

Eternal Life

Estelle W. Stead, daughter of William Thomas Stead, one of Spiritualism's greatest pioneers and propagandists, now operates a guest house at Reculver Lodge, Beltinge, North Herne Bay, Kent, England.

Miss Stead, now 74 years old was born in Darlington County, Durham, England. She had four brothers who have all passed away to the spirit world. Her sister, Mrs. Pearl M. Gilliland, a widow now 64 years old is still living in Wimbledon, just outside of London.

During his lifetime, W. T. Stead published many books, the best seller being "Blue Island", republished by **Psychic Observer, Inc.** (\$1.50).

One of Stead's best books, "Eternal Life" has long been out of print. Estelle Stead is looking for a publisher in this country. Over 75% of the stock of "Eternal Life" was destroyed during the World War II blitz.

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Why Cooperate?

If the Spiritualist churches in the United States do not support their Spiritualist journals, the truths of Spiritualism will cease to have a wide-spread coverage. There are only two ways to spread this truth: by the spoken word and the written word. Would that all Spiritualists could understand the importance of the written as well as the spoken word.

It seems that some Spiritualists want to spread the truth provided it does not cost them anything. Well, it costs them nothing because Spiritualist churches selling **Psychic Observer** receive a free ad when they order ten or more papers every two weeks. They cannot lose because all papers not sold may be returned for full credit.

If you are a Spiritualist and attend a church and at this church you cannot purchase a copy of **Psychic Observer**, please prevail upon the leader to order a supply so that you can buy your papers from them and also to make it possible for them to receive their free ad.

If every Spiritualist church in the United States could be listed in **Psychic Observer**, the world would learn that there are over 3,000 such churches in the United States. To date, the peak of churches listed in any Spiritualist journal has been 400.

This is one way that all Spiritualists can help spread the truth by the written word. All other religious devotees support their churches so why not the Spiritualists? It is up to you.

What Spiritualist churches fail to understand is that many of their congregation like to buy Spiritualist journals even though the leaders of the church may not like a particular journal, nor want to be troubled with the sale. Any Spiritualist church that does not promote their literature is only doing part of their job. This is an appeal. Do your part. Ask your church pastor to order **Psychic Observer**. Say you will buy a copy regularly so that your church, too, can be listed. Remember, some people think that if the church is not listed, no services are being held.

Each month by P.

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Does This Story Support...

THE BIBLE and SPIRITUALISM

By

Thos. F. Opie, D.D.

At the Holiday season, just about everybody becomes a **Spiritualist** whether he admits it or not. I mean all Christians and others who observe in any religious sense, the great festival of Christ, are by that act observing a tremendous Spirit Fact—to my mind, the greatest fact ever disclosed to the human race.

The birth of Jesus had been "foretold" by "prophecy" (a psychic exercise observed today in some three thousand Spiritualist churches, on the same basis that it was exercised by the ancient seers and prophets of the Hebrew era.)

The incarnation was announced by an Angel ("She will bear a son... 'Jesus' for he will save his people," etc.). An Angel warned Joseph to "flee to Egypt" for the child's life was in danger.

An Angel later appeared to Joseph and informed him that those who had sought the child's life were dead: "Rise, take the child and his mother and go to the land of Israel." All of this, aside from Spiritualist interpretation is without meaning—sans the slightest religious or purposeful significance.

"Prove anything"

But above all, this: "And in that region there were shepherds out in the field, keeping watch over their flock by night. And an Angel of the Lord appeared to them, and the Glory of the Lord shone round about them... And the Angel said to them... behold! I bring you good news of great joy... and suddenly there was with the Angel a multitude of the Heavenly Host (Spirit Beings) praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom he is well pleased.' If you accept that narrative, you are a Spiritualist, no matter by what name you may prefer to call yourself.

It has been said that you can "prove anything" by the Bible. Example: "Jesus said to Judas, 'What thou doest do quickly';" "and Judas went and hanged himself!"; "Go thou and do likewise." Well, there are three items taken direct from the Good Book. Judging from the three hundred different sects and the millions of fanatics who base their ideas on some isolated or some twisted Bible text,

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REINCARNATION?

by James Crenshaw

California Reporter; Author of "Telephone Between Worlds"

Logical as is the theory of reincarnation, there seem to be few evidential "proofs" available for the type of objective

ment of an animal, rather than a human, is immaterial in any evaluation of the theory, for



At left is a snapshot of Tiny at about the age of 15. Right is Susie—photo taken by James Crenshaw when she was about four months old. Note similarity of markings. Tiny was white with black spots. Photo of Tiny was enlarged from comparatively small image on snapshot negative and is not as clearly in focus as that of Susie but plainly shows the tail and black spots, which are almost identical to those of Susie.

analysis which appeals to psychic researchers.

This is not to say that there are no "classical" cases, such as the child who at a very early age begins to insist that he or she has other parents and another home—all later identified by the child in great detail. And there have been many adults who claim some memory of a previous embodiment.

But, by and large, the objective evidence is certainly not so extensive as that relating to spirit phenomena.

For this reason, I believe the account I present herewith will go down in the records as a true classical case history supporting the basic conception of reincarnation.

While it is not conclusive, it is certainly corroborative, and I am ready to vouch for the essential details, which were related to me by close personal friends and double checked with as much attention to accuracy as possible.

The fact that the story is about the apparent reembody-

certainly no serious student any longer regards man as a special creation, governed by special laws that favor only him.

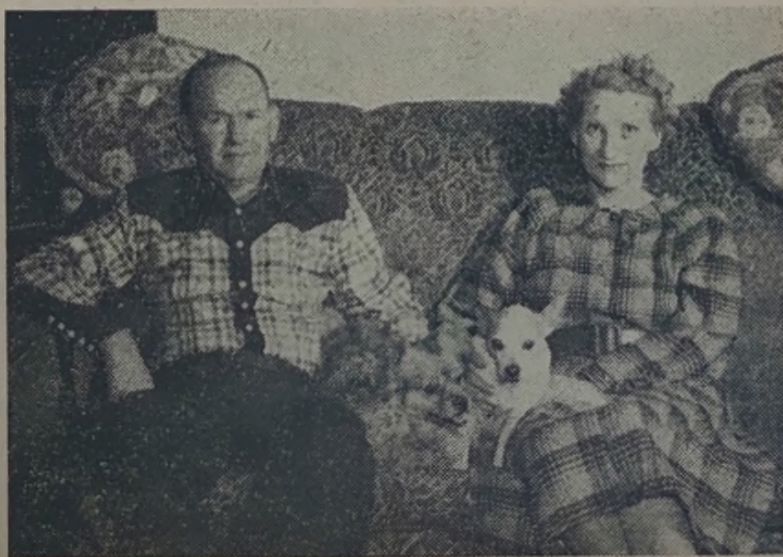
In other words, if there is a law of reembodyment, it is applicable to all forms of life, and any evidence of its validity is important to us, regardless of the source of the evidence.

The friends who were privileged to have the following remarkable experiences are Mable and Rudolf Hillman, 13511 Van Owen St., Van Nuys, California. For many years, they have been student members of the metaphysical classes conducted through the deep trance mediumship of Rev. Richard Zenor of Los Angeles.

They were introduced to his work when Mrs. Hillman's mother made herself known in one of Mr. Zenor's meetings and asked one of those present to locate her daughter. This was done—by means of the directions given—and Mr. and Mrs. Hillman, then strangers to Mr.

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California Spiritualists Lend Testimony



Rudolph and Mable Hillman, with dogs: Toy (left) and Tiny (right).

Christ of Spiritualism

By

Cora L. Richmond

(Delivered at Chicago, December, 1883)

The Christ of Christianity and the Christ of Christendom are two individuals: The Christ of Christianity is the meek and lowly Jesus cradled in the manger, the Nazarene, whose coming was foretold by spiritual symbols, and who was to be the spiritual light unto the world.

The Christ of Christianity was He unto whom the wise men came (perceiving the Kabalistic symbol of the star in the East) with offerings, and gifts, and praises unto his lowly cradle; was the same who at the age of twelve, manifesting the powers of the spirit, disputed with the doctors in the temple, coming up each year with 11 people for the annual sacrifice and worship there.

The Christ of Christianity was the same, who being lost sight of in the eternal record has, nevertheless, been followed by the Kabalistic record, through the various degrees of spiritual unfoldment, at last as a man he stands endowed, with the gifts of the Spirit, and recognized as the Messiah by those who understood the spirit of His Mission, as a prophet by some who did not know the extent of His power, by others considered as a mere fanatic, one who was talking wildly, who did not understand the meaning of what He said.

HE Founded no church

The Christ of Christianity taught the power of the Spirit and the gift of love; the kingdom of the Father instead of that of the King of Terror; taught a religion of loving kindness; taught the exercise of Spiritual gifts, all of which were bestowed in His presence or in answer to the spiritual unfoldment of those who followed Him.

The Christ of Christianity founded no church, established no creed, and gave only one commandment unto His disciples: and that was, to "love one another;" bade them go forth to preach the Gospel unto all people without any preparation, trusting to the Spirit to give them utterance; and such other advice as was not in keeping with priestly rule, with the education of the schools, or the recognized worldliness of the time in which He lived.

The Christ of Christianity did not exalt Himself but glorified the Father; did not uplift Himself except in the name of the Father, and denied that He was

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REINCARNATION?

(Con't From Page 1, Col. 4)
Zenor, were induced to attend a subsequent meeting.

Not only did Mrs. Hillman's mother manifest and prove her identity in a most conclusive way but later so did Mr. Hillman's father. He used a peculiar German dialect, spoken only by residents of Schlangen, Mr. Hillman's birthplace in Germany.

Mr. Hillman estimates that at the time of the conversation with his father through Richard Zenor (in 1936), possibly no more than a half dozen persons then living in the United States could speak the dialect. Even those who speak German well cannot ordinarily understand it, he says.

Moreover, Mr. Hillman declares that conversations with his father in this dialect were not confined to a few brief words but were extensive at both the first and subsequent meetings. In fact, in order for the father to speak to Mrs. Hillman, it was necessary for her husband to translate the words into English.

Needless to say, the Hillmans were quickly convinced of the important possibilities of this "Telephone Between Worlds" and became members of Mr. Zenor's regular classes. Eventually a teacher, who gave his name as "Exalion," became their personal guardian and adviser.

During the intervening years, his help, guidance, teachings and forecasts of changes and problems—with directions how to meet these—have been most impressive.

Hence it was that they took very seriously his promise last year that their female fox terrier Tiny would eventually return to them in a new body. The little dog died at the age of 15 years in January, 1951. Mrs. Hillman especially had been closely attached to Tiny, but both loved the animal dearly and were naturally excited about the almost incredible promise made by their teacher.

They would often attempt to conjecture how such a seeming miracle might be brought about and were ever on the lookout for any "sign" that would verify it.

"This might be Tiny"

Week after week and month after month, they waited. Mrs. Hillman was especially impatient, and the teacher had to advise her to wait calmly for the "right and proper time."

"I imagined perhaps," she says, "that we would walk into someone's home one day and discover that they had a new litter of puppies, and then I would just 'feel' that one was Tiny."

In June, 1952, Mrs. Hillman was driving along busy Van Owen Street in Van Nuys one evening when her car literally ran over a small dark object she suddenly realized was a puppy. Actually, the wheels of the automobile had not touched the dog—only straddled it—but the traffic was heavy and death would soon have been inevitable.

Mrs. Hillman's frantic thought as she parked and ran back to rescue the little animal was—"This might be Tiny!"

It wasn't, as it turned out, but the incident started a chain of circumstances which brought her the unmistakable "sign" she had been waiting for.

The rescued dog had been injured by another car, and so was taken to a veterinarian for treatment. Meanwhile, the Hillmans asked through Mr. Zenor

if this might be the puppy they were waiting and hoping for, but they were told it was not. A few days later, because of its injuries, the dog had to be destroyed.

Immediately thereafter Mrs. Hillman got a clearly recognizable "feeling"—an inexplicable urge, as she says—to telephone someone about the purchase of a puppy. She was not quite sure how to proceed but started looking at newspaper ads and calling likely kennels listed in the yellow pages of her 'phone directory.

Finally, she reached the number of a person advertising fox terriers in a section of Los Angeles County some 25 miles distant from her home. "Strange" is an inadequate word for the conversation she had with the woman who answered the toll call.

Mrs. Hillman inquired about fox terrier puppies, but instead of replying immediately, the woman asked without warning: "You just lost a fox terrier, didn't you?"

Mrs. Hillman, completely startled, admitted she had, though Tiny actually had been gone more than a year.

The woman then began describing Tiny: 15 years old, female, with brown spots on the back, ears and tail.

"And you were very much attached to her, weren't you?" the voice over the telephone asked.

"Yes," replied Mrs. Hillman, but how did you know all this? Are you psychic?"

No puppies today

This was the amazing answer: "No, I am not. I can't understand it. Nothing like this has happened to me before, but it's just as though I can see your whole life right before me. You were born in Indiana..."

During the ensuing recital of true details of her life, Mrs. Hillman took the 'phone from her ear for a moment and looked at it as though it were possessed. Then she looked at her husband, trying to make him understand that something very unusual was going on.

Eventually, the woman got back to the subject of dogs. Yes, she had some fox terrier puppies, but they were toy fox terriers. Mrs. Hillman wanted the larger type. At this juncture, the woman said she believed that if Mrs. Hillman would call a certain number, which she gave, she would find what she was looking for.

That concluded the conversation. In her excitement, Mrs. Hillman failed to take the woman's name or make a permanent note of any number except the one she was told to call. She had reason to regret the oversight later when the significance of the whole experience became apparent. She tried vainly to locate the woman but was unable to do so.

Meantime, however, she called the number given her. There ensued another unusual conversation—although not as unusual as the first.

Again a woman answered. No, she said, she had no puppies for sale. This was a feed store. (It was a store, incidentally, in Reseda, a part of the great San Fernando Valley section of Los Angeles, fairly near to the Hillman's home, as compared to the long distance covered by the first call.)

When the second woman insisted that the store did not sell puppies, only feed, Mrs. Hillman was ready to give up. Just as she was about to break

the connection, the woman exclaimed:

"Wait a minute! I believe there is a notice on our bulletin board about some fox terrier puppies."

"This is it!"

She said she would go and look. In a moment she returned to report that it was true. The store maintained a kind of public bulletin board where customers could post such notices. A litter of fox terrier puppies was being advertised!

Armed with a third telephone number, Mrs. Hillman called a private residence in the Northridge section of the valley and arranged to see the litter immediately. At the Northridge home, she found that her search was not yet over. None of the litter struck a responsive chord; none seemed attracted to her. As she held each in turn, it simply wriggled away after she released it.

All the puppies were males, and it was explained that there had been but one female in the litter. This puppy had already been sold and thus had not been shown, she was told. Mrs. Hillman asked to see the little female anyway. As it was brought to her, she knew instantly: "This is it!"

Unlike the other puppies, the female promptly snuggled into her lap and registered complete contentment. Obviously this was her dog; that is, it was obvious to her, but not to the owner of the litter.

Further signs

Over and over, Mrs. Hillman insisted, "I've got to have this one," and over and over the litter owner explained that it could not be hers because it had already been sold. The impasse was overcome by means of another telephone call. The buyer of the puppy was induced to come from still another part of the San Fernando Valley to join the conference!

At first she was adamant, flatly refusing to give up the dog. Then, as though thinking to end the discussion, she offered to re-sell the puppy for considerably higher price than she had paid. Probably she thought the offer would be refused, since the puppy was not a pure breed. But neither was Tiny a pure fox terrier. So Mrs. Hillman quickly accepted.

Now came the first of a series of further "signs" to corroborate Mrs. Hillman's "feeling" that she had at last obtained the right dog.

The Hillmans have another dog they call Toy, a cross between a Pekinese and a Pomeranian. As Mrs. Hillman puts it, Tiny had "raised" Toy from puppyhood, and they had been inseparable for eight years. Following Tiny's death, Toy hardly ate any food for days and seemed "lost."

When Toy saw the new puppy, she began trembling with excitement. Then she went wild, licking the puppy all over. At times she would hold her nose against the puppy and utter piteous little cries.

Puppy reactions?

Then came other "signs." The six-weeks-old puppy, soon named Susie, immediately showed evidence of being on familiar ground at the Hillman home. She sniffed dog toys and other objects which had been Tiny's and easily found the trap door which served as a special entrance and exit for the dogs from the kitchen to the adjacent yard. Given Tiny's special blanket, Susie curled up and went to sleep on it.

All these might possibly have been just typical puppy reactions but Mr. and Mrs. Hillman noted two more signs of apparent continuing personality that were especially significant to

Tips For the

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 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 that 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 that 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 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 many 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 live your life for you.

R.G.P.

them First was Susie's habit from the very beginning of turning over on her back to have her "tummy" rubbed. This also was a very pronounced characteristic of Tiny.

