinished altar when a man in workman's clothes walked in. I looked up and said 'hello'. He nodded and then he said 'I want to tell you how to fix the stones and the base for the statue so you will get the effect you want.'

"I got up and as he talked I marked on a board with a red pencil what he suggested. Then

I said 'I just remembered. I haven't seen you around here before. Do you work for the stone contractor, why can't you come and fix this?'.

"The next instant he vanished right before me. Our altar has been arranged according to his plan.

"To me what happened in this case is the practical side of dwelling in the inner and outer world. During the years of my ministry I have had hundreds of such experiences. But the penalty for telling about this is often very distressing; that's why I have to remain silent.

"It is very difficult for me to understand why some of my friends regard my experiences as just hallucinations. They would be, of course, if there was no direction and guidance. But I have also found that you can't demand something to take place. Prayer, meditation and a willingness to be helped is what works for me and through me it works for others who are willing to, as Christ put it, 'become as little children'."

"A cordial invitation is extended to all to come to Prayer-mountain in the Malibu Mountains just above Monte Nido. The invitation is also extended to every one when in California to come to Prayer-mountain and visit the Shrine.

Haverhill, Massachusetts: Rev. Emma C. Wyman, student of the Universal Psychic Science Seminary, Rochester, N. Y., was certified recently into the Spiritualist Ministry at 82 Merrimac St., in the auditorium where the first Spiritualist Church of Haverhill was organized over thirty years ago.

Rev. Fred L. Bunker, UPS Organizer and Missionary-at-Large, Farmington, N. H., conferred the Rites of Ordination as officially prescribed.

Assisting in this formal Service were: Rev. Lois Forbes Griffin (UPS) of Newington, N. H.; Ruth Wakefield, Torch Bearer, Portsmouth, N. H.; Emma W. Sirrell, Service Bearer, Haverhill; and Romona Montagrudo, Scepter Bearer, Boston, Mass.

Others in attendance: Rev. Alice Day, Haverhill; Rev. Wilma Tappan, Boston, Mass.; Rev. Lillia Mac Donald (UPS), Lawrence, Mass.; Rev. George L. Short, Merrimac, Mass.; Mr. and Mrs. William Virgin, Tilton, N. H.; and Elliott Rundlelette, Epping, N. H. and Arizona.

Rev. Wyman is soon to be pastor of a new Universal Psychic Science Temple, now being organized in Haverhill. As well, Rev. Bunker is arranging for the chartering of another UPS Temple Group at Tilton, N. H.

Newark, N. J.: According to Rev. Dorothea Dencer, founder and President of the New Jersey Psychic Science Association, Inc., Rev. Sophie E. Busch-Tracy, Denver, Colorado, was their featured medium recently. Services, held at 532 Springfield Ave., included lectures, healing and demonstrations of clairvoyance and billet reading.

Rev. Tracy, ordained by Rev. Dencer, October 1936, formerly conducted services for the Good Shepherd Temple of Psychic Science, Union City. Several years ago, she established the Spiritual Science Association in Denver where services will be resumed the latter part of September at the Glenarm Hotel, 1517 Glenarm Place.

After her trip to Union City and Lily Dale, Rev. Tracy attended the Federation Convention at Long Beach.



The photograph above was taken July 26th last at The Psychic Science Temple, 532 Springfield Ave., Newark, New Jersey when Rev. Sophie Busch-Tracy, pastor of The Spiritual Science Association, Denver, Colorado (left) was the featured speaker and medium.

Rev. Tracy was welcomed by Rev. Dorothea C. Dencer (right) founder of The New Jersey Psychic Science Association, Inc. and spiritual leader of Newark's Psychic Science Temple.

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Medium Ordained at Haverhill



The photograph above was taken during ordination services conducted by Rev. Fred L. Bunker (right) missionary-at-large for Universal Psychic Science ministry. Rev. Lois Griffin (left) was assisted by Rev. Bunker. Rev. Emma C. Wyman (center) received the rights of ordination as officially prescribed by the UPS organization.