Second was another incident that also happened the first day and was repeated thereafter. When it became Susie's bedtime, Mr. Hillman suggested that Susie be "trained right" and not be allowed to sleep on the Hillman's bed, as Tiny had always insisted upon doing.

Tiny, they explained, had a very special spot between their two pillows. She would carefully place her nose under a corner of one of the pillows, and she saw to it that a blanket covered her up to her neck in a manner "just so."

There was to be none of this for Susie; it was decided. She would learn to sleep by herself. A bed was prepared for her, but it was not ten minutes after the Hillmans had retired that Susie was pushing her way into their bed. And as if consciously trying to convince them of her identity, the little dog snuggled between the two pillows with her nose under one of them in precisely the same manner as Tiny.

Markings were correct

There was another very obvious similarity between the two dogs: they had like markings. Now, according to the theory of reincarnation, it is not at all necessary that the reembodying entity look like the previous body or even have a like personality. However, it has been noted in a few cases of "quick incarnation"—i.e., reembodyment soon after the death of the previous physical form—that there has been considerable similarity. Therefore, in the case of Tiny, if her reembodyment were a fact, one could expect similarities such as the markings and traits of character.

Tiny had brown markings, while Susie's were black, but although of a different color, each had somewhat similar spots about the head and almost identical markings on the body. Each had a spot on the same portion of the back and another spot in the region of the tail. (See cuts.) The only real difference was in the color of the spots. (Both dogs, of course, were predominantly

white.)

Mrs. Hillman says that Susie has shown traits like those of Tiny "in a hundred different ways." Tiny was unusually affectionate. So is Susie. Tiny liked certain people more than others, disliked still others. Susie shows the same reactions to the same people.

Tiny had certain unusual food preferences and dislikes. Susie has the same preferences. Tiny never liked liverwurst or other delicatessen meats. Neither does Susie. On the other hand, Tiny liked such strange foods for a dog—as sauerkraut, spinach and lettuce with French dressing. So does Susie. Toy, the other dog, incidentally does not have the same unusual tastes or prejudices.

Classic case

All these observable facts had convinced Mr. and Mrs. Hillman in their own minds that they had, indeed, been privileged to witness a true case of animal reincarnation. But it was not until a few days after they had obtained possession of Susie that they were able to make the final, crucial test. Saying nothing to Mr. Zenor or anyone connected with his center about their experiences, the Hillmans went to him for the confirmation they hoped would be given them.

Mrs. Hillman was so afraid the answer might be "no" that she hesitated to ask the direct question: Did they have the right dog? Finally it was Mr. Hillman who rather timidly inquired of the teacher:

"Exalion, where is our Tiny?"

The reply was immediate and direct:

"Why, she is right out there in your car!"

Mrs. Hillman was understandably excited.

"No really!" she exclaimed.

"No, Tiny," punned the teacher in reply. Mrs. Hillman said she wished she had brought the little dog to the medium so the teacher could have seen her. But Exalion's answer was completely satisfying.

"Don't you think, child, that I have seen her—even before you did. I have been watching over her, and I had such a time sending you out there to her! She has only come back to give you both love and happiness."

Perhaps... but perhaps also to give us a classical case of corroborated reincarnation.

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THREE HUNDRED FORTY-FIVE

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JANUARY 25, 1953

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Difficulties Confronted by An Editor

Following in line with the subject recently discussed (see page one, December 25th issue) namely, how to best serve Spiritualism through journalistic procedure, our readers should be informed as to the reasons why controversy arises from time to time through the adoption of certain editorial policies.

This is a pertinent matter in the field of Spiritualism—a field embracing a religion with no creed or dogma; and several sets of principles adopted by various organizations, the main and most popular being the nine "Declaration of Principles" adopted by the National Spiritualist Association.

Since Spiritualism covers such a wide scope, the editorial policy of the Spiritualist Journals should therefore be wide as well as flexible.

The policy must not only be confined to what happens in the field of Spiritualism; what it's leaders preach, write and demonstrate, but also the records, lectures and evidence handed down to us from the spirit world through these mediums.

The data and evidence received from these spirit entities is presented on a platter before the eyes of every editor to devour, pick at or push aside, if that editor has at his finger tips all the editions of every Spiritualist journal ever published.

The flare-up in the editorial policy of "Two Worlds", Manchester, England, was brought to a head by the old-time Spiritualist, Scotland's J. B. McIndoe, whose staid ideas sought to permeate that journal's policy.

Returning to Psychic Observer, there has been, during the past months, an epidemic of differences of opinion regarding our policy because three churches canceled their allotment, but during that same day, three other churches who had at one time or other cancelled their allotment, started all over again. Some were pleased, other upset.

By the same token, subscribers, too, come and go. The ones that stop their subscription sometimes give their reasons, stating they did not like this or that, whereas the new subscribers say they like the journal and do not want to miss a single issue.

Now, someone may ask, why all this "change of heart"? Is there confusion? Are there controversies over main issues? Or what is there about Spiritualism that causes so much change in the thinking of the minds of men?

We could say the answer is simple. Spiritualism is a religion of spirit—spirits in and out of the body. It holds no authority for truth for truth, as each one finds it, a its own authority.

To be convinced of survival is an individual matter. All persons on their own, must make their own quest. It is in this quest, or search for truth, that they find what is evidence and what is not evidence; what is truth and what is falsehood.

Therein lies the rub. When the fur of these seekers for truth is rubbed the wrong way, then we have flare-ups.

Then again, Spiritualism is not Christian Science. The Declaration of Principles was not written by the Fox sisters, whereas their "bible", which incidentally includes a chapter condemning Spiritualism, Science and Health was written by Mary Baker Eddy and her lieutenants.

The Boston hierarchy of Christian Science take no chances with flare-ups over their teachings. They dispatch each week, the Sunday sermons for their followers to read. Each reader is judged, not for his knowledge of Christian Science, rather for appearance, presentation and diction.

Yes, Spiritualism is a democratic religion. Each person, in and out of the body, has his say and nothing can come out of such a setup but differences of opinion which

(Continued next column)

ORTHODOX TESTIMONY

Possibly because of my own communication with my departed mother, the factual reference to Dr. Norman Vincent Peale's experience with the spirit that was his 'mother, in his book, "The Power of Positive Thinking," (page 260) impressed me deeply.

Dr. Peale, who is one of New York City's most distinguished clergymen, and whose preaching draws full audiences every time he holds a service, tells of the passing of his mother some summers back in Lynchburg, Ohio. Later on, in the fall, he journeyed to Ohio, to visit the grave. Let him tell you about it: "Then all of a sudden I seemed to hear her voice. Now I didn't actually hear her voice, but I seemed to." (Those who have had such experiences know what is implied here).

"I am sure I heard it by the inward ear. The message was clear and distinct . . . 'Why seek ye the living among the dead. I am not here. Do you think that I would stay in this dark and dismal place? I am with you and my loved ones always.'"

When an orthodox minister of the standing of Dr. Peale can come right out and publish a statement of this sort, it seems to me that it is time for lesser minds to subdue their own ignorant dissent to even the possibility of such a communication.

I recall that when my own mother appeared (at a materialization seance) I asked if she were conscious of "coming a long distance" to get here. She replied, "No. I am always 'here.'"

Add to Dr. Peale's testimony, that of Dr. Sherwood Eddy, Dr. Ralph Sockman, Dr. Henry Leiper and Dr. Marcus Bach—all reputable orthodox ministers and teachers—and you have impressive testimony to Spiritualism, outside of the Spiritualist Church. I repeat, Spiritualism is overflowing its banks—and we may well thank the Holy Spirits themselves.

THOS. F. OPIE

Great Barrington, Massachusetts

ASCENDED MASTERS?

Thank you for your thoughtfulness in writing me. I appreciate your generosity of spirit.

Personally, I am sympathetic with your work and in accord with your mission. The International New Thought Alliance, however, before I was president, took a definite stand to emphasize only certain aspects of the Jesus Christ teaching. Just as a college course may specialize on certain subjects to make them clear, this action is not a refutation of other subjects; but it is many times necessary to confine ourselves to what we are teaching in order to make that very clear. We also have

result in controversy. That is exactly where we are today. We were in this fix 100 years ago and we will be in the same fix 100 years hence, even as the man Jesus was 2,000 years ago.

These are the reasons why it is difficult to set an iron-clad editorial policy. The only way an editor could release a Spiritualist journal and be assured it would be read by every person interested in Spiritualism would be to put out a special edition for every reader and every subscriber.

To do this, every reader and subscriber would have to submit just what type of articles they wish to appear in their personal journal.

Agreement with the above statements could only come to pass if each reader of this journal had the opportunity to view the letters of praise and condemnation we have received for our work.

And so, in view of all the above, we will strive to go forward, knowing we cannot please everyone but that we may please enough people to be able to carry on for some years to come.

LETTERS

TO THE EDITORS

many friends who teach Ascended Masters and various forms of Occultism. The I.N.T.A. does not include these teachings, but it does not refute them.

Many of the New Thought people subscribe to your periodicals and many of them attend Spiritualist churches. I also know that many Spiritualists are interested in the New Thought field.

I appreciate your friendliness. Many times our next step is accomplished through fellowship and understanding.

ROBERT H. BITZER
President of the International New Thought Alliance.

Hollywood, California

answer

I judge by your letter that it might be best for me not to attend your next annual convention which will be held in New York City.

I feel, even now, that we may have much in common and can say we, too, have people who come into our way of thinking after having studied New Thought. These people claim that "New Thought" gives a basis and the ground work for the study of Spiritualism.

Would that all religious organizations could get out of their heads the idea that the people coming to them are "their" people. I find that people attending our services are only "ours" for the length of time they choose to be with us. If they deviate, so be it. That is their privilege for they are all God's children and should be allowed to come and go to and from whatever type of belief they so desire.

In my opinion, one of the greatest errors made by so-called teachers of any philosophy is for this or that teacher to presume to warn their erstwhile students not to go to other churches or classes; rather, they should be busy teaching their own lines of thought and, by so doing, they would render a greater service.

HINTS FOR EDITOR

Thanks for the invitation to readers to sort of vote on the subjects and departments most liked. So I'll do my duty and send in my preferences.

1. By all means continue articles on physical phenomena, and with photographs.
2. Continue reports on other phases of mediship; cover them all. Articles on apports are most welcome. I believe that law is one the race will make use of later on, after

people have become good enough to deserve it.

3. Yes, I wish continuation of the editorials, What I Observe, Spiritual healing articles, Reincarnation, Hindu & Esoteric Philosophy, Book Reviews; and certainly Letters - to - the - Editor is a MUST.

4. The Albert Scheffler and J. Bertran Gerling articles are liked, and helpful.

5. I personally haven't been able to get much out of Dortch Campbell, Linda Lynn Linhos, nor out of the Robert & Earlyne Chaney articles. Probably others do.

4. I should very much like to have the Converse Nickerson articles continued.

5. The Spiritual Philosophy articles on lectures and talks by Richmond, Britten, Colville, Davis, Home, etc., are liked, and I would like to have them continued.

6. Special articles on the mediumship of various persons, such as Ford, Brandt, Bias, etc., are also liked.

7. The articles in issue 343, "The Last Great Hope", is excellent, and very much needed. I could stand more articles like that.

8. Perhaps I could better mention the sections that I do not read, rather than cover all those I do like. I don't read: Church News. Guess that is about the only thing I don't read in the Observer.

9. The 'Spirit Greetings' feature by Margaret Lewis is probably very consoling to those who ask for the advice and help, and so far as I can see, is helpful.

10. And lastly, there is the matter I brought up during a personal visit in November—a more kindly tone toward those with whom you disagree, and not wasting time criticizing that which is unimportant, or dealing with persons who are known not to be sincere. Teach Spiritualism; don't spend so much time and paper on the wrong opinions others may have of it.

Well, there are my Ten Commandments. Keep these commandments faithfully and thou shalt have a good psychic paper!

W. S. ARNS

Kenmore, N. Y.

WE SHALL MEET

I have been a subscriber to the Psychic Observer I believe, since 1947. However I have not read it so diligently—so interestedly—as I have for the past year. Words do not express my appreciation of your "What I Observe" column. Of course I admire the entire magazine and your book catalogue.

You are doing a great and wonderful work. We may never meet in person on this plane—if not—we will meet over there in "Summerland."

WILLIAM CLAUSSEN
New Auburn, Wisconsin

answer

I hope so!

SWEET LADY

Please do not send any more of your "stuff" to me. Who could have thought I'd be interested in your cult? I am ashamed to have it put in my mailbox, please take my name off your list.

MRS. S. A. THOMAS
Rochester, N. Y.

Spiritualism and The Bible

(Con't From Page 1, Col. 2)

one can just about prove anything and everything by the Bible.

But when it comes to proving the facts of Spiritualism, without which the Book is without meaning, the orthodox folk give a shrug as if you were trying to prove perpetual motion or the pons asinorum or even the Einstein theory of relativity. If you can not prove the facts of Spiritualism from Bible reference, I agree never to make another address, never to attempt another sermon, never to type an article on any religious theme.

From the first book, to the last, the Bible is permeated with Spiritualism. It is a textbook on Spiritualism. "In the beginning, God." That's from the first chapter of Genesis. "The Spirit and the Bride say, 'Come'. And let him who hears say, 'Come'."

That is from the final chapter of Revelation. Now look at the Gospel statement, "God is Spirit . . . and they that worship Him must worship Him in Spirit and in reality (truth)."

Something beyond

Outside of a Spiritual interpretation those sentences have no meaning at all. You cannot worship Infinite Intelligence **IN THE BODY**. That is materialism. It is **IN SPIRIT** that one worships. That is Spiritualism.

The fact is that not only all Christian religions but all religions are **SPIRITUAL**. Aside from the spirit religion is without meaning. As soon as one steps into the field of religion he is in the field of Spiritualism. He may call himself a Catholic, Jew, a Christian or a Mohammedan or a Buddhist, a Shintoist, a Hindu—but he IS a Spiritualist, for he is dealing with **SPIRIT** and Spiritual things.

If this were not so, materialism would suffice; humanism would do; ethics, morality, politics would fill the bill; philosophy would do; sociology would be enough. But no—when one admits something beyond the physical, the material, he admits **THE SOUL**. When he enters the temple of the Spirit, he enters another realm—another level of reality. He is a Spiritualist.

Mohammet is quoted as saying: "If I had two loaves of bread I would sell one and buy white hyacinths to feed my soul." That is Spiritualism. No matter what else you may call it, or how you may name it, it is Spiritualism. The process of "feeding the soul" is a spiritual exercise. A spiritual exercise is Spiritualism. The practice of Spiritualism is the exercise of the Spiritualist.

Basis of all religion

There is not and cannot possibly be any argument against that simple, obvious statement. Spiritualism (whether the devotee admits it or not, or even knows it himself) is the basis of all the world religions—and the staggering fact is that Spiritualism is the bedrock of Religious Unity—not only among a relatively few Christian people and sects, but among all the known religions. And not only this, on our earth level—but throughout the entire Spirit Realm of Religion—here and hereafter.

You cannot possibly be a Christian in any true sense, or in the Christ Way, without being a Spiritualist—whether you care to capitalize the word or not.

As for the Bible and Spiritualism: "The Spirit of God moved upon the face of the waters" (Genesis). Aside from Spiritualism that is foolishness. "The serpent said unto the woman" (Genesis)—the **Spirit of Evil** is a spirit fact. Spiritualism must admit both good and evil spirits. But would you refuse to have anything to do with Boston or New York or Chicago, merely because there are evil men and women there?

About the dragon

That is cowardly and adolescent. Then why have nothing to do with Spiritualism because there are disintegrating, low down, vicious and evil spirits in the universe? I dare say that the proportion of evil to good spirits **IN THE WHOLE UNIVERSE** is infinitely smaller than the ratio of evil and vile human beings on earth, to the good.

But jump way over to Revelation (Chapter 12): "There was war in heaven." That was a spirit episode. Angel Michael (a discarnate intelligent, wise, brave and holy Spirit Being) fought against the Dragon (a spirit being). The rebel dragon and his gang, right at the top of Spirit level—"in heaven"—at the "throne of God,"—right in the Celestial Spheres, raised a rumpus. It must have been a terrible **SPIRITUAL** rebellion, else it could certainly have been adjudicated by lesser means than war.

But we read of the dragon, "He was cast out into the earth—and his angels were cast out with him." If that reference in an "inspired" record means anything it means something **Spiritual**—a conflict between Angelic Beings (on both sides, mind you)—and the rebelling angels were evicted from the High Plains and were cast out into the earth. Accept it as spirit fact, or wipe it out as fraudulent misrepresentation and meaningless.

Moses talked

The fact is that the entire book of Revelation, by its own inner evidence and testimony, is a **SPIRITUAL** document. The "messages" were received by Apostle John while in a trance ("in the spirit"). They were received from **SEVEN SPIRITS**—psychically. How anyone can read, not to say in any sanity accept Revelation, aside from **SPIRITUALISM** is pure mystery to me. What end and purpose has it, outside of Spirit Fact—outside of Spiritualism?

None whatever—any theologian, any quibbler, any orthodox reasoner, anywhere, to the contrary.

Moses "talked with God;" Joseph had his "dreams" (visions, premonitions, etc.); Jacob wrestled with an "Angel;" Peter was set free from prison by an "angel;" the "handwriting" on the wall at the time of Belshazzar's feast was a Spirit-

COMING EVENTS

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

May 29, 30, 31 1953: The 13th Annual Conference of the Spiritualist Episcopal Church will be held at Detroit, Michigan, 1953; for information write: president, Rev. Clifford L. Bias, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

August 18-23, 1953: Annual convention of The Federation of Spiritual Churches and Associations, Inc., Washington, D. C.; Rev. Alice W. Tindall, Chairman, 1900 "F" St., N. W., Washington, D. C.

ualist phenomenon. A "hand" appeared (psychically, or else the whole narrative is a fabrication without meaning) and the hand "wrote" and the king and the people "saw" and "read" and "heard."

Outside Spiritualism

So far as I can discover ethnologically or otherwise, the words, "Mene, mene, tekel upharsin" do not belong to any known or ancient human language. Daniel did not "translate" them. He "interpreted" them by psychic power, by prophecy, by divine inspiration.

The fact is, when you admit "inspiration," you must also admit Spiritualism, for aside from Spiritualism, inspiration itself has no sense at all. We speak glibly (and most ignorantly) of the poet's "muse," or the "afflatus" of inspired thought or act—music, art, etc.

We speak of a "flair" for writing, composition, painting, etc. All of this heads up naturally under Spiritualism. Outside of Spiritualism, it cannot be accounted for in any manner that makes sense.

Samuel, not Saul

It is "inspiration"—and inspiration is by way of divine guidance (whether the one guided is conscious of it or not—and too often he is not!)—and divine guidance is by way of Spiritual phenomena. You can't possibly argue that down.

Go back now to First Samuel (ch. 28) and read about the oldest and most authenticated and "not-to-be-denied"—equivocated or "ruled-out" record of a seance. King Saul consults a medium (the woman of Endor—not biblically castigated as a "witch"). He sees and talks to the deceased prophet Samuel. He recognized Samuel. Samuel recognizes him. They hold a coherent conversation.

And this: "Saul perceived that it was Samuel"—Saul knew beyond cavil that it was the old prophet whom he had known in the flesh. It was the same Samuel.

The book does not say that Saul "thought" that it was Samuel—or "imagined" that it was Samuel. It does not even intimate that Saul was under hallucination—or was "seeing things"—or that he was "dealing with Evil Spirits"—as the ignorant ones tell you today. The record reads, "And Saul perceived that it was Samuel." If that is not a bona fide Spiritualistic situation, then I am not sitting at my typewriter echoing this to you—but am off in some madhouse, imagining that I am writing a sane and reasoned article for **THE PSYCHIC OBSERVER**.

The chosen son

Omitting numerous other Old Testament references to psychic phenomena (which are rightfully inseparable from Spiritualism) I now refer the reader to the Transfiguration (Luke 9). This feast of the historic churches (observed for centuries on August 6) has no meaning if it does not celebrate a tremendous Spirit Fact—and when you celebrate a Spirit fact you are in the field of the Spirit—or to put it plainly you are either acting as a Spiritualist, else your act has no significance and no basis and no explanation.

Quote: "And as he (Jesus) prayed the fashion of his countenance was altered and his raiment became dazzling white. And behold, two men talked with him, Moses and Elijah." And then, "A voice: 'This is my Son, my Chosen'."

Here then were two of the ancient religionists, out of the distant past, who **WERE SEEN**;

"One Minute Treatments

A Sensible Attitude Toward Life

—By ALBERT E. SCHEFFLER

Spiritualism Has All The Answers

A dignified man, crowding his fifties, prosperous in business and highly respected by all his friends, formed the bad habit of taking his reverses with him



A. E. Scheffler

a wrong-doer.

When one of the family must go outside the circle to worship fickle gods, there must be something wrong with that individual or else there are no bonds of kindness to hold the family together. When we have a true friend, usually it is because we have done something to deserve that recognition.

The Chinese reason that no man is one hundred per cent perfect or one hundred per cent evil, but a mixture of contending vices and virtues. The story of Dr. Jekyll and Mr. Hyde brings this point to a focus between the good in the heart and the evil in the thoughts. These two forces working side by side, yet ever opposed, complement nature in her other phases of life. One creates while the other seems to tear down and the result is a balance. Winter follows Summer, darkness comes after the light, death pursues life and evil haunts the good.

Our approach to life is always on the move between the heart and the head. Usually, if the heart is right, the head will become passive—united in a perfect whole. Then out of chaos

WERE RECOGNIZED; WERE TALKED TO and WERE HEARD. They were there. They were the same as of old. They were conscious—they were articulate—they were helpful in a crisis.

If you accept that record, you are accepting Spirit Phenomena. If you accept the fact of Spirit phenomena, you are a Spiritualist—even if you call yourself a Catholic, an Episcopalian, a Methodist, a Presbyterian—or a Hindu or a Moslem.

The fact is that all Christians are Spiritualists. But most of them are sleep-walking, somnambulistic religionists. They dream of Spirit Fact, far off in some Future State. They believe in Spiritualism—but they don't call it by that name. They have not come alive as yet. They are Spiritualists in the Womb of the Distant Future.

They must die and be "translated" into some sort of state of stupor for a space—beyond the grave.

Life is Spiritual

Then, maybe, if they have BEEN GOOD on earth, mayhap and possibly and perchance, they will wake up some fine day in the morning—and find that **ALL OF LIFE** is spiritual at base—that what we denominate the physical is merely the robes with which the spiritual has clothed itself—that Infinite Intelligence "thinks" thesea

will be brought order and the individual will live in peace and harmony. If a man were rated one hundred per cent perfect, say for a week, he would soon find himself under observation in a hospital.

Nature decrees that man become philosophical about his approach to life. Too much pleasure becomes an excess just as too much adversity becomes injurious. Our deliverance from Spiritual consequences lies in our own daily inner struggles and conflict especially among the members of the family, out of which we can attain personal calmness and become seasoned for whatever variety the day brings to us.

There always will be new uncertainties for each generation to meet and overcome. Whether we, as a nation, or as members of a family, are superior as men or women than our forebears is still a question. Today we have our telephones, electric appliances, televisions, plumbing, automobiles, steam heating, refrigeration and air conditioning but in the wake of these conveniences we also have diabetes, rheumatism, neurosis, ulcers, colitis, arthritis, blood pressure, bursitis, nephritis and insomnia. Perhaps that is the way it should be. Enjoy a convenience and accept the result it brings.

Club life is not such amiable society. It is wanting for perfection, adds little to the happiness of the members and even less to the replenishment of life. Some find it difficult to unwind after spinning round and round like a caged squirrel.

Restraints and excesses are best touched upon in the family circle. Otherwise its members will be forced to look elsewhere for solutions to their problems and will miss completely the influence family counsel offers. Often we mistake the thing that makes us happy.

things into being—and that human folk are essentially dry mud and hard clay **NOW**—only to be transmogrified into Spirit Creatures at some far-off divine consummation.

The true Spiritualists know that they are now the children of God—that they are essentially **SPIRIT**, dwelling temporarily in a house (body) that is corporal and of the flesh, fleshy. They are not a **BODY**. They **HAVE** a body. To the Spiritualists all life is divine—or of the Spirit.

Children of Spirit

To them, Christmas is not a mere family reunion holiday—nor merely a period of gift-giving and receiving—a time of tinsel and froth. Christmas is a **SPIRITUAL** festival—reminding them that they too are **SONS and DAUGHTERS OF GOD—Spirit**.

Christmas should have reminded us that we are **CHILDREN of God** (Spirit, Love, Wisdom, Truth, Good) now—and that we should at once and forever **LIVE** the life of **SPIRIT**—a life conscious of other Spirits not of this plane—in which we all merge into an infinite host of Children of the Infinite—some still in the body; some in pure spirit—but all one great company of Lovers. "All who Joy would win. . . must share it—Happiness was born Twin."

IS THE CHRIST OF CHRISTENDOM THE SAME AS THE

CHRIST OF SPIRITUALISM

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

ought, only as the Father gave Him power.

The Christ of Christianity never contemplated the formulation of a creed.

The Sermon on the Mount as preserved in the Gospels of the New Testament was the substance of his teaching. At all times, in all places, He accepted the truth as it appeared to Him, and was given Him by inspiration; the recognition of ministering angels, the out-pouring of spiritual gifts, the doing away with every form of violence, and every form of hypocrisy, the undoing of all wrong by the greater power of good. This was His religion and His life.

The foundation of Christianity by Christ as clearly taught in the first church in Jerusalem, and among other congregations, until Paul, the doctrinarian, introduced many formulas and creeds into that religion in which was incorporated the invigorating power that was to relieve the Jews and the Gentiles from the bondage of external ceremony. Such was the religion of Christianity.

God incarnate

The Christ of Christendom is an impossibility. Beginning with the occasion for which the Christ of Christendom came; beginning with the literal interpretation of the downfall of man; with the literal interpretation of the preparation for Christ; with the literal interpretation of the manner of Christ's coming, and carrying the whole scheme forward to the atonement of Jesus, as the result of an angry God, is simply monstrous.

The Christ of Christendom was not needed, if He was what they claim; the Christ of Christendom was not called upon to come into the world; if He was what theology claims Him to be; God incarnate, He might as well rule in Heaven unembodied, as to partially and imperfectly rule in Heaven and on Earth.

The Christ of Christendom is the result of the combination of Churches, schools, creeds and dogmas, the outgrowth of universities, institutions; is the result of kingdoms, papal powers and all human devices.

Christ of the Spirit

The Christ of Christendom as revealed in the Vatican, or in the Thirty-nine Articles of the Church creed, forms, as we said before, an impossible character; and the salvation promised through the Christ of Christendom, is not the salvation promised through the Christ of Christianity, if you accept the authority upon which the salvation is founded, accepting the record, plain and simple, as it stands in the New Testament, whether the revised edition or the old edition, accepting the word of Christ, His life, or accepting that which may be the more authentic record as preserved in the Vatican (Christ is named by the Roman Catholic church the "Elder Brother of man").

All other creeds and dogmas upon which man is expected to found his hope of salvation must sink and melt away before the clear interpretation of the Christ of the spirit.

With the Christ of Christendom, all violence has been pos-



sible, all upbuilding of kingdoms, for the sake of kingly power, of the maintenance of tyranny, by the uplifting of the church authority, even to the sacrifice of human lives and countries.

Under the mandate of the Christ of Christendom, kings have waged war against fellow kings, brother against brother, and the sword has been the method of arbitration instead of loving kindness and peace.

History of Christendom

Instead of overcoming evil with good, one evil has been employed to overcome another; instead of triumphing over that which is low and degraded by the light of the spirit, under the false name of justice, under the misconception of what is really true, human beings have been sacrificed alternately at the shrine of kingly power, and bigotry, and that has been called justice.

Whatever stood in the way of the Catholic Church at one time was swept out of existence whether it were human lives or kingdoms. Whatever stood in the way of the Protestant church, under the reign (or beginning with the reign) of King Henry the VIII, was blotted out of existence also.

These two alternating powers have formed the standard that the Christ of Christendom expects from His followers.

Boasted Civilization

No wonder then the history of Christianity is fraught with bloodshed. No wonder then if one were a stranger to any religion and were told that the religion of Christ taught meekness, and patience, and lowliness of spirit, the conquering of evil with good and loving-kindness, that one would pause in astonishment and terror in perusing the history of Christendom, if these are the deeds to be done in the name of Christ.

No wonder it is not easy to convert the savage of North America to a knowledge of Christ and His gentleness when all civilization has been born upon its pinions the stains of human blood, and when the Bible has been forced upon him at the point of the bayonet and immersed in intoxicating drinks.

No wonder that the civilization thus proclaimed is not worthy of the name under which it is proclaimed. No wonder in journeying to Eastern countries one finds it easy to wish that a missionary might be sent from the Mohammedans, the Brahmins, the mild Buddhists and the Parsees to teach these Western Christian nations the meaning of the name of Christ.

Many times, one pauses to enquire if this boasted civilization, this enlightened age, of which you seem so justly proud, is, after all, the real enlightenment that it claims to be. Is it not true that under its name there are perpetrated crimes which are unknown in countries that you are accustomed to consider only half civilized? Is it not also true that under the brooding and bending presence of a mightier spirit than that which claims to rule the world, all these things are brought to the judgment of Infinite love, weighed in the balance and are found wanting?

If, therefore, you ask: does

Spiritualism teach the same Christ as the Christ of Christendom? Unequivocally, without a moment's hesitation we answer, No!

If you ask: does Spiritualism teach the same Christ as the Christ of Christianity? Unhesitatingly we answer, yes.

If by Christianity you mean the life of Christ; if by Christianity you mean all the forebodings before and after His coming; if by Christianity you mean the encircling angels that girded him around about, the dominions, principalities, and powers that heralded the coming of a new light into the world; if by Christianity you mean the voices of prophecy in an age that could not understand or interpret them, pointing unto this new light, declaring this new strength.

If by Christianity you mean that flame that burst forth in the wonderful star that heralded the birth of Christ and revealed the dawn of the Dispensation of which He was the epitome; if you mean by Christianity His lowly guise, His teaching in humble ways and walks, his mingling with the people who were called "publicans and sinners," His departure from the usual lines and routine of faith, the formula of creed to show the better kingdom of love and truth.

Impersonation of Christ?

And if by the Christ of Christianity you mean that which the name implies: **Jesus Hominum Christos**, the Man of God, the Truth-Teller, then **that is the Christ of Spiritualism!**

If you mean He who rejected worldly wisdom and turned unto the guidance of the spirit alone, He who refused to join in scorning the out-cast and the lowly, but commanded all to search out their own faults; He who breathed the attitudes upon Olivet, giving promise unto all who are in sorrow and darkness; He who by such surpassing presence won even the respect of His foes, but made the Jews more clamorous for His life because of the gentleness and dignity of His spirit.

If you mean He of whom it was said: "He bore a countenance of surpassing sweetness, of great gentleness, a form in which was combined at once meekness and dignity, and that such was His presence that all who entered it perceived a spirit there beyond that of other mortals; and His countenance though not severe still was never known to smile, though He was often known to weep."

If you mean this impersonation of Christ, this description thus born forward by a secret picture, that even now is held among the Christian Kabala as sacred, only a few copies of which have found their way into the outer world, this was the ideal impersonation of that Christ who should be the Truth-Teller unto the world. **then Spiritualism regards that Christ!**

Truth sets free

But more than the person, more than the personal discussions and disputations about the date of birth and the date of death, more than the observances of times and seasons, Spiritualism declares the spirit of Christ; recognizes in the fullest degree the one commandment that He gave to His disciples, as being the one redeeming power in the world, and espouses the Sermon on the Mount as its expression of hope and promise unto all the world.

What Christ declared, Spiritualism declares: that the truth shall set men free.

What Christ declared, Spiritualism declares: that the Father is love, that He is spirit, and that those who would worship

International News

Aba, Nigeria. Universal Psychic Science announces the organization of a Chartered Temple and African Centre in this city. Writes Rev. J. Bertran Gerling, UPS International Director, "Our organization here is under the leadership of Rev. Sunju Nigigha, who is both a serious and capable student of the Spiritual Sciences and a most worthy minister of wide and constructive experience."

"Rev. Nigigha was Captain and Commanding Officer with the Salvation Army until his resignation in 1935. As well, he served with the Christ Church and the African Episcopal Mission. Much of his ministerial service has been devoted to fraternal service work in hospitals and prisons. Of recent years, he has been an "independent" Missionary-at-Large in the general Spiritualistic field."

"Before his enrollment with the Universal Psychic Science Seminary, he studied "Psychiana" through Dr. Frank B. Robinson of Idaho and "Life Science" through the Institute of Life Science, England. He is well versed in our literature and an ardent reader of **Psychic Observer** and **Two Worlds**."

He is an active Spiritual Healing Practitioner associated with the "registered" Healing Sanctuary (OGAONYEMKPA) at Ezama, Waterside, Aba. His temple services are held in Memorabilia Chambers of his city, where he plans to conduct UPS Resident Seminary Classes.

"Rev. Nigigha expresses a 'burning desire' in his own words: '... to affiliate with the Spiritualists in Modern Thought. I wish to be a public exponent in Spiritual Healing and a qualified medium with full development manifested to the glory of the Great Universal Spirit and for the good of mankind generally.'"