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**

Distributed by the author, Pyl Dole, 212 N. Elizabeth St., Angola, Ind.; and Psychic Observer, Inc., 10 E. 4th Street, Jamestown, N. Y. (P-338)

THESE QUESTIONS NEED ANSWERS!



- Why does sickness sometimes linger regardless of prayer?
- Why do some people have so much worry and trouble?
- Why are Prayers not answered?
- Why do those who try to do good, often get the worst of it?

When you write for answers to the above questions, you will receive the fascinating story of Prayer-mountain, our forty acre site in the Malibu Mountains. You will read the story of St. Primordia's continued appearances at our "Healing Shrine of The Waterfall". You will be told the story of the wonderful works by Higher Plane Holy Beings through Bishop Raleigh.

All this will be of help to you in problems and troubles. Everyone is invited to attend services on Prayer-mountain each Sunday at 11 A.M.

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(P-342)



Rev. Clara Ann Williams pastor-preacher of the new UPS Temple of San Antonio.

ly conversant on the Science, Philosophy, and Religion of Modern Spiritualism as well as Practical Metaphysics.

The new UPS Temple in San Antonio is most fortunate in having several outstanding Workers on its pastoral and rostrum staff. Among these are Rev. Evelyn Cummins, formerly of the Texas Spiritual Christian Synod who has been programmed often as message minister on the platform of the National Convention of the Federation of Spiritual Churches and Association, and Rev. H. Foster Wagner, well-known Spiritualist Worker of Chicago and San Antonio.

In official association with the UPS Temple in San Antonio, Rev. Williams conducts a resident Study Class and several of her students are preparing for certification into the Ministry. Some of these are: Donald Cook Royall, James R. May, and Frank O. Higgins.

Calabasas, California: Sunday, September 7th, 2:30 P.M., a Shrine, said to be one of the most unique in the world, will be dedicated in Malibu, California, by The Rt. Rev. Bishop Robert Raleigh. The ceremonies will be held in connection with the silver anniversary of the consecration of Bishop Raleigh and the blessing of the forty-acre site known as Prayer-mountain, which is the national headquarters of the Order of Chaldea.

The altar in the Shrine will be an actual waterfall surmounted by a statue of Christ at the base of which will be a lighted glass aquarium contain-

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) Asst. 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) 821 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Thurs. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALPINE 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, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Luncheon Circle: Thurs. 12 P. M.; Class: Fri. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Minister: Lola Reddig; Phone: 8-2316; Ch. Phone: 99-214.

"The Chapel In The Sky", Spiritual Science Church 216; Suite #1503, 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 Spiritualist 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

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

Universal Temple, 1200 W. Florence Ave.; Sun. Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor: Rev. Eula Perryman; Goff; Asst. 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 Jacobsen; Phone: LA 4619; President: Ida Hill; Sec'y: Lucille Buck.

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Rev. ANNA B. KNESS

Route No. 1, Van Buren, Mo.

(Los Angeles—continued)

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.

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

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

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

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

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

Oakland, California

1st Temple of Spiritualism, 1442 Alice; Sun. 8 P. M.; Minister: Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 626 W. Grand; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms; Phone: HI 4-6741.

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
Ch. of Natural Law, 132 E. 7th; Wed. 7:45 P. M. circle & healing; Fri. 8 P. M. class; Sun. 7:45 P. M. healing, lecture, messages; Pastor: Lillian Rissinger; Phone: 82-0113.

1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P. M.; Pres.: Ann 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.

Radiant Light Church, 143 Fell St.; Services: Sunday 8 P. M.; Tues. & Fri. 8 P. M.; Class: Mon. & Thurs. 8 P. M.; Social: Second Saturday; Seance: third Saturday; Second Sunday, Candle Light Healing Service; Third Sunday, Communion of the Roses; Rev. Helen Bercu; Phone: JU 5-9338.