God must worship in spirit and in truth; and not unto Jerusalem, not to the mountain must men go to praise God really, but only in the innermost shrine of that silence which Jesus enjoined was the place of prayer.

Wrath of God

All searching parables or teachings that are given in those singular illustrations, half fable, half real, all typical though as proclaiming the truth, which was at variance with the literal form, and the established order of creed, Spiritualism again and again recognizes and declares.

The Christ of Olivet, the martyr of Calvary, the Christ of Galilee, the Christ who preached by the sea and on the mountain, who performed works of wonder, illustrative of His spiritual powers, is the Christ of Spiritualism!

But the wrath of God, the needed atonement that that wrath might be assuaged, the bloodshed, which the Christians in Christendom would fain have us accept as the token of salvation, that which makes men and women shudder to contemplate in accepting salvation at the sacrifice of an innocent life, unto a God who could demand that sacrifice for His own wrath, Spiritualism now and for the last one hundred years, and for the next forty thousand years will utterly and absolutely reject. The God of Spiritualism, like the God of Christ, is one of love.

The God of Spiritualism, like the Father of Christ, bends in loving kindness to all His chil-

Again, he writes: "I count myself very happy for the great privilege of sharing with you in this noble work of spreading the truth. But remember, my brethren, Nigeria is a very backward region, rampant with ignorance and superstition. I look to God, the Great Universal Spirit of Infinite Intelligence, by whom I am made to be here, for power and support, both spiritually and materially."

HELP FOR NIGERIA

I am a new adherent in Spiritualism in Nigeria, where superstition and orthodoxy reign supreme. From what I have read, I see that Spiritualism is the RELIGION that is most needed in the world today.

I have therefore resolved to carry out a propaganda campaign for the spreading of the truth of Spiritualism (life after death) in this dark region.

Would any Brother or Sister of goodwill be so good as to lend a helping hand? I have mailed you a copy of "Psychic News", in which my photograph and appeal was published. I need the kind help of all Spiritualists in the States.

Books on Spiritualism and all kinds of psychic literature for the purpose of propaganda work would be most welcome and gratefully appreciated, it does not matter whether they are old or new.

I would also have the help of any medium who would be so good to obey the call to volunteer to come and help by demonstrating his or her spiritual gifts for the good of mankind to the glory of God. The gifts that would very much help us are Healing, Clairvoyance, Clairaudience, Psychometry, Direct-voice and Materialization.

Please do not overlook this, my most humble and sincere appeal. I am sure we all have our share in the accomplishment of this great task.

REV. S. NGIGHA

P. O. Box No. 45
Aba, Nigeria

dren as sons of God.

Even John said: we have all become as sons of God; showing that the designation was not an especial illustration of Christ's relationship to God, in the peculiar sense as defined by theology, but only in the recognized sense of their being aware of being the children of God, and having the knowledge and perception of the relation of the spirit unto the Infinite, and of being set free from the thrall of the fear and bondage of the Hebraic church so that they could recognize the Father God instead of the tyrant king.

Yes: but against this, the Christ of Christendom is set for men to worship, the outward form instead of the living spirit; Calvary instead of Olivet and the Mount of Transfiguration; the dead Christ instead of the living light of love; for that Christ Spiritualism has no recognition.

Watch-words of Spiritualism

In tombs and sepulchers, immured in the doubts and fears of the church, hedged around with the thorns and briars of theological contention, deeply buried in the bloodstained history of the past, let that name remain.

But let the name of truth, the name of the living Christ impersonated in Jesus, the name of all that he declared against the wrongs in the world, be the watch-words of Spiritualism forever.

Let us now suppose this to be the Jewish country, that these

(Con't Page 6, Col. 2)

Spiritualism and The Bible

(Con't From Page 1, Col. 2)

one can just about prove anything and everything by the Bible.

But when it comes to proving the facts of Spiritualism, without which the Book is without meaning, the orthodox folk give a shrug as if you were trying to prove perpetual motion or the pons asinorum or even the Einstein theory of relativity. If you can not prove the facts of Spiritualism from Bible reference, I agree never to make another address, never to attempt another sermon, never to type an article on any religious theme.

From the first book, to the last, the Bible is permeated with Spiritualism. It is a textbook on Spiritualism. "In the beginning, God." That's from the first chapter of Genesis. "The Spirit and the Bride say, 'Come'. And let him who hears say, 'Come'."

That is from the final chapter of Revelation. Now look at the Gospel statement, "God is Spirit . . . and they that worship Him must worship Him in Spirit and in reality (truth)."

Something beyond

Outside of a Spiritual interpretation those sentences have no meaning at all. You cannot worship Infinite Intelligence **IN THE BODY**. That is materialism. It is **IN SPIRIT** that one worships. That is Spiritualism.

The fact is that not only all Christian religions but all religions are **SPIRITUAL**. Aside from the spirit religion is without meaning. As soon as one steps into the field of religion he is in the field of Spiritualism. He may call himself a Catholic, Jew, a Christian or a Mohammedan or a Buddhist, a Shintoist, a Hindu—but he **IS** a Spiritualist, for he is dealing with **SPIRIT** and Spiritual things.

If this were not so, materialism would suffice; humanism would do; ethics, morality, politics would fill the bill; philosophy would do; sociology would be enough. But no—when one admits something beyond the physical, the material, he admits **THE SOUL**. When he enters the temple of the Spirit, he enters another realm—another level of reality. He is a Spiritualist.

Mohammed is quoted as saying "If I had two loaves of bread I would sell one and buy white hyacinths to feed my soul." That is Spiritualism. No matter what else you may call it, or how you may name it, it is Spiritualism. The process of "feeding the soul" is a spiritual exercise. A spiritual exercise is Spiritualism. The practice of Spiritualism is the exercise of the Spiritualist.

Basis of all religion

There is not and cannot possibly be any argument against that simple, obvious statement. Spiritualism (whether the devotee admits it or not, or even knows it himself) is the basis of all the world religions—and the staggering fact is that Spiritualism is the bedrock of Religious Unity—not only among a relatively few Christian people and sects, but among all the known religions. And not only this, on our earth level—but throughout the entire Spirit Realm of Religion—here and hereafter.

You cannot possibly be a Christian in any true sense, or in the Christ Way, without being a Spiritualist—whether you care to capitalize the word or not.

As for the Bible and Spiritualism: "The Spirit of God moved upon the face of the waters" (Genesis). Aside from Spiritualism that is foolishness. "The serpent said unto the woman" (Genesis)—the **Spirit of Evil** is a spirit fact. Spiritualism must admit both good and evil spirits. But would you refuse to have anything to do with Boston or New York or Chicago, merely because there are **evil men and women** there?

About the dragon

That is cowardly and adolescent. Then why have nothing to do with Spiritualism because there are disintegrating, low down, vicious and evil spirits in the universe? I dare say that the proportion of evil to good spirits **IN THE WHOLE UNIVERSE** is infinitely smaller than the ratio of evil and vile human beings on earth, to the good.

But jump way over to Revelation (Chapter 12): "There was war in heaven." That was a **spirit** episode. Angel Michael (a discarnate intelligent, wise, brave and holy Spirit Being) fought against the Dragon (a spirit being). The rebel dragon and his gang, right at the top of Spirit level—"in heaven"—at the "throne of God,"—right in the Celestial Spheres, raised a rumpus. It must have been a terrible **SPIRITUAL** rebellion, else it could certainly have been adjudicated by lesser means than war.

But we read of the dragon, "He was cast out **into the earth**"—and his angels were cast out with him." If that reference in an "inspired" record means anything—it means something **Spiritual**—a conflict between Angelic Beings (on both sides, mind you)—and the rebelling angels were evicted from the High Plains and were cast out into the earth. Accept it as spirit fact, or wipe it out as fraudulent misrepresentation and meaningless.

Moses talked

The fact is that the entire book of Revelation, by its own inner evidence and testimony, is a **spiritual** document. The "messages" were received by Apostle John while in a **trance** ("in the spirit"). They were received from **SEVEN SPIRITS**—psychically. How anyone can read, not to say in any sanity accept Revelation, aside from **SPIRITUALISM** is pure mystery to me. What end and purpose has it, outside of Spirit Fact—outside of Spiritualism?

None whatever—any theologian, any quibbler, any orthodox reasoner, anywhere, to the contrary.

Moses "talked with God;" Joseph had his "dreams" (visions, premonitions, etc.); Jacob wrestled with an "Angel;" Peter was set free from prison by an "angel," the "handwriting" on the wall at the time of Belshazzar's feast was a **Spirit-**

COMING EVENTS

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

May 29, 30, 31 1953: The 13th annual Conference of the Spiritualist Episcopal Church will be held at Detroit, Michigan, 1953; for information write: president, Rev. Clifford L. Bias, Chesterfield Spiritualist Camp, Chesterfield, Indiana 46001.

August 18-23, 1953: Annual convention of The Federation of Spiritual Churches and Associations, Inc., Washington, D. C.; Rev. Alice W. Tindall, Chairman, 1900 "F" St., N. W., Washington, D. C.

ualist phenomenon. A "hand" appeared (psychically, or else the whole narrative is a fabrication without meaning) and the hand "wrote" and the king and the people "saw" and "read" and "heard."

Outside Spiritualism

So far as I can discover ethnologically or otherwise, the words, "Mene, mene, tekel upharsin" do not belong to any known or ancient human language. Daniel did not "translate" them. He "interpreted" them by psychic power, by prophecy, by divine inspiration.

The fact is, when you admit "inspiration," you must also admit Spiritualism, for aside from Spiritualism, inspiration itself has no sense at all. We speak glibly (and most ignorantly) of the poet's "muse", or the "afflatus" of inspired thought or act—music, art, etc.

We speak of a "flair" for writing, composition, painting, etc. All of this heads up naturally under Spiritualism. Outside of Spiritualism, it cannot be accounted for in any manner that makes sense.

Samuel, not Saul

It is "inspiration"—and inspiration is by way of divine guidance (whether the one guided is conscious of it or not—and too often he is not!)—and divine guidance is by way of Spiritual phenomena. You can't possibly argue that down.

Go back now to First Samuel (ch. 28) and read about the oldest and most authenticated and "not-to-be-denied"—equivocal or "ruled-out" record of a seance. King Saul consults a medium (the woman of Endor—not biblically castigated as a "witch"). He **sees** and **talks** to the deceased prophet Samuel. He recognized Samuel. Samuel recognizes him. They hold a coherent conversation.

And this: "Saul perceived that it was Samuel"—Saul knew beyond cavil that it was the old prophet whom he had known in the flesh. It was the same Samuel.

The book does not say that Saul "thought" that it was Samuel—or "imagined" that it was Samuel. It does not even intimate that Saul was under hallucination—or was "seeing things"—or that he was "dealing with Evil Spirits"—as the ignorant ones tell you today. The record reads, "And Saul perceived that it was Samuel."

If that is not a bona fide Spiritualistic situation, then I am not sitting at my typewriter echoing this to you—but am off in some madhouse, imagining that I am writing a sane and reasoned article for **THE PSYCHIC OBSERVER**.

The chosen son

Omitting numerous other Old Testament references to psychic phenomena (which are rightfully inseparable from Spiritualism) I now refer the reader to the Transfiguration (Luke 9). This feast of the historic churches (observed for centuries on August 6) has no meaning if it does not celebrate a tremendous Spirit Fact—and when you celebrate a Spirit fact you are in the field of the Spirit—or to put it plainly you are either acting as a Spiritualist, else your act has no significance and no basis and no explanation.

Quote: "And as he (Jesus) prayed the fashion of his countenance was altered and his raiment became dazzling white. And behold, **two men talked with him**, Moses and Elijah." And then, "A voice: 'This is my Son, my Chosen'."

Here then were two of the ancient religionists, out of the distant past, who **WERE SEEN**;

"One Minute Treatments"

A Sensible Attitude Toward Life

—By ALBERT E. SCHEFFLER—

Spiritualism Has All The Answers

A dignified man, crowding his fifties, prosperous in business and highly respected by all his friends, formed the bad habit of taking his reverses with him



A. E. Scheffler

a wrong-doer.

When one of the family must go outside the circle to worship fickle gods, there must be something wrong with that individual or else there are no bonds of kindness to hold the family together. When we have a true friend, usually it is because we have done something to deserve that recognition.

The Chinese reason that no man is one hundred per cent perfect or one hundred per cent evil, but a mixture of contending vices and virtues. The story of Dr. Jekyll and Mr. Hyde brings this point to a focus between the good in the heart and the evil in the thoughts. These two forces working side by side, yet ever opposed, complement nature in her other phases of life. One creates while the other seems to tear down and the result is a balance. Winter follows Summer, darkness comes after the light, death pursues life and evil haunts the good.

Our approach to life is always on the move between the heart and the head. Usually, if the heart is right, the head will become passive—united in a perfect whole. Then out of chaos

WERE RECOGNIZED; WERE TALKED TO and WERE HEARD. They were there. They were the same as of old. They were conscious—they were articulate—they were helpful in a crisis.

If you accept that record, you are accepting Spirit Phenomena. If you accept the fact of Spirit phenomena, you are a Spiritualist—even if you call yourself a Catholic, an Episcopalian, a Methodist, a Presbyterian—or a Hindu or a Moslem.

The fact is that all Christians are Spiritualists. But most of them are sleep-walking, somnambulistic religionists. They dream of Spirit Fact, far off in some Future State. They believe in Spiritualism—but they don't call it by that name. They have not come alive as yet. They are Spiritualists in the Womb of the Distant Future.

They must die and be "translated" into some sort of state of stupor for a space—beyond the grave.

Life is Spiritual

Then, maybe, if they have BEEN GOOD on earth, mayhap and possibly and perchance, they will wake up some fine day in the morning—and find that **ALL OF LIFE** is spiritual at base—that what we denominate the physical is merely the robes with which the spiritual has clothed itself—that Infinite Intelligence "thinks" these

will be brought order and the individual will live in peace and harmony. If a man were rated one hundred per cent perfect, say for a week, he would soon find himself under observation in a hospital.

Nature decrees that man become philosophical about his approach to life. Too much pleasure becomes an excess just as too much adversity becomes injurious. Our deliverance from Spiritual consequences lies in our own daily inner struggles and conflict especially among the members of the family, out of which we can attain personal calmness and become seasoned for whatever variety the day brings to us.

There always will be new uncertainties for each generation to meet and overcome. Whether we, as a nation, or as members of a family, are superior as men or women than our forebears is still a question. Today we have our telephones, electric appliances, televisions, plumbing, automobiles, steam heating, refrigeration and air conditioning but in the wake of these conveniences we also have diabetes, rheumatism, neurosis, ulcers, colitis, arthritis, blood pressure, bursitis, nephritis and insomnia. Perhaps that is the way it should be. Enjoy a convenience and accept the result it brings.

Club life is not such amiable society. It is wanting for perfection, adds little to the happiness of the members and even less to the replenishment of life. Some find it difficult to unwind after spinning round and round like a caged squirrel.

Restraints and excesses are best touched upon in the family circle. Otherwise its members will be forced to look elsewhere for solutions to their problems and will miss completely the influence family counsel offers. Often we mistake the thing that makes us happy.

things into being—and that human folk are essentially dry mud and hard clay NOW—only to be transmogrified into Spirit Creatures at some far-off divine consummation.

The true Spiritualists know that they are now the children of God—that they are essentially **SPIRIT**, dwelling temporarily in a house (body) that is corporal and of the flesh, fleshy. They are not a **BODY**. They **HAVE** a body. To the Spiritualists all life is divine—or of the Spirit.

Children of Spirit

To them, Christmas is not a mere family reunion holiday—nor merely a period of gift-giving and receiving—a time of tinsel and froth. Christmas is a **SPIRITUAL** festival—reminding them that they too are **SONS and DAUGHTERS OF GOD—Spirit**.

Christmas should have reminded us that we are **CHILDREN of God** (Spirit, Love, Wisdom, Truth, Good) now—and that we should at once and forever **LIVE** the life of **SPIRIT**—a life conscious of other Spirits not of this plane—in which we all merge into an infinite host of Children of the Infinite—some still in the body; some in pure spirit—but all one great company of Lovers. "All who Joy would win. . . must share it—Happiness was born Twin."

IS THE CHRIST OF CHRISTENDOM THE SAME AS THE

CHRIST OF SPIRITUALISM

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

ought, only as the Father gave Him power.

The Christ of Christianity never contemplated the formulation of a creed.

The Sermon on the Mount as preserved in the Gospels of the New Testament was the substance of his teaching. At all times, in all places, He accepted the truth as it appeared to Him, and was given Him by inspiration; the recognition of ministering angels, the out-pouring of spiritual gifts, the doing away with every form of violence, and every form of hypocrisy, the undoing of all wrong by the greater power of good. This was His religion and His life.

The foundation of Christianity by Christ as clearly taught in the first church in Jerusalem, and among other congregations, until Paul, the doctrinarian, introduced many formulas and creeds into that religion in which was incorporated the invigorating power that was to relieve the Jews and the Gentiles from the bondage of external ceremony. Such was the religion of Christianity.

God incarnate

The Christ of Christendom is an impossibility. Beginning with the occasion for which the Christ of Christendom came; beginning with the literal interpretation of the downfall of man; with the literal interpretation of the preparation for Christ; with the literal interpretation of the manner of Christ's coming, and carrying the whole scheme forward to the atonement of Jesus, as the result of an angry God, is simply monstrous.

The Christ of Christendom was not needed, if He was what they claim; the Christ of Christendom was not called upon to come into the world; if He was what theology claims Him to be; God incarnate, He might as well rule in Heaven unembodied, as to partially and imperfectly rule in Heaven and on Earth.

The Christ of Christendom is the result of the combination of Churches, schools, creeds and dogmas, the outgrowth of universities, institutions; is the result of kingdoms, papal powers and all human devices.

Christ of the Spirit

The Christ of Christendom as revealed in the Vatican, or in the Thirty-nine Articles of the Church creed, forms, as we said before, an impossible character; and the salvation promised through the Christ of Christendom, is not the salvation promised through the Christ of Christianity, if you accept the authority upon which the salvation is founded, accepting the record, plain and simple, as it stands in the New Testament, whether the revised edition or the old edition, accepting the word of Christ, His life, or accepting that which may be the more authentic record as preserved in the Vatican (Christ is named by the Roman Catholic church the "Elder Brother of man").

All other creeds and dogmas upon which man is expected to found his hope of salvation must sink and melt away before the clear interpretation of the Christ of the spirit.

With the Christ of Christendom, all violence has been pos-



sible, all upbuilding of kingdoms, for the sake of kingly power, of the maintenance of tyranny, by the uplifting of the church authority, even to the sacrifice of human lives and countries.

Under the mandate of the Christ of Christendom, kings have waged war against fellow kings, brother against brother, and the sword has been the method of arbitration instead of loving kindness and peace.

History of Christendom

Instead of overcoming evil with good, one evil has been employed to overcome another; instead of triumphing over that which is low and degraded by the light of the spirit, under the false name of justice, under the misconception of what is really true, human beings have been sacrificed alternately at the shrine of kingly power, and bigotry, and that has been called justice.

Whatever stood in the way of the Catholic Church at one time was swept out of existence whether it were human lives or kingdoms. Whatever stood in the way of the Protestant church, under the reign (or beginning with the reign) of King Henry the VIII, was blotted out of existence also.

These two alternating powers have formed the standard that the Christ of Christendom expects from His followers.

Boasted Civilization

No wonder then the history of Christianity is fraught with bloodshed. No wonder then if one were a stranger to any religion and were told that the religion of Christ taught meekness, and patience, and lowliness of spirit, the conquering of evil with good and loving-kindness, that one would pause in astonishment and terror in perusing the history of Christendom, if these are the deeds to be done in the name of Christ.

No wonder it is not easy to convert the savage of North America to a knowledge of Christ and His gentleness when all civilization has been upon its pinions the stains of human blood, and when the Bible has been forced upon him at the point of the bayonet and immersed in intoxicating drinks.

No wonder that the civilization thus proclaimed is not worthy of the name under which it is proclaimed. No wonder in journeying to Eastern countries one finds it easy to wish that a missionary might be sent from the Mohammedans, the Brahmins, the mild Buddhists and the Parsees to teach these Western Christian nations the meaning of the name of Christ.

Many times, one pauses to enquire if this boasted civilization, this enlightened age, of which you seem so justly proud, is, after all, the real enlightenment that it claims to be. Is it not true that under its name there are perpetrated crimes which are unknown in countries that you are accustomed to consider only half civilized? Is it not also true that under the brooding and bending presence of a mightier spirit than that which claims to rule the world, all these things are brought to the judgment of Infinite love, weighed in the balance and are found wanting?

If, therefore, you ask: does

Spiritualism teach the same Christ as the Christ of Christendom? Unequivocally, without a moment's hesitation we answer, No!

If you ask: does Spiritualism teach the same Christ as the Christ of Christianity? Unhesitatingly we answer, yes.

If by Christianity you mean the life of Christ; if by Christianity you mean all the forebodings before and after His coming; if by Christianity you mean the encircling angels that girded him around about, the dominions, principalities, and powers that heralded the coming of a new light into the world; if by Christianity you mean the voices of prophecy in an age that could not understand or interpret them, pointing unto this new light, declaring this new strength.

If by Christianity you mean that flame that burst forth in the wonderful star that heralded the birth of Christ and revealed the dawn of the Dispensation of which He was the epitome; if you mean by Christianity His lowly guise, His teaching in humble ways and walks, his mingling with the people who were called "publicans and sinners," His departure from the usual lines and routine of faith, the formula of creed to show the better kingdom of love and truth.

Impersonation of Christ?

And if by the Christ of Christianity you mean that which the name implies: **Jesus Hominum Christos**, the Man of God, the Truth-Teller, then that is the Christ of Spiritualism!

If you mean He who rejected worldly wisdom and turned unto the guidance of the spirit alone, He who refused to join in scorning the out-cast and the lowly, but commanded all to search out their own faults; He who breathed the beatitudes upon Olivet, giving promise unto all who are in sorrow and darkness; He who by such surpassing presence won even the respect of His foes, but made the Jews more clamorous for His life because of the gentleness and dignity of His spirit.

If you mean He of whom it was said: "He bore a countenance of surpassing sweetness, of great gentleness, a form in which was combined at once meekness and dignity, and that such was His presence that all who entered it perceived a spirit there beyond that of other mortals; and His countenance though not severe still was never known to smile, though He was often known to weep."

If you mean this impersonation of Christ, this description thus born forward by a secret picture, that even now is held among the Christian Kabala as sacred, only a few copies of which have found their way into the outer world, this was the ideal impersonation of that Christ who should be the Truth-Teller unto the world. Then Spiritualism regards that Christ!

Truth sets free

But more than the person, more than the personal discussions and disputations about the date of birth and the date of death, more than the observances of times and seasons, Spiritualism declares the spirit of Christ; recognizes in the fullest degree the one commandment that He gave to His disciples, as being the one redeeming power in the world, and espouses the Sermon on the Mount as its expression of hope and promise unto all the world.

What Christ declared, Spiritualism declares: that the truth shall set men free.

What Christ declared, Spiritualism declares: that the Father is love, that He is spirit, and that those who would worship

International News

Aba, Nigeria. Universal Psychic Science announces the organization of a Chartered Temple and African Centre in this city. Writes Rev. J. Bertran Gerling, UPS International Director, "Our organization here is under the leadership of Rev. Sunju Nigigha, who is both a serious and capable student of the Spiritual Sciences and a most worthy minister of wide and constructive experience."

"Rev. Nigigha was Captain and Commanding Officer with the Salvation Army until his resignation in 1935. As well, he served with the Christ Church and the African Episcopal Mission. Much of his ministerial service has been devoted to fraternal service work in hospitals and prisons. Of recent years, he has been an "independent" Missionary-at-Large in the general Spiritualistic field."

"Before his enrollment with the Universal Psychic Science Seminary, he studied "Psychiana" through Dr. Frank B. Robinson of Idaho and "Life Science" through the Institute of Life Science, England. He is well versed in our literature and an ardent reader of **Psychic Observer** and **Two Worlds**."

He is an active Spiritual Healing Practitioner associated with the "registered" Healing Sanctuary (OGAONYEMKPA) at Ezama, Waterside, Aba. His temple services are held in Memorabilia Chambers of his city, where he plans to conduct UPS Resident Seminary Classes.

"Rev. Nigigha expresses a 'burning desire' in his own words: '... to affiliate with the Spiritualists in Modern Thought. I wish to be a public exponent in Spiritual Healing and a qualified medium with full development manifested to the glory of the Great Universal Spirit and for the good of mankind generally.'"

God must worship in spirit and in truth; and not unto Jerusalem, not to the mountain must men go to praise God really, but only in the innermost shrine of that silence which Jesus enjoined was the place of prayer.

Wrath of God

All searching parables or teachings that are given in those singular illustrations, half fable, half real, all typical though as proclaiming the truth, which was at variance with the literal form, and the established order of creed, Spiritualism again and again recognizes and declares.

The Christ of Olivet, the martyr of Calvary, the Christ of Galilee, the Christ who preached by the sea and on the mountain, who performed works of wonder, illustrative of His spiritual powers, is the Christ of Spiritualism!

But the wrath of God, the needed atonement that that wrath might be assuaged, the bloodshed, which the Christians in Christendom would fain have us accept as the token of salvation, that which makes men and women shudder to contemplate in accepting salvation at the sacrifice of an innocent life, unto a God who could demand that sacrifice for His own wrath, Spiritualism now and for the last one hundred years, and for the next forty thousand years will utterly and absolutely reject. The God of Spiritualism, like the God of Christ, is one of love.

The God of Spiritualism, like the Father of Christ, bends in loving kindness to all His chil-

Again, he writes: 'I count myself very happy for the great privilege of sharing with you in this noble work of spreading the truth. But remember, my brethren, Nigeria is a very backward region, rampant with ignorance and superstition. I look to God, the Great Universal Spirit of Infinite Intelligence, by whom I am made to be here, for power and support, both spiritually and materially.'

HELP FOR NIGERIA

I am a new adherent in Spiritualism in Nigeria, where superstition and orthodoxy reign supreme. From what I have read, I see that Spiritualism is the RELIGION that is most needed in the world today.

I have therefore resolved to carry out a propaganda campaign for the spreading of the truth of Spiritualism (life after death) in this dark region.

Would any Brother or Sister of goodwill be so good as to lend a helping hand? I have mailed you a copy of "Psychic News", in which my photograph and appeal was published. I need the kind help of all Spiritualists in the States.

Books on Spiritualism and all kinds of psychic literature for the purpose of propaganda work would be most welcome and gratefully appreciated, it does not matter whether they are old or new.

I would also have the help of any medium who would be so good to obey the call to volunteer to come and help by demonstrating his or her spiritual gifts for the good of mankind to the glory of God. The gifts that would very much help us are Healing, Clairvoyance, Clairaudience, Psychometry, Direct-voice and Materialization.

Please do not overlook this, my most humble and sincere appeal. I am sure we all have our share in the accomplishment of this great task.

REV. S. NGIGHA

P. O. Box No. 45
Aba, Nigeria

dren as sons of God.

Even John said: we have all become as sons, of God; showing that the designation was not an especial illustration of Christ's relationship to God, in the peculiar sense as defined by theology, but only in the recognized sense of their being aware of being the children of God, and having the knowledge and perception of the relation of the spirit unto the Infinite, and of being set free from the thrall of the fear and bondage of the Hebraic church so that they could recognize the Father God instead of the tyrant king.

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But let the name of truth, the name of the living Christ impersonated in Jesus, the name of all that he declared against the wrongs in the world, be the watch-words of Spiritualism forever.

Let us now suppose this to be the Jewish country, that these

(Con't Page 6, Col. 2)

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God's beautiful promise to His children. People want to be healed, not just helped. Many diseases pronounced incurable, can be healed by prayer. God created us and he can heal us. Write your troubles; receive healing prayer and instruction. Enclosed stamped envelope and love offering.

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CHRIST of SPIRITUALISM

(Con't From Page 5, Col. 5)

are Jewish temples or synagogues, that Tiberius is in power, or some of the Caesars, and that Pilate is governor.

Let us suppose, that unto Caesar the tributes of Mammon are given; let us suppose, that we hear the Christianity of Jesus; against the word of truth here spoken: that all are the children of God, that God loves mankind, that the Father is a Father of love, is arrayed all this authority of Christendom.

Let us suppose the Mosaic law is the foundation of the law of Christendom the judgment seat is the foundation of the judgment of Christendom, an eye for an eye, and a tooth for a tooth" is the foundation of the practices of Christendom, and even the worship in the temples, if we except those mild forms of faith that are not accepted as evangelical by the Christian authority of Christendom, even in the temples the wrath of God and His revengeful fires have been more heralded than the love of God and the peace of Olivet.

Kingdom of The Father

Consider under what terms any human being can be accepted to the communion or sacrament in the Christian churches, and if one is honest he cannot join a church, accept the creed and the sacrament without acceding to all this bitterness, this atonement, this torture, this trial, and the possible condemnation of a large portion of mankind to eternal misery.

Suppose then that the Christ stood in your midst an embodied presence, that He wore the same meek countenance, serene yet serious, that He bore the same message of peace, but did not spare with His tongue the hypocrite and those who reviled the truth.

Suppose that the scourge that He used was not one of real lashes, but only language that would find out each individual failing, and rebuke those in high places.

And suppose He came to reveal the kingdom of the Father, and that it was a new kingdom, as it was to the Jews; and suppose, also, that He declared that kingdom at hand, that day when all would have to account for their actions before the Infinite, while He makes no threats still He declares the law of love and the testimony of the spirit.

Christian Nations?

It would be called revolution. It would be a revolution to preach peace instead of war; love instead of hatred; justice to man instead of injustice; the overcoming of evil with good, instead of evil with evil.

The scaffold, the dungeon, the penitentiary, all these marks of civilization in Christendom would cry out against the voice of peace, and those who sit behind them in the citadels of power, the worshipers at the shrine of Mammon (which is the Caesar of today) would cry out also.

And if it were possible for the Christ spirit to be so impersonated as to bear many people on to include them in His following, to move them with the fervency and power of His presence, would there not be a general outcry?

Why, you see this among Christian nations! A Christian general may be serenaded in the streets of any city, the procession may obstruct the highways for hours; but if the Salvation Army, bearing the standard of the Prince of Peace, and marching with music and no other disturbance (they enjoin sobriety, but refuse, perhaps, to conform to church ceremonials,) are arrested and put out of the streets.

We do not say that the methods of the Salvation Army are our methods of saving souls; but there is no more objection to that kind of music under the name of the Prince of Peace than there is to that kind of music under the banner of war; but there is objection in Christendom to it.

Authority of church

The slums of the crowded cities may be reached by this sort of voice, and who knows but what these may be doing the work of the Master more than the surpliced divine, who praises the generals who fight the battles of Christendom.

Our Christ is here at your doors. The Christ of Spiritualism has also been persecuted. The truth of the skies brought near to dwell with mankind reveals an unseemly sight. It is not easy to even take time for your communion with the skies; it is not easy to put aside the service of Mammon, the warfare, the intriguing, the strivings one against the other, to listen to messages from heaven.

There is a great outcry against Spiritualism from the authorities of church and state. How glad we are that it is not praise. What would Spiritualism be, if it could be praised by Mammon? What could Spiritualism do if the world, if the powers of darkness, blinded by selfishness and folly could recognize it as a light?

But it is because it is lovely, because its light is the light of the skies, because it bears the standard of the Prince of Peace instead of war, that it hurts, in the midst of all this worldly glamour and strife.

Individual failings

If it would put on the outward garb, if it would deny the living name; if it would cease to be so ever-present, so consciously the voice of ministering angels; if it would consent to wear a mask; if it could hide itself behind Caesar's throne, or under the shelter of the raiment of Pilate, then it might be permitted.

But even though not permitted, even though persecuted, even though reviled, what matters it? The one uplifting of a heart, the one triumph over individual weakness, the one conquest over the fear of death and the thralldom of that fear of what comes after death, the one certainty that Gehenna and Satan are blotted out forever when they are blotted out from the human heart, the triumph over all the evil powers when there is triumph over the evil that is within, must be worth more than the plaudits of millions of people.

You who sit in the silence of your communion rooms, you who receive messages through the soft light and the uplifting of your voice in song, you who recognize the face, or form or voice of your beloved ones, you who are won unto a contemplation of the spiritual states by a knowledge that your loved ones dwell there, you who are enjoined to greater charity, loving-kindness and peace, you who learn the lesson of life afloat.

Chaney's Trumpet in the RED LIGHT

By

Rev. V. Barbara Lesnowich

MANY QUESTIONS ANSWERED

Summer of 1949, when I visited Camp Chesterfield, I saw a new sign out—"Red-Light Trumpet" at Rev. Chaney's door. Naturally, I was intrigued by it, and forthwith made an appointment for a group seance.

At the appointed time, we were ushered into a square room in the basement of Rev. Chaney's home. The first thing that struck my attention was the arrangement of the chairs. There were two rows in theatre fashion, instead of the established circular trumpet circle. At about the middle of the room was a ground light which lit up with a red color.

Before the medium started the seance, he explained that he was trying to achieve materialization in the red light WITHOUT A CABINET,—and that the seats were arranged in rows so that everyone could see the spirit people materialize.