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. E. Chisholm; Minister: Rev. Atela Chisholm, 7515 Brookdale Ave., Oakland, 2; Phone: KELOg 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 Scheiderman, Phone VA 6-5808.

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

Little Missionary Ch. Spiritualist, 521 Laidley St. (Bus #10 or #16 off at Roanoke St.) Sun. & Thurs. 7:45 P. M.; Classes: Tues. 1 P. M.; Wed. & Fri. 7:45 P. M.; Pastors: Revs. F. Link Jr. Armon & H. Thornton; Phones: DE 3-3992 or MI 8-2412.

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, 128 North Buesz 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 Isert.

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

Vista—Metaphysical Temple of Truth, 866 Crestview Road; Minister: Rev. Florence L. Myers.

COLORADO

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

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

Spiritual Science Ass'n., Glenarm Hotel, 1517 Glenarm Place; Message Service: Tues. & Thurs. 1:30 P. M.; also Friday 8 P. M.; Healing: Wed. 2 to 4 P. M. conducted by the minister, Rev. Sophie Busch Tracy; Phone: TABOR 2068.

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

Progressive Spiritual Science Church, Glenarm Hotel, 1517 Glenarm; Sun. 7 P. M. healing and unfoldment; Sun. 7:30 P. M. Worship service; Thurs. 7:30 P. M. message service; Minister, Rev. Florence Stanton; Phone Westwood 1155-M.

CONNECTICUT

Bristol—Michel Spiritualist Ch.; Stephen Terry Hall, 8 S. Elm; Wm. P. Morgan.

Hartford, Connecticut

1st Ch. of Divine Light, Inc., 303 Park; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Pres.: Clifford Doucette; Phone: Man. 3-1841.

Spiritualist Temple, Inc. (N.S.A.), 758 Asylum Ave.; Sun. 7 P. M.; Pres.: Elean G. Smallwood, 129 Bedford; Sec'y.: Enid Hosmer; Phone: 4-5260.

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

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

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

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., Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone Metropolitan 0540, Ext. 604.

Third Spiritual Science Church, 425 "D" St. S.E.; Apt. No. 2; 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 Tatrow; Phones: 82-111 or 2-9392.

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(Chicago—continued)

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

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. 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 and 9 P. M.; Pres. Lester J. Boleman. Phone: Sley 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; Asst. Pastor: Rev. Ernst A. Schoenfeld.

Cleora—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 3 P. M.; Rev. Lena (Drews) Crane.

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

East St. Louis, Illinois

Spiritual Science Church, 10th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4923 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Collinsville Ave.; Phone: Upton 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Cosmic Science Spiritualist Ch., 1120 St. Clair (N.S.A.) Sun. 7:45 P. M.; Laura Connell Phillips, Pres. & Pastor, 611 N. 31st; Phone: UPTON 4-0415; Sec'y.: Hazel E. O'Flaherty, 11 Commodore Drive, Belleville.

Joliet—1st Spiritualist Ch.; Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Pres.: Florence Fisk, 205 N. Joliet; Phone: 9346; V.P.: Blanche Anderson.

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

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

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

INDIANA

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

Elkhart—Christian Spiritual Temple, 209 1/2 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 11th Ave., Sunday 8 P. M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallon, 228 Ellsworth St.

Temple of Spiritual Life, Labor Temple, 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Carrie L. Frame; Asst. pastor, Rev. Elam H. Frame.

Hammond—Unity Spiritualist Ch., 5434 Holman Ave.; K. of R. Hall; Sun. 8 P. M.; Rath Coyle.

Indianapolis, Indiana

Spiritualist Center Church, 1901 Lexington St.; Sun. 7:45 P. M.; Wed. 2:30 & 7:45 P. M.; Pres. C. C. Driskell; Sec'y, Carrie A. Ayers.