The medium then seated himself directly opposite us at the far end of the room. It was quite a distance from where the trumpet and the red light were. I asked Rev. Chaney previously if I might put out my trumpet. He had taken it and placed it near his own.

Results are rare

To me, the area in the center of the room seemed like a magnetized field. There was only the red light. Soon we all saw the large trumpet being levitated. It struck several times against the red light, and then floated in the center of the room from side to side like an airship in the skies.

Pretty soon, Rev. Chaney's guide Tiawa came in with a dear little song, no doubt concocted by herself, in which she spelled out her name, so that we could remember it.

The various spirit loved ones, and guides and teachers fol-

If you learn it by following the mandates from the skies, you who are probed to the quick, your own individual failings and short-comings being pointed out, and the spirit that hunts them out also finds the healing balm where with to assuage your pain.

You who feel the pulses of this higher life, and the throbs of this new and wonderful truth, who have been in the thralldom of fear, who have bowed down in past time before the external altars, who know what it is to worship the Christ of Christendom.

You have learned to worship the Christ of Christianity, the Christ of Spiritualism, which is Truth Divine, set in the highest place for all the world to see and follow when their blind eyes are touched with the light, when their deaf ears are made to hear, and their stubborn wills are made to understand.

There is no Judas

Oh, let none be afraid; our Calvary is past! The visible Christ was slain two thousand years ago, but your Christ need not be slain unless by your own hands.

There is no Judas that can betray your truth, there is no ruler that can deny your Lord, there is no Calvary that can

lowed her. Meanwhile my teacher, Dr. Bancroft impressed me to watch my trumpet (student-size)—and I saw to my surprise that both trumpets were floating around. It was such a pleasant surprise to me! When a dear spirit teacher, Anna Rhoda, came thru to a sitter called Elsa P. . . . it brought the thought to my mind, how much our spirit guides and teachers really wanted to bring thru the phenomena that we, their instruments sit for. For example, Elsa had been sitting for apport for some time, but with no results. Her dear teacher came thru greeted her, and immediately started to give her specific instructions on how to sit for apport. She said, "Place a doily, or something white like it, on a small table. Have a glass of water also on the table. Use a very dim light in the room (like the foot light here). Don't do this all the time. Occasionally, have the light on. Every other sitting, place a flower on the doily. I will try to take it into the spirit world."

What happened?

If I remember correctly, during this sitting, Tiawa materialized behind the red light during the middle of the seance. It was clear enough as a figure but I couldn't make out the face from where I sat, I was seated at the left end of the room against the wall. Nevertheless, this was a thrilling manifestation to me, as the medium was not in any cabinet.

At the end of the seance I looked for my trumpet, but it seemed to have disappeared. I immediately voiced, "Wonder what could have happened to my trumpet?" A gentleman kindly volunteered to look for it,—and soon found it. He lifted Rev. Chaney's trumpet, and there was mine comfortably ensconced within. Guess the spirit people wanted to have (Con't Page 7, Col. 4)

slay the everlasting life that flows in and through your veins, in and through your spirits forever.

The Christ of Spiritualism is exalted as a living spirit. Albeit, at some future time, we shall show in what way and time a voice may be heard on earth; a form may walk and speak with mortals that shall reveal its light more perfectly.

Spiritualism's testimony

Until then shine on oh, Star of Bethlehem to that height where you have risen; shine on ye angels that encircle that light with your wonderful power; and ye ministering spirits bend above the earth with such prophecy as made Christ declare the Comforter, the Truth-Teller, would appear revealing all things.

The day and the hour are imminent; the Christ of Christendom has set its ghastly seal upon church and state.

But humanity under the living Christ, under the Christ of Olivet, under the Christ of all truth, rises up to declare itself and to set free that truth with such voices as descending from the skies shall bear you forward.

So let Spiritualism testify to the living presence of that truth that sets all men free.

AWAY WITH CARD TESTS!

Thousands of cases of phenomena have been investigated. In few instances have these cases been proved fraudulent; many were inconclusive but allowances always have to be made.

ELVA WILSON

"Many students of Psychical Research are growing tired of repetitive experiments with cards and dice. Our contributor suggests that a renewed spirit of adventure is needed in psychic investigation.

It is almost seventy years since, with the formation of the Society for Psychical Research in 1882, there began the organized investigation of those varied and puzzling occurrences we call psychic phenomena.

Much good work had been done even before then, particularly by individual scientists, but a truly amazing amount has been done since. Thousands of alleged phenomena have been studied. A few have been proved fraudulent; some were illusory, based on faulty memory or observation; many were inconclusive, due to insufficient evidence; but when due allowance is made for all these, there still remain an impressive number of cases authenticated according to strict rules of evidence.

Progressive societies

In addition, there have been innumerable planned experiments to test the existence of the psychic faculty. The past has, indeed, a record of which it can be proud.

But what of the future?

During the last few years several new societies have been formed, and this intensified interest in research is a very promising sign; but its potentialities will be fully realized only if the societies are truly progressive and adventurous.

Seventy years ago the first requirement was obviously to know whether those happenings that are the very basis of research did actually occur as alleged; that is, the first requirement was to test the validity of psychic experience. And the first object of research was to establish whether or not the psychic faculty exists.

Today there are some societies and some individuals who, following this early and inevitable lead, think that Psychical Research has only two functions, or (more accurately) two aspects of one function: (a) to test the existence of the psychic faculty by planned experiments and the investigation of spontaneous phenomena; and (b) with the same object, to test the genuineness of sensitives claiming to produce phenomena in the seance room.

First requirements

But this is to elevate a "first requirement" into the whole of Psychical Research! In practice it means that while evidence accumulates for the existence of the psychic faculty, very little is done to solve the many other problems which that creates.

Surely after seventy years and more of painstaking inquiry we can accept the existence of the psychic faculty, at least as a working hypothesis, and get on with the job of learning something about it!

What we want now is to take our "first requirement" and use it as the basis for new and original research, to try to discover the scope of psychic faculty and its limitations, and the laws governing its exercise.

It is sheer waste of time to keep repeating experiments that have already been made hundred of times, or that are being

made more ably by other people.

Card tests, for example, on exactly the same lines as those of Dr. Rhine or Dr. Soal, prove nothing except a lack of imagination; not because the tests are not valuable in themselves, but because they are already being done by other people.

The same reasoning applies to those tests that have been made in the past. The only justification for reverting to an old test is the addition of some new element.

In any case, these tests deal primarily with the question of establishing the existence of the psychic faculty, and new societies can best help the cause of Psychical Research by studying some of the many associated problems.

Psychic behavior

As a beginning, what is the psychic faculty? This is probably the most important question facing Psychical Research, because it goes to the very root of the problem.

Particular forms of phenomena have their particular demands — physical phenomena demands ectoplasm, for instance—but what is the elusive "something" that is necessary for all phenomena, both mental and physical? It is sometimes called the sixth sense, and one of the points that needs determination is whether this is correct terminology.

It seems probable that the quality is a faculty of the mind, and extra-sensory.

Another aspect of the same question that needs to be considered is the behaviour of the psychic faculty. Why does it function on one occasion under certain conditions, while on another occasion, under what appear to be identical conditions, it does not function?

A few of which can be mentioned briefly. Which is the more important to the exercise of the psychic faculty, physical conditions or attitude of mind? How is it affected by a physical condition such as ill-health?

material conditions

If it is a mental faculty, it is understandable that it would be affected by mental conditions, such as worry, resentment at suspicion, and so on.

What material conditions are conducive to the best results? Why do some sensitives insist on darkness for physical phenomena, when others have demonstrated that total darkness is unnecessary?

These are general questions, but if we consider allied and associated problems the field of inquiry is truly immense.

What, for instance, are the laws governing psychic healing? There is not space here to give

any of the evidence for healing, and it must be sufficient to say that it does take place. But how? Critics have said that it is done by suggestion, but although suggestion may play a part in some cures it cannot explain others.

In any case, the function of Psychical Research is not to criticize, or to offer unfounded theories, but to investigate the means of healing. If the laws governing healing were known, we might also know what it is that makes a healer. Is it some physical requirement? And, if so, what is it?

Man's Aura

What is ectoplasm? Certain theories have been put forward, but they need further investigation; and we also need to know why it is invisible when it leaves the sensitive's body, what happens to it that it becomes visible in a materialization, and where it is normally lodged in the body.

Furthermore, how and to what extent does the sensitive control the ectoplasm extruded from his body? Some people will say immediately that he has no control over it whatever, but we cannot make any dogmatic assertions until a great deal more research has been done.

Has man an aura? Dr. Kilner claimed to be able to show it through his screens, but others were as emphatic that they could see nothing.

A later experiment is for the subject to hold an electrically-charged rod, when a neon tube will light at some distance from the body. Does this prove the existence of the aura? What other evidence is there, except clairvoyance, for its existence?

Has man an etheric body? It is confidently asserted that he has, principally because certain "astral travellers" claim that when they are out of the physical body they see themselves as etheric bodies. But is this proof? Or do they see what they expect to see?

Tasks for the S.P.R.

In how many cases can we prove the origin of psychic phenomena? It is comparatively simple in some cases, such as planned experiments and some spontaneous occurrences; but many phenomena purport to originate with discarnate entities, and at present we are unable to say with certainty whether they do or not.

It is futile for researchers to say, as some do, that they cannot originate because they (the researchers) do not believe in survival. This is not a matter of belief in survival, for the plain fact is that in very many cases we are at present unable to prove anything either way.

The task ahead of Psychical Research is tremendous, for there are many problems besides the few outlined here. To do it, we will need a true spirit of adventure. But surely that spirit is not dead?

TRUMPET IN THE RED LIGHT

(Con't From Page 6, Col. 5)

some fun! When I picked it up, it had a sort of half-wet substance in it.

At the time I was at Camp Chesterfield, Rev. Chaney had classes in the chapel and also, as a supplement, red-light trumpet classes right after these. As I had made appointments for most of the week, was able to attend only two of the Chapel classes, but managed to attend about three of the red-light trumpet classes.

In both the Chapel classes, which Rev. Chaney himself conducted, and the red-light trumpet classes, which his control, Dr. Zeller took over, we were given very interesting, as well as extremely informative knowledge about spirit manifestation, about our development, about phases of development, etc.

In the red-light trumpet classes, Dr. Zeller described how spirit enters the human body when taking someone into trance, also how the trumpet is levitated.

At one sitting, our spirit teachers were given the opportunity of taking us into trance. I had always asked my teachers not to take me into full trance, and have been in semi-trance condition many times. However, this was different. I felt my teacher, Dr. Bancroft entering my magnetic field, and felt myself stepping to the side—I heard him asking for further help in this project. All this time, my mind seemed to be crystal clear—so bright. I had never had that experience before. Usually, in a semi-trance condition, one is half under, and the mind feels rather sluggish. Later I asked Dr. George Zeller about that—and he said that that was perfectly natural for a person to get that way.

Seance benefits

At one sitting, our spirit teacher and guide of Rev. Chaney's came thru to tell us the part they play in producing the phenomena. And I learned something new! When Tiwa came thru, she explained that before she lets the spirit people come thru the trumpet at seances, that she uses her clairvoyant and clairaudient powers to tune in and be sure the spirit is whom he represents himself to be. She said, however, that at times, she gets fooled too!

Dr. Zeller permitted us to ask questions, and of course, I came out with my pet one, "Why is it that in trumpet seances spirit sometimes gives such vague answers?" He answered that he didn't know why, but that Rev. Chaney and himself were doing a lot of research on that, and perhaps some day would get to the root cause of it.

Dr. Zeller explained to us how a spirit materializes. I then had the great pleasure of witnessing my own teacher, Dr. Bancroft, materialize before us, following the instructions of Dr. Zeller. I know my teacher got great satisfaction out of it. And I was too thrilled for words.

These sessions with Rev. Chaney and his teachers and guides will always be remembered by me because they have given me so much. They answered a few questions that have been with me for several years, and I know, have helped my teachers as well. My only hope is that the other sitters benefitted as much as I.

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Meditation means the fixing of attention on one object, so as to investigate thoroughly all its constituent parts, its principle and origin, its existence and final destruction. It is no more than a mental exercise which cannot be acquired to its perfection without a long and continued practice in a suitable environment. Some are highly gifted with the faculty of concentrated attention which is due to the naturally endowed power inherited from past existence.

If I have confined myself to a more restricted sense, meditation is a method of mind-control that leads through the restraint of physical desire, the practice of concentration, to a self-realization within one's inmost nature of highest truth.

Here I cannot resist quoting Lord Buddha's exhortation on the need for the practice of meditation, and I hope, it will be of much benefit to the readers as they have been to me. "Cultivate, Oh Monks, the habit of meditation; he who is established therein knows things as they truly are."

A True Christian

An advice that most of us need in some or other respects of our daily life, and which we know we need more than anything else when we look into the life of Lord Mohammed and Lord Jesus. The former used to resort to a cave in the slope of Mount Hira and the latter to river banks and deserts for their devotional practice and revelation. We have the best wisdom of the whole of our world on this one matter which vitally affects all man kind.

There is, therefore, one way of spreading our spiritual knowledge in the true sense of the word by meditation in seclusion. The magic of meditation teaches us how to regulate our lives and to get the great happiness, welfare and salvation.

If one is a true Christian, Muslim, Buddhist or Hindu (what matters it) he must have faith in a future life and be prepared to enter into meditation otherwise the purpose of life on earth will be frustrated. There can be no peace of mind without meditation. By meditation, I feel that one's mind gets withdrawn into the sanctity of its abode and becomes protected from the assault of the external as well as internal sense impressions, which are the harbingers of evil. We are in agreement over the joys and wisdom of meditation which is the only way into the kingdom of Heaven.

All have experiences

Mr. Bendall, the Hon. President of the Greater World Christian Spiritualist League, Holland Park, London, has been a mediator himself and so he said, "There can be no doubt that meditation lead to knowledge that is not attainable in any other way, and to be able to put from oneself the cares and worries of the world, and to live in another world, must be sure delight to these who have learnt the way."

Reading is no help to the readers. They need training so that they can develop and make them what they wish to be, strengthen their personalities, enrich their way of lives and claim the genuine happiness for themselves in living for ever. To secure a state of mental quiet, one must recourse to meditation. Never allow one's mind for a moment to wander idle but keep it always fixed upon whatever subject may be engaging at the time so as to make the advent of evil states impossible.

Human minds are at work

Meditation

Japanese Spiritual Philosophy

by U Po Ka

every hour, every minute and every second except in deep sound sleep. Effort of this kind is defective in its initial stage and involve some strain on the devotee's power, but, as with everything else, it is the first step which is difficult.

In the first place, a person entering into meditation must be morally perfect. For instance, if he has filled himself with liquor, even the smallest quantity, it is not a certain means of bringing him that so precious and valuable acquisition to one who seeks deliverance a calm and collected mind.

Nearly everyone has had experience that when the mind has been disturbed by some great rush of emotion, or a fit of anger, grief of depression, a noticeable corresponding effect has been produced upon the body, it is well-nigh impossible to carry out the method of controlling the mind successfully, and he will be like the mariner without a compass.

How to meditate

Here the purely physical action of the mind is called upon to the aid of the mind with decided advantage. And there is nothing superstitious or mysterious about the exercise. It is a simple physiological psychological effect that is produce upon the mind of the meditator.

In the second place, one should repair to a secluded place where there is little of no interruption, or anything to distract or excite attention and draw the mind away from the task in hand. Take a position that will bring the body firmly in its seat, chest well formed, eyes half closed and keep alert and wide awake.

If the position is found to be unfavourable, one may sit against a wall, but effort should be made to suit one's position so as to strengthen the back and thus maintain a better position. If one can sit cross-legged on anything, it will be best position for a longer period of concentration.

As for length of time devoted to this practice, that is immaterial. A longer period is far better than a number of shorter periods. But for beginning, a half-hour to two hours daily will be found very beneficial.

Spiritual Concentration

Self-directed and concentrated attention is the secret of efficiency and the power of insight. The devotee should make a point to see if the result of his meditation is in conformity with his insight. To gain better knowledge one must use the intuitive mind and its power of spiritual insight and this can be attained through the right use of concentrated attention which does not mean concentrated thinking.

Concentrate action is facing inward and is quite different from thinking. It is more enlightening and convincing. It will come as a logical proposition that will satisfy beyond all manner of doubt and for ever it will remain unshakable conviction.

In spiritual concentration we have the same sort of revelation carrying with it a rich enhancement of life where ignorance begins to give way to true

knowledge. Progress towards the goal is the ability to carrying out successfully the method of controlling the mind and tranquillizing its restlessness and by abandoning all useless desire and craving.

It depends upon ourselves alone how far we will make the effort, how we will gain realization of transcendental truth. There is hope in our heart, still hope for better time to come if we have the greater courage to strive for ourselves with an intensity never to abandon our efforts until the final goal is assured.

Be at peace

For it has been said, "Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow. Thereupon you will apply your mind to this meditation only."

The opportunity is ours, and as we meditate we will grow in wisdom, remembering that all truths are with us, and as we develop in intelligence the hindrance in our mind organ, which are like the dark clouds upon the horizon, will be cleared bit by bit, little by little and from time to time.

A little time daily for quiet meditation as an exercise to strengthen mind-control is time well spent. We must develop this habit in perfect faith and courage upon whatever subject we are called upon to think and act. It will open up a channel of our consciousness to give it free course. Positively peace in our world can only be achieved by means of mental power i.e. through will to revise our world's way of thinking.

Learning not enough

The modern world is wasting in useless pursuit, neglecting its mental growth and spiritual progress. Through meditation we know what measure of development has been attained in our spiritual work and we must still improve upon it before peace, joy and freedom can be our own. As time goes on, we will have the purity of heart, and make us feel that nothing could ever make or wash us so clean.

These are the only greatness worth striving and living for, all other attainments are mere material developments, the flourishing of even delusive flashes.

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Meditation preserves him who meditates; implies a mode of livelihood without evil; has a blissful calm as its fruit; avoids blame; works no harm to others; is free from danger; brings no trouble to others; is certain to bring with it growth in goodness; wastes not away; deludes not; is in itself a protection; works the satisfaction of desire and the taming of all beings; is good for self-control; is appropriate; is self-dependent; its merit is beyond weight; its virtue is beyond measure; is emancipated; and it is the path that leads to the end of grief.

(Con't Page 9, Col. 4)

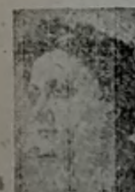
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Meditation means the fixing of attention on one object, so as to investigate thoroughly all its constituent parts, its principle and origin, its existence and final destruction. It is no more than a mental exercise which cannot be acquired to its perfection without a long and continued practice in a suitable environment. Some are highly gifted with the faculty of concentrated attention which is due to the naturally endowed power inherited from past existence.

If I have confined myself to a more restricted sense, meditation is a method of mind-control that leads through the restraint of physical desire, the practice of concentration, to a self-realization within one's inmost nature of highest truth.

Here I cannot resist quoting Lord Buddha's exhortation on the need for the practice of meditation, and I hope, it will be of much benefit to the readers as they have been to me. "Cultivate, Oh Monks, the habit of meditation; he who is established therein knows things as they truly are."

A True Christian

An advice that most of us need in some or other respects of our daily life, and which we know we need more than anything else when we look into the life of Lord Mohammed and Lord Jesus. The former used to resort to a cave in the slope of Mount Hira and the latter to river banks and deserts for their devotional practice and revelation. We have the best wisdom of the whole of our world on this one matter which vitally affects all man kind.

There is, therefore, one way of spreading our spiritual knowledge in the true sense of the word by meditation in seclusion. The magic of meditation teaches us how to regulate our lives and to get the great happiness, welfare and salvation.

If one is a true Christian, Muslim, Buddhist or Hindu (what matters it) he must have faith in a future life and be prepared to enter into meditation otherwise the purpose of life on earth will be frustrated. There can be no peace of mind without meditation. By meditation, I feel that one's mind gets withdrawn into the sanctity of its abode and becomes protected from the assault of the external as well as internal sense impressions, which are the harbingers of evil. We are in agreement over the joys and wisdom of meditation which is the only way into the kingdom of Heaven.

All have experiences

Mr. Bendall, the Hon. President of the Greater World Christian Spiritualist League, Holland Park, London, has been a mediator himself and so he said, "There can be no doubt that meditation lead to knowledge that is not attainable in any other way, and to be able to put from oneself the cares and worries of the world, and to live in another world, must be sure delight to these who have learnt the way."

Reading is no help to the readers. They need training so that they can develop and make them what they wish to be, strengthen their personalities, enrich their way of lives and claim the genuine happiness for themselves in living for ever. To secure a state of mental quiet, one must recourse to meditation. Never allow one's mind for a moment to wander idle but keep it always fixed upon whatever subject may be engaging at the time so as to make the advent of evil states impossible.

Human minds are at work

Meditation

Japanese Spiritual Philosophy

by U Po Ka

every hour, every minute and every second except in deep sound sleep. Effort of this kind is defective in its initial stage and involve some strain on the devotee's power, but, as with everything else, it is the first step which is difficult.

In the first place, a person entering into meditation must be morally perfect. For instance, if he has filled himself with liquor, even the smallest quantity, it is not a certain means of bringing him that so precious and valuable acquisition to one who seeks deliverance a calm and collected mind.

Nearly everyone has had experience that when the mind has been disturbed by some great rush of emotion, or a fit of anger, grief of depression, a noticeable corresponding effect has been produced upon the body, it is well-nigh impossible to carry out the method of controlling the mind successfully, and he will be like the mariner without a compass.

How to meditate

Here the purely physical action of the mind is called upon to the aid of the mind with decided advantage. And there is nothing superstitious or mysterious about the exercise. It is a simple physiological psychological effect that is produce upon the mind of the meditator.

In the second place, one should repair to a secluded place where there is little of no interruption, or anything to distract or excite attention and draw the mind away from the task in hand. Take a position that will bring the body firmly in its seat, chest well formed, eyes half closed and keep alert and wide awake.

If the position is found to be unfavourable, one may sit against a wall, but effort should be made to suit one's position so as to strengthen the back and thus maintain a better position. If one can sit cross-legged on anything, it will be best position for a longer period of concentration.

As for length of time devoted to this practice, that is immaterial. A longer period is far better than a number of shorter periods. But for beginning, a half-hour to two hours daily will be found very beneficial.

Spiritual Concentration

Self-directed and concentrated attention is the secret of efficiency and the power of insight. The devotee should make a point to see if the result of his meditation is in conformity with his insight. To gain better knowledge one must use the intuitive mind and its power of spiritual insight and this can be attained through the right use of concentrated attention which does not mean concentrated thinking.

Concentrate action is facing inward and is quite different from thinking. It is more enlightening and convincing. It will come as a logical proposition that will satisfy beyond all manner of doubt and for ever it will remain unshakable conviction.

In spiritual concentration we have the same sort of revelation carrying with it a rich enhancement of life where ignorance begins to give way to true

knowledge. Progress towards the goal is the ability to carrying out successfully the method of controlling the mind and tranquillizing its restlessness and by abandoning all useless desire and craving.

It depends upon ourselves alone how far we will make the effort, how we will gain realization of transcendental truth. There is hope in our heart, still hope for better time to come if we have the greater courage to strive for ourselves with an intensity never to abandon our efforts until the final goal is assured.

Be at peace

For it has been said, "Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow. Thereupon you will apply your mind to this meditation only."

The opportunity is ours, and as we meditate we will grow in wisdom, remembering that all truths are with us, and as we develop in intelligence the hindrance in our mind organ, which are like the dark clouds upon the horizon, will be cleared bit by bit, little by little and from time to time.

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(Con't Page 9, Col. 4)

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The Technique of

Mediumship

by

Horace Leaf

To obtain best results, sitters must always cooperate with their mediums.

Frank Decker's control made it a practice to sit one sitter on his medium's knee, and either put his fingers down Decker's throat or cover his mouth and nose while the voices continued to talk loudly and lucidly.

On occasions I have acted as leader and heard more than one voice speak at the same time under these conditions.

This is amazing when it is remembered that in all probability the ectoplasm composing the supernormal voice box is drawn from corresponding parts of the medium's body. In Decker's case, this was more or less evidenced by the fact that, while one's hand was in his mouth, his throat could be felt vibrating as if he were talking.

The technique at work on such occasions must differ from that used when the voices are stopped if the medium's mouth is covered. It is as well to take notice of facts of this kind, they enable us to form an opinion of versatility of mediumship from the point of view of the controlling spirits.

HIGH-POWERED VOICES

Dr. Eugene Crowell concluded, after considerable experience, that the unseen operators were "compelled to draw directly from the vocal and pulmonary organs of the medium." At the same time, he realized that some of the elements used were derived from the sitters. This is indicated by the frequent request of the invisible communicators for sitters to talk or sing loudly. To do so certainly helps to increase the power and continuity of the voices. They will often be heard singing louder than the assembled company.

This explanation of the method used by controls to produce supernormal voices is quoted from J. Arthur Findlay's "On The Edge Of The Etheric." "From the medium and those present a chemist in the spirit world withdraws certain ingredients which, for want of a better name, is called ectoplasm. To this the chemist adds ingredients of his own making. When this is mixed together a substance is formed which enables the chemist to materialise his hands."

HOW THE SPIRIT SPEAKS

"He then, with his materialised hands, constructs a mask resembling the mouth and tongue. The spirit wishing to speak places his face into this mask and finds it cling to him; it gathers round his mouth, tongue and throat."

"At first, difficulty is experienced in moving this heavier material, but by practice this becomes easy. The etheric organs have once again become clothed in matter resembling physical matter, and by the passage of air through them your atmosphere can be vibrated and you hear his voice."

Matter of fact as this explanation is, it fits in with what we know of the psychic constitution of mankind.

It is not easy to accept this explanation on every occasion, nor need it be offered in view of the different methods adopted by the unseen operators. I have

in mind, a conversation that I had in Reykjavik, Iceland, with Captain Nielsson about the remarkable medium, Indride Indridason.

The captain informed me that he and his friends had often heard several voices speak together immediately Indridason entered a house. There was, he assured me, on these occasions, no preliminary preparation.

He had also often heard spirit voices speak quite plainly in the open air while he was taking morning walks with Indride. Such spontaneity seems to show that as no preliminary seance had been held to enable the masks to be constructed, some other method was used. However, the mask process has been referred to by experimenters independently of J. Arthur Findlay.

UNRESTRICTED EFFECTS

Whoever has had the opportunity of sitting frequently with first-class voice mediums, will have had ample evidence to show that the voices are produced by a method similar to our own voices. For example, after a long sentence the control will pause for breath.

I once heard a spirit communicator beg the wife of his deaf brother, to whom he was speaking, to tell him after the seance what he had said, as shouting exhausted him and might make him lose his voice!

The vocal effects are as unrestricted as our own, and the communicators may sing, whistle, cough, laugh, sigh, cry, and sneeze. Every sentiment and emotion may be expressed, either by the direct voice or through the trumpet. Anger, joy, reproach and excitement may all find expression. It is indeed these factors, apart from the declarations of the invisible communicators, which lead to the conviction that the voices are indeed those of whilom human beings.

MEMORISED SPEECH

Brief experience of voice mediumship soon makes it apparent that the unseen communicators are talking under great difficulties, most of which are not entirely overcome. At Mrs. Etta Wreidt's seances, the presiding spirit, Doctor John Sharp, was in the habit of requesting the sitters not to interrupt the voices during the early part of their talk lest they break the continuity of thought and effort.

He explained that when the spirit experts, responsible for making the necessary conditions, selected a spirit to communicate, they advised him to memorise what he had to say, because as soon as he entered into the earth atmosphere, he would become confused. It would require a little time for him to adapt himself to the conditions and be fully aware of what he wanted to say.

Most of the communicators would therefore "come through" reciting their prepared lines. Some of them would not be heard until the middle of a sentence, the preliminary words not having been heard. To ask questions at this stage simply resulted in breaking the continuity of the utterance, and the chances were that the voice would fade out and the trumpet drop.

If the communicator was allowed to proceed with his talk

uninterrupted, the conversation would soon take a normal form and questions could be asked with impunity.

ANIMAL VOICES

Sounds through the trumpet, and also "directly," are by no means restricted to the human voice. Animal voices can be just as effectively obtained. I have even heard a cornet played with consummate skill and very loudly, although no such instrument was in the seance room. Such sounds may be just as evidential of survival as human voices, and occasionally sitters may be more delighted by, say, the barking of a beloved dog, than by the voice of a departed relative.

Perhaps one of the most interesting features of voice mediumship is the utterance of foreign languages. Some years ago I sat with a famous American judge, in his home in New York City, during a voice seance with George Valiantine, and heard Chinese spoken fluently. Experts had sat with this medium and admitted that foreign voices, one at least, very ancient, had been correctly spoken.

Through Mrs. Etta Wreidt's mediumship many different tongues were correctly heard.

VOICE OF CONFUCIUS

The voice that I heard with Valiantine was said to be that of Confucius, the famous Chinese sage, and he introduced himself by first playing what sounded like a reedy flute. This was said to have been his habit while on earth.

I mention this because I heard Dr. Neville Whynant, the Oriental scholar, say he had also heard this music and voice, and felt, for linguistic reason; that it indicated the presence of the spirit of Confucius.

There are several interesting features about the production of foreign voices which show how large a part the medium and sitters play in supernormal voices. John King, who is said to have been the first spirit to produce direct voices in modern Spiritualism, stated that he obtained the power to enable communicators to talk, from the sitters.

In that case, if Hindustani was spoken, someone who understood that language would have to be in the seance room. Nevertheless, there are on record instances when foreign tongues have been spoken directly or through the trumpet without anyone present knowing the language.

VOICES IN WHITE LIGHT

I experienced this in 1936, when sitting at a series of voice and physical seances in Boston, U.S.A., with the executive committee of the American Society for Psychical Research. The invisible speaker spoke clearly, without a trumpet, a considerable distance from anyone in the room and in strong white light. Reverting to English he claimed to be a Mahratti. No one understood his native language, but I knew of him quite well.

Although most direct and trumpet voice seances are held in total darkness, this is not always necessary and with care most voice mediums might train themselves to use fairly good lighting.

There are on record a number of instances when such communications have been obtained under what may be regarded as extremely stressful conditions, revealing how powerful this form of mediumship can become.

COMPLETE PROOF

Valiantine, Mrs. Murphy, Lydy, Mrs. Etta Wreidt, Miss

MEDITATION

(Con't From Page 8, Col. 5)

Meditation is a pillar of strength and the leader. All qualities have meditation as their chief, they incline to it, leads up towards it, are as so many slopes up the side of the mountain of meditation.

Punctual and careful application of the mind in self-experience is an important duty. Above all, have a care not to rush through the contemplation lest many important points should be missed. Take time. People who do not want to take enough time to do things thoroughly become sensitive and impatient. Hurry is no doubt a bad habit in meditation.

At the same time one must not take undue delay in each subject unless circumstances suggest its necessity, for he may not be able to touch other work for want of time. Follow up the lines of thought that present themselves to one's inventive mind and stimulate the imagination with their associates so that he will gradually broaden his knowledge.

These insights cannot be acquired in one sitting; they are the accumulated results of intense meditation practised through many years. In a system, every relevant fact is connected with every other by some theological pursuits.

The consequence is that every fact lies enshrined in the memory by the combined efforts of all other facts in the organization. Thrash out all the subjects treated, for there is nothing that will give more complete satisfaction than this intellectual training.

Hazel Ridley, to mention only a few, have given complete proof of the reality of this form of supernormal phenomena in full light, and in some instances before large public audiences.

It occasionally happens in America today. The usual method of public demonstration is for the medium to shut the light out of the trumpet with the palm of the hand, placing the small end at the sitter's ear.

A number of scientific instruments have been constructed to exclude fraud and to strengthen the voices. The most famous is the Voice Control Machine, designed by Dr. Mark Richardson of Boston, U.S.A., for use at "Margery's" seances.

I saw this machine in use at "Margery's" test seances, and found it very satisfactory. It consists of a U-shaped tube in which small luminous floats were placed on the surface of the water. The medium blew into the tube by means of a flexible tube with a specially constructed mouthpiece, which caused a second column of water to rise, lifting the luminous floats.

SUMMERLAND

ARGUST, Anna (84), Taylorville, Illinois; survived by Owen B. Walter C., and Charles L. Carpenter. Rev. C. R. Curran, LeRoy, Illinois, officiated. She was a member of the First Spiritualist Church, Columbus, Ohio.

BAHAM, Charles Robert Sr. (68), Buffalo, N. Y.; survived by wife, Josephine; Rev. Norman H. Mootz, pastor of Center of Psychic Science, Buffalo, N. Y., officiated.

CONWAY, Mayme (69), Wheeling, West Virginia; Rev. Floyd A. Thornton, pastor of The Way Memorial Spiritualist Temple, of which Mrs. Conway was a member, officiated.

FREEBORN, Lula (74) passed away at Ashtabula, Ohio, December 24th. Services were held at the home of Inez Lewis, Arcade, N. Y., according to Rev. Helens Bowers, Burial at Beatrice, Nebraska.

KERSEY, Sarah (79) Chicago, Illinois, life-long Spiritualist. Dr. Victoria Barnes officiated.

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NORTHROP, Rev. Helga E. (75) Flint, Michigan, native of Denmark; member of the Michigan State Spiritualist Association for 38 years; founder of the Church of Truth, Flint, Michigan, where she served as pastor for 20 years.