Lafayette—Ch. of Divine Truth, Perry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres., Celia White.

Marion—Distributors of Light Spiritualist Church; City Hall, Second & Adams Sts.; Sunday 7:30 P. M.; Minister: Rev. Mable Pitman, 204 South Nebraska; Phone: 391.

Richmond—Good Samaritan Spiritualist Ch., Morton Center Lounge Room, N. 9th St.; Sun. & Thurs. 7:30 P. M.; Russel Karm; Phone: 82772.

South Bend—Church of Spiritual Truth, 519 South Joseph St., Sunday: 3 and 7:30 P. M.; Minister: Rev. George Lonie, 911 1/2 West La Salle Ave.; Phone: 4-2351.

Terre Haute—Golden Hour Spiritualist Church, 503 1/2 Wabash Ave.; Sunday 8 P. M.; Rev. Nellie Hodgson, Rev. Goldie Russell.

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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.

KENTUCKY

Louisville—The New Second Spiritual-Lite-Chapel, 936 South Fifth St., Sun. 2:30 P. M.; Minister: Rev. R. W. Lagnau.

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, Maryland

The Spiritual Sanctuary, 2606 Eutaw Place; (At North Ave.) Sun. & Wed. 7:45 P. M.; Minister: Rev. Robert J. Barnes, 818 Powers St.; Phone: HO-4408.

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 Jarcy 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, Massachusetts

Spiritual Haven (Spiritualist) 30 Huntington Ave.; Sun. 7:30 P. M.; Minister: Harre C. Milest.

Universal Ch. of The Master, Inc., 252 Boylston St.; Services: Daily 8 P. M.; Rev. Wilma Toppan, Minister.

Spiritual Temple of Truth, Columbus Arms Hotel, 445 Columbus; Sun. 8 P. M.; Pastor: John E. Reese; Ass't Pastor: Josephine Gilbert; Phone: KE 6-1905.

Cambridge—1st Spiritualist Ch., 536 Massachusetts Ave.; Wed. 8 P. M.; Marion F. Upham, Pastor.

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

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

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

Springfield, Massachusetts

First Spiritualist Alliance Church, 137½ 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.

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

Coldwater—Spiritual Temple (I. S. A.) 52½ West Chicago St.; Sun. & Mon. 7:30 P. M.; Rev. Pearl Burns; Phone 221-J.

Detroit, Michigan

1st Ch. of Spirit Communism, 3910 Avery; Sun. 11 A. M.; Homer Warren Watkins.

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

Allen Memorial Spiritual Episcopal Ch., Federation of Woman's Club Bldg., 616 W. Hancock (at Second Ave.) Sun. 7:45 P. M.; Ministers: Rev. Clifford L. Bias & Rev. Edith L. Green; Phone: Tyler 4-1004.

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

Kalamazoo, Michigan

Church of Spiritual Truth, 601 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. Cornig; Sec'y, Nora E. Boetcher, 344 N. Bailey St.; Romeo, Michigan. Phone Romeo 2647.

Muskegon—1st Nat'l Spiritualist Ch., 600 Jefferson; Sun. 3:30 & 7:30 P. M.; Wm. R. Aldred.

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

Pontiac—First Spiritualist Church, 16 Chase St.; Sun. Lyceum: 10:30 A. M.; Sun. & Wed. 7:30 P. M.; Mabel Barnes, Sec'y

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

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

MINNESOTA

Duluth, Minnesota

First Spiritualist Temple, 601 Fifth Ave., Sun. 7:30 p. m.; Minister: Rev. F. W. Hutchinson, Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320½ N. 7th Ave., E.

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

Minneapolis, Minnesota

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

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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).

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Kansas City, Missouri

Truth Center of Christianity, "The Little White Chapel on Broadway" 3841 Broadway, Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone Westport 4723.