ORDROP, Victor H. (36) St. Louis Missouri, survived by wife Maxine; mother, Rev. Emma Ordorp, pastor of the Fifth Spiritualist Church, St. Louis. Carl Brehm officiated.

OSSMAN, Bessie (66) Philadelphia, Pa.; Rev. Anna K. Rose and Rev. Mahlon Simon officiated. Mrs. Ossman was 2nd vice president of the Universal Spiritualist Brotherhood Church, Philadelphia; vice-president of Parkland Spiritualist Camp. Charles Weiland officiated.

PIERCE, Arthur (72) Arlington, Massachusetts; member of the Massachusetts State Spiritualist Association. Rev. Harre C. Miles officiated.

REBB, Rev. Irene E. (42) assistant Pastor of the Helen Brand Memorial Spiritualist Church, N. Y. C.; passed away December 17th. Rev. Richard Renardo, pastor of the Cathedral of Faith, Inc., N. Y. C., officiated. Rev. Rebb was ordained December 21st, 1932.

ROWIN, Norman (50) Wonevok, Wisconsin; Rev. Melvin Krauss officiated. He was a member of the Wonevok Spiritualist Camp and son of a pioneer Spiritualist family. Services were held in the First Methodist Church.

SCHLENK, Elizabeth (71) East St. Louis, Illinois, pastor of the First Victory Spiritualist Church for 10 years. Rev. Myrtle E. Brown officiated.

SUSNIS, Victoria (72) Michigan City, Indiana; member of the First Spiritualist Church; well-known medium. Rev. Velma Hool officiated.

WALKER, Frank R. (77) Ontario, Wisconsin, life-long Spiritualist. Rev. Melvina Krauss officiated.

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Cassadaga Spiritualist Camp
CASSADAGA, FLORIDA

Winter season opens Sunday, January 4th, 1953 . . . through March 29th, 1953.
Services: Sunday 2:30; 4:30 & 7:30 P. M.; Tues. & Thurs. 7:30 P. M.
Schedule: January—Maude Kline; February—Ernst Schoenfeld; March—T. John Kelly & Robert MacDonald.
For further information, write: Mrs. J. F. Slater, secretary. (P-348)

GET UNDERSTANDING

One thousand years are in His sight
As but one single day and night.
Two thousand years has fear held sway
And He shall rise on His third day:
Bring understanding to its own
And man shall find he's not alone.
When understanding has done its work
There'll be no need for any church
For each man then a church will be
And each, at last, will then be free.

The poem "Understanding" clarifies the Bible and ends contradictions in it more than any other book ever published.
Price \$1.00. Money back 10 day trial.
Send to Purl Dole, 212 N. Elizabeth St., Angola, Ind.; or to Psychic Observer, 10 E. 4th St., Jamestown, N. Y. (P-345)

CHESTERFIELD SPIRITUALIST CAMP
Chesterfield, Indiana

Chapel Services Every Sunday—2:30 to 4 P. M.

One of Chesterfield's prominent mediums featured every Sunday.
Special Notice: The modern American plan "WESTERN HOTEL" on the grounds is open the year 'round. (P-351)

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?

A Challenge!

We challenge any group in the world to match the following record. Only one member of this Shrine has passed away in the last eight years. No one who has been a member for at least six months and followed the teachings has spent one cent for doctors.

All who have been in trouble, financial or otherwise and followed the teachings have found the answers to their problems.

You Can Be Helped

We have an eighty acre retreat in the Malibu Mountains, we have one of the quaintest shrines in all the world. Higher Holy Beings use this as their focal point on earth. Those who know call Bishop Robert Raleigh "one of the greatest mystics on earth."

Why continue to be sick, confused or in trouble? Send two three-cent stamps for the whole story. You will be thrilled beyond words. No matter where you live, you can be helped. Write today and send two three-cent stamps to:

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Everyone is invited to attend services at Prayermount each Sunday at 11 A. M. We are only a short distance from Los Angeles, above the new Malibu Canyon Road, at Monte Nido, between Calabasas and Malibu. Ph: Diamond 8-2505 (P-348)

**Write For Latest
PSYCHIC OBSERVER BOOK CATALOG**

CHURCH NEWS

San Antonio, Texas: Churches, in the United States, having the wisdom to join The Federation Of Spiritual Churches and Associations, Inc., an organization founded at Joplin, Missouri, some 10 years ago by Rev. Floyd Humble, Rev. Vernon Cummins and Rev. Bert L. Welsh, have found that, in so doing, they have been helping to cement the bonds of friendship among Spiritualists everywhere.

Just recently, the newly elected president and business manager, Rev. Cummins has appealed to its members to make a donation toward the F.S.C. organization at least once a year. Monies contributed so far have been raised by churches already cooperating in various ways: special seances, collections, entertainments, etc.

The first two churches to contribute: The Spiritualist Church of Divine Light, Long Beach, Rev. Beulah Englund, pastor; and Sylvia's Spiritual Center, Los Angeles, Rev. Sylvia E. Allinger, pastor.

Each church sending their contribution, large or small, receives, as a token of gratitude, one of the Federation's "Grand Souvenir" books.

It behooves every church, regardless of affiliation, to join the Federation. Any duly organized Spiritualist church is eligible. There is no membership fee whatsoever. Now is the time to join because plans are being made for one of the largest annual conventions ever to be sponsored by the Federation. This convention will be held at Washington, D.C. The dates: August 18th, 19th, 20th, 21st, 22nd, and 23rd. For information, write the 1953 Convention chairman, Rev. Alice W. Tindall, 1900 "F" St., N.W., Washington, D.C.

Kalamazoo, Michigan: The Spiritualist Research Association, known as The Psychical Research Church, held their 3rd Annual Convention recently at 329 North Burdick St., according to founder and pastor, Rev. E. Beth Roche. This is the mother church of the Spiritualist Research Association.

Those taking part in the services: Rev. Crawford Chambers, Chicago; Dr. Lon Hunt, Rev. Theo Barnea and Dr. Edith Voke.

Others on the convention program: Rev. Catherine Varner, editor and publisher of "The Messenger", a Detroit Spiritualist journal; Vena Brown, chairman of the Ladies Auxiliary; Mr. and Mrs. Thomas Galven, and Louis MacFadden.

At this convention, Gladys Galven was ordained by Rev. Roche; Dr. Voke and Rev. Mollie Cole, assisting.

The board of directors elected for the coming year: president, Rev. Roche; vice-president, Rev. Barnea; treasurer, Irene Ellard; secretary, Rev. Colc; executive vice-president, Dr. Voke; Trustees: Rev. Edith J. Francis, Dr. Hunt and Elmer Brown.

Los Angeles, California: According to the January calendar, issued by the Spiritualist Church Of Divine Light, 1900 W. 6th St., the following speakers and mediums are being featured: Rev. Billy R. Hill, Joplin, Missouri; Rev. Joseph Bonner, Rev. Charles F. Dow, Rev. Wesley Meeker, Rev. A. W. Sanders, and Rev. Mable Hunsaker.

Pastor, Rev. Beulah Englund, conducts special healing services every Tuesday afternoon at 2; a flower message service, every Wednesday evening at 7:30; a candlelight healing and message service, every Thurs-

day evening at 8 and the regular Friday afternoon message service at 2. In addition, Sunday services are held afternoon and evening at 2:00 and 7:30.

Detroit, Michigan: According to Rev. Fanchion Harwood, the recent passing of Helga Northrup, Flint, Michigan, happened as a result of an automobile accident, 12 miles from Chesterfield, Indiana. Rev. Peter Evart officiated at the funeral.

Rev. Harwood further reports that Ernest Schulz is now out of the hospital and resides at Chesterfield where he was joined recently by his wife, Rev. Mamie B. Schulz, former pastor of the First Association of Spiritualists, Philadelphia, Pennsylvania.

Toledo, Ohio: According to Harley E. Johnson, president of the First Spiritualist Episcopal Church, 636 Western Ave., the church schedule for January included the annual Anniversary services, afternoon and evening. Rev. James Tingley, Jackson, Michigan, was the featured medium. Rev. Fred L. Felix is the minister in charge.

Birmingham, Alabama: In a communication recently received from Mrs. Kenneth MacLean, corresponding secretary of the Church of Spiritual Science, 2524—7th Ave., discloses that Rev. R. P. Sparks was recently appointed minister of the church, and Rev. Oldacre, associate minister.

Rev. Sparks is known throughout the South as an able lecturer and mental medium. He is a businessman and well respected in the community.

Rev. Oldacre served the cause of Spiritualism as a minister for over 25 years, not only in the State of Alabama but also in Florida and Texas. She is an executive associated with Birmingham's South Highland Hospital.

Other church directors recently elected: treasurer, Winifred McConnell; recording-secretary, H. B. Wahl; and Rev. C. H. A. Benton, chairman of the Board of Directors. The Auxiliary of the church is known as the Woman's Guild.

Regular church services are scheduled every Sunday at 3:00 and 7:00 P. M.; Tuesday at 7:00 P. M.

East St. Louis, Illinois: Rose Mary Rayburn, daughter of Mr. and Mrs. Andrew C. Rayburn, 1928 Converse Ave., was married recently to Gene Richard Schwoebel, a United States Navy Airman.

The marriage was performed in the Spiritualist Science Church of this city; Rev. Alfred H. Burton, president of the Missouri State Spiritualist Association, officiating.

Matron-of-honor: Mrs. Kenneth Feasel, cousin of the bridegroom; bridesmaid: Agnes Touchette; flower-girl, Judith Barber, niece of the bride; ring-bearer: Jerry Lee Kinder.

The bridegroom is the son of Mr. and Mrs. Henry Schwoebel, 523 South 53rd St.; Best-man, Kenneth Feasel. Over 150 guests attended the reception held at the Centerville Town Hall.

The couple now make their home at Portsmouth, Virginia where Mr. Schwoebel is stationed. The bride is the daughter of Goldie Rayburn, pastor of the Spiritual Science Church, 16th and Cleveland Ave.

Enid, Oklahoma: The Spiritualist Healing Center Church of

this city honored the state president, E. L. Reynolds and his wife Adella recently. They conducted the services at 725 So. Independence Ave., of which A. S. P. Fields is minister.

New York City: Eileen Garrett, author, medium and researcher, discussed her "Adventures in the Supernormal" recently at Community Church, 40 East 35th St., according to secretary, Aida Branda.

The lecture marked the second of the 1952-53 lecture series sponsored by the New York Center of The Association for Research and Enlightenment, Inc., 125 West 16th Street, national headquarters, Virginia Beach, Va.

Their opening lecture, held on October 23rd, was delivered by Gerald Heard, internationally-known author, philosopher, anthropologist, historian and mystic. Mr. Heard's topic "What Can We Do With Prayer?" was well received.

Other speakers scheduled: Emanuel K. Schwartz, Ph. D., I.S.C.; William Wolf, M.D., Ph.D., Sc.D.; Nandor Fodor, LLD; Jan Ehrenwald, M. D. and Hugh Lynn Cayce, Managing Director of the Association. The time and place of these lectures will be announced in future editions of the **Psychic Observer**.

San Bernardino, California: Regular services are being held every Sunday evening at the Spiritualist Episcopal Church, 132 East Fifth Street.

Noted materialization medium, Lula Taber is pastor; Rev. G. Taber-Braxton is co-pastor.

Huntington, West Virginia: Two noted speakers and mediums were featured recently (Dec. 14th) at the Clara Pritchard Memorial Spiritualist Church, 1043 1/2 Third Ave.

They were Rev. Dollie and Dr. B. F. Clark, pastors of the Psychic Science Spiritualist Church, Indianapolis, Indiana.

This church, formerly known as the Spiritualist Church of Truth, is a member of the National Spiritualist Association. At a recent holiday service, Nancy Bousman (14) Anderson, Indiana, took part in the musical program, rendering several clarinet solos. Miss Bousman, a member of the Anderson (Indiana) High School Band and holder of a runner-up medal in state competition, was accompanied by her parents, Mr. and Mrs. Gellett Bousman and their children—all friends of the church pastor, Rev. Marie E. Doyle. Rev. Doyle conducts regular services every Sunday and Thursday evening.

Houston, Texas: Dedication services for the Second Spiritualist Church, 4301 Rossmoyne Boulevard, were conducted recently by Evelyn Muse, President of the Texas State Spiritualist Association.

Services are being held every Tuesday and Sunday evening by minister of the church, Rev. Elsie Hicks.

Schenectady, N. Y.: Rev. Frederick W. Mitchell, former pastor of the Spiritual Science Church, Birmingham, Alabama, has been appointed pastor of the Temple of Truth Church, 968 State Street, this city.

Services are held every Sunday afternoon at 3; evenings at 7:30. The president is Mrs. E. F. Randolph and secretary, Olive Cooper.

(Chicago—continued)

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"

ALABAMA

Birmingham: Spiritual Science Ch. 2524 7th Ave., North; Tues. 7 P.M.; Sunday, 3 and 7 P.M.; President: Rev. Grace Oldaker; Ass't Pastor: R.S.P. Sparks; Treas.: Winifred McConnell, 1904-6th Ave., North; Phone: 54-3203

ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A.M.; 6:30 & 7:45 P.M.; Healing: Wed. & 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.

Alhambra—Pyramid Ch., 326 S. Atlantic; Services: Sun. 7:30 P.M.; Thurs. 2 P.M.; Minister: Rev. Emma E. Kingham; Phone Atlantic 2-8632.

Escondido, California

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.

Fresno—Universal Educational Religious Society of Divine Science, 744 Mildred Ave.; Sunday, Healing 7:45 P.M.; Services 8 P.M.; Class: Fri. 8 P.M.; Services Tues. 8 P.M. at Pacific Grove; Minister: Rev. Edna Kelley.

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.

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 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 #1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P.M.; Lecture and circle Sun. 7:45 P.M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P.M.; Thurs. 7:30 P.M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Universal Memorial Spiritual Church, 411 East 6th St.; Wed. 2 & 7:30 P.M.; Sunday service: 7:30 P.M. in Linden Hall, 208 Linden Ave.; Rev. Laura Crocker; Phone: 704-558.

Los Angeles, California

Astara Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P.M.; Robert and Earline Chaney; Phones GRanite 5523 or DUnkirk 4-3427.

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; Ass't pastor, Rev. Walter H. Goff; Phone PLeasant 2-7858.

Spiritualist Ch. of Divine Light, 1900 W. 6th St.; Services: Sun. lecture & Messages 2 & 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Pastor: Rev. Beulah England; Helper: Little Billy Hall.

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.

Temple of Universal Truth, Rowena Field Memorial, 801 S. Wilton Place; Services: Sun. 7:30 P.M.; Healing: Wed. 7:30 P.M.; Presiding clergyman: Ethel Peterson; Pres.: Ben F. Field.

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 Sayes.

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

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

(Los Angeles—continued)

The First Christian Episcopal Ch., (The Rose Chapel), 257 South Occidental Blvd.; Sun. 2:30 & 7:30 P.M.; Wed. 8 P.M.; President: Wanda Bennett; Minister: Rev. Thomas E. Badger; Phone: DUnkirk 3-3486.

Universal Ch. of The Master, 1630 Wilshire Blvd.; Circle: Tues. & Fri. 2:30 & 7:30 P.M.; Minister: Rev. Addie G. Faulkner; Phone: DUnkirk 3-6084.

Oakland, California

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

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.

Ch. of Revelation No. 15, 2028 Julesse Ave.; Rev. Joy Rickard.

San Bernardino, California

1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P.M.; Pres.: Ann Cannara; Sec'y: C. A. Cannara.

First Spiritualist Episcopal Ch., 132 E. 5th St.; Sun. 7:45 P.M.; Pastor: Rev. Lula Taber; Ass's pastor: Rev. Gloria Taber-Braxton; Phone: 869286.

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.

1st Spiritualist Ch. of San Diego, 3777 42nd St.; Sun., Healing 7 P.M.; Lecture: 8 P.M.; Pastor: Rev. Emily G. Davis; Phone: TAlbot 3-1950.

Progressive Spiritualist Ch., 3843 Herbert St.; Sec'y: Helen Guss.

San Francisco, Calif.

The Spiritualist Ch., 414 Mason St.; Sun. 7:30 P.M.; Minister: Ralph H. Taylor; Phone: Juniper 7-1232.

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

Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P.M.; 2nd & 4th; Wed., 7:45 P.M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

Spiritualist Church of Revelation, Inc., 1762 Page St.; Thurs. 7:45 P.M.; Rev. James J. Dickson, Minister, Direct-voice and Materialization medium; Pastor's home: 2940 Nineteenth Ave.

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

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

Little Missionary Ch. Spiritualist; 534 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 3-3932 or MI. 8-2412.

San Jose, California

Church of Spiritual Prophecy, Inc., 85 W. San Carlos (cor. Market St.) Sunday