Ethelaine Church (Spiritualist) 4317 State Line; Sun. 8 P. M.; F. L. Tyner, Sec'y.

St. Louis, Missouri

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

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

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

NEBRASKA

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

NEW HAMPSHIRE

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

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

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

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

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Ass't Pastor: Margaret Davies.

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

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

Elizabeth, New Jersey

First Spiritualist Church, 31 Rahway Ave. (next to Court House). Message service: Tues., Thurs. and Sun. 8 P. M.; Every other Wed. trance, 8 P. M.; Phone: 3-0298, or 2-3786.

Jersey City, New Jersey

Spiritual Church of Holy Faith in The Little Child, 61 Van Reypen Ave., (Basement Journal Square) Services: Mon., Wed. & Fri. 8 P. M.; Doors open 7 P. M.; Minister: Rev. Elizabeth Craig; Phone: Union 5-0504.

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

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

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

Newark—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.

Trenton—Spiritualist Friendly Church, Royal Oak Lodge Room 34, South Clinton Ave., Sun. 8 P. M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave. Phone 3-0234.

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

1st Psychic Ch. of the Resurrection, 510-48th St. (near Bergenline Ave.) Wed. 2 P. M.; Fri. 7 P. M.; Minister: Martha K. Seidler; Phone: Union 3-3811.

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

NEW YORK STATE

Albany, New York

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

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

Binghamton, New York

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

Brooklyn, New York

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

Buffalo, New York

Spiritualist Ch. of Life (N.S.A.) Summer & Richmond Ave., Sun. & Wed. 8 P. M.; Minister: Rev. T. John Kelly; Phone: LIncoln 7887.

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

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 Hawth.

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

Corning—Universal Spiritualist Ch.,

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

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.

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

Lockport—Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Medium's Day—3rd Sunday 3:30 & 7:30 P. M.; Violet Southland.

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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.

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Richmond Hill South—Church of Spiritual Guidance, 111-41-120th St.; Message Services, Sun. 8 P. M.; Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Rev. Mollie Beck; Phone, Virginia 3-4979.

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

New York City

Universal Temple of Light, Suite 705-6, Carnegie Hall, 56th & 7th Ave.; Sun. 7 P. M.; Frank Decker; Phone: Circle 6-4728.

Temple of The New Dawn, Inc., 211 W. 57th; Sun. 8 P. M.—Universal Service, Meditation; Revs.: Nesta Kerin Crain, Doris Herzog, Herman Rieker; Phone: ENdicott 2-8964.

7th Spiritualist Ch., Hotel McAlpin, 34th & B'way; Services: Sun. 11 A. M. (worship & healing); Tues. 7:30 P. M. (messages) Room 364 Hotel McAlpin; Minister: Rev. Lillian Bleser, 446-40th St., Brooklyn.

United Spiritualists' Church, 41 W. 73rd St.; Sun. 11 A. M. & 8 P. M.; Messages: Tues., Wed. & Fri. 3 P. M.; also Thurs. & Sat. 1 P. M.; Class: Thurs. 8 P. M.; Bible Class: Mon. 8:15 P. M.; Sylvia Brooks and Elisa Ehrmann; Phone: ENdicott 2-3555.

Cathedral of Faith, 205 W. 80th St., Message service: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Sunday: Healing, Lecture & Meditation 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994.

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

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

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

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People's Temple Spiritualist, Allerton Hotel, E. 13th & Chester; Sun. 7:45 P.M.; Minister: Charles B. Hartshorne, 9908 Newton; Phone: RA 1-2568.

New Era Spiritualist Ch., Gold Room, Hotel Olmstead, E. 9th & Superior (O.S.S.A.); Sun. 7:45 P.M.; Sec'y: Harry P. Numea, 2426 Denison, Suite 209; Phone: ON 1-7249; Pres.: George L. Peck.

Universal Ch. of Truth, 2066 W. 59th; Sun. 7:45 P.M.; Pastor: Leonard Holzheimer, R.F.D. 1, Brunswick; Phone: 8218.

Divine Spiritualist Church, 7220 St. Clair Ave.; Sun. 8 P.M.; Minister, Rev. John M. Williams; Phone GI 1-2957; Asst. Pastors, Rev. Katherine K. Koutnik & Rev. Jeannette S. Harrocks.

Columbus, Ohio
Congregational Spiritualist Association, 127 S. Sixth St.; Sun. 9:15 & 10:30 A.M.; Wed. 7:30 P.M.; Rev. John E. Copeland, Pastor; Rev. A.A. Hamilton, Pastor Emeritus; Charles H. Pugh, Jr., President; Madeline Pugh, Sec'y; 29 East Blake Ave., Columbus (2); Phones: MA 8284 & LA 4631.

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

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

Dayton, Ohio
Central Spiritualist Ch., Hayes & Hulbert; Sun. 7:15 P.M.; Wed. 7:30 P.M.; Pastor: Laura E. J. Hallows; Sec'y: Minnie Howe, 1604 E. Richard.

Spiritual Ch. of God, 37 E. 5th; Apt. 5; Sun. 8 P.M.; Ethel Williams.

East Liverpool, Ohio
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.

Massillon—1st Spiritualist Ch., 3rd & North; Sun. 7:45 P.M.; Pastor: A. E. Boerngen, Sr.; Phone: 2-1256.

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

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

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

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

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

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

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

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

Oklahoma City, Oklahoma

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

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

Tulsa, Oklahoma

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

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

OREGON

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

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

1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th & Hawthorne Blvd.; Sun.; Healing 7 P.M.; Service 7:30 P.M.; Visitors welcome; Pres.: Alma Gudhart; Sec'y: W. B. Kurtz.

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

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New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 215½ East Wash. St., Wed. & Sun. 8 P.M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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Second Association of Spiritualists of Philadelphia, 11 East Thompson St., Wed. 8 P.M.; Sun. 7:45 P.M.; Minister: Rev. Alida Neige.

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

1st Ass'n of Spiritualists, N.E. corner Master & Carlyle (near Broad) Sun. 3:30 & 8 P.M.; Wed. 8 P.M.; Minister: Mamie Schulz; Sec'y: Elizabeth H. Phillips, 3252 Longshore; Phone: STEvenson 4-0577.

Pittsburgh, Pennsylvania

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

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

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

Dallas—1st Spiritualist Ch. (N.S.A.) 4921 Reiger; Devotional Services; Sun. 7:30 P.M.; Message service: Wed. 8 P.M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

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

Houston—1st Sp'list Ch., 3523 Beauchamp St.; Sun. Lyceum, 7 P.M.; Lecture, 7:45 P.M.; Wed. 2 P.M. & 8 P.M.; Rev. Myrtle London Rogers, pastor; Minnie Oden, Asst. pastor; Harry H. Adams, healer.

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

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

Memorial Spiritualist Ch., 307 W. 37th; Sun. & Wed. 8 P.M.; Pres.: Frank Haggerty; Sec'y: Marie F. Hoy; Minister: Melvin O. Smith.

WASHINGTON

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

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Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily; Walda V. Solibakke, Librarian.

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

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

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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Spiritualist Ch. of Truth, 1043½ Third Ave., Sun. 7:30 P.M.; (I.G.A.S.) Ministers: Rev. Marie Doyle, 2906-5th Ave.; Phone: 24390; President: Bertha P. Jessup; Sec'y: Elizabeth Anne Cromwell.

2nd Spiritualist Episcopal Ch., Jr. O.U.A.M. Hall, 14th St. W., Sun. 2:30 P.M.; Minister: Rev. G. W. Gilkinson, Box 1606, Proctorville, Ohio; Asst. pastor: Ada B. Parker; Phone: 4441.

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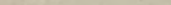
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1.

Spiritualists Everywhere... in Pictures

1. Taken at the Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Conn.; left to right: Thomas F. Opie, D.D., Lydia Ford Emery, Arthur Ford, and James Blythe. 2. Rev. Harry Milesi, minister of the Spiritual Haven, Boston, Massachusetts. 3. Rev. Flossie McGinnis Mitchell, vice-president and Fred Mitchell, president of the Snowflake Spiritualist Camp, Bellaire, Michigan. 4. Richard Homan, Clio, Michigan; trustee, Snowflake Camp. 5. Rev. Theodore Barnea, lecturer, healer, medium, Kalamazoo, Michigan. 6. Rev. Robert J. MacDonald, vice-president, Lily Dale Assembly and The National Spiritualist Association. 7. Florence Stevens Baxter, Windsor, Canada, composer of the inspirational song, "Lovely Lady". 8. Paul's Memorial Cabin, 260 Helmar Road, Battle Creek, Michigan; Rev. Ida R. Wetzel, founder. 9. Rev. Crawford Chambers, pastor of the 1st Spiritual Science Church of Chicago. 10. Rev. Clara Barnett-Smith, president and minister of the Dr. Jensen Memorial Spiritual Church, Detroit, Michigan. 11. Dr. Madge Hunt, Dowagiac, Michigan, member of The Golden Link Auxiliary, Snowflake Camp. 12. Dr. Lon Hunt, healer, Snowflake Camp. 13. Rev. Florence E. Gilbert, Blackstone Hotel, Jackson, Michigan, lecturer, message bearer, vice-president of the Golden Link Auxiliary. 14. Rev. George W. Jewett, Grand Ledge, Michigan, past president of The Independent Spiritualist Association; former trustee of the Snowflake Camp. 15. Rev. Frank Joseph, pastor of the Church of The Spirit, 2651 North Central Park Ave., Chicago. 16. Rev. Beth Roche, medium, healer, founder and president of The Spiritual Research Association, 714 North Rose Ave., Kalamazoo, Michigan. 17. Cadillac Spiritualist Church, 122 East Nelson St., Cadillac, Michigan; Rev. Beth Roche, minister. 18. Rev. Almeda Wethey, pastor, Church of Universal Truth, 4250 Oregon St., Detroit, Michigan. 19. Rev. George and Mrs. Wood, Spiritual Church of Divine Love, 35 Richmond St., Rochester, N.Y. 20. Bertha Pitkin, left and Rev. Flossie McGinnis Mitchell, secretary and president, respectively, of Snowflake Spiritualist Camp. 21. Fred and Rev. Laura Crocker, the latter is Chairman of The Federation Convention at Long Beach and pastor of The Universal Memorial Spiritual Church, 411 East 6th St., Long Beach, California. 22. William Roberts, Lake City, Michigan; trustee, Snowflake Camp.

They Were Featured
at Connecticut
Spiritualist Camp



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Veteran Chicago
Spiritualist Minister



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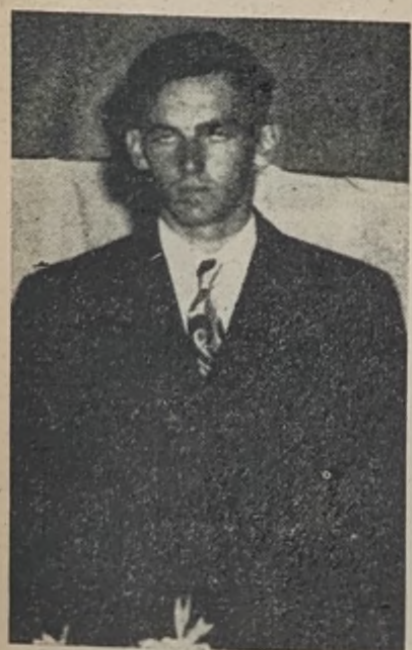
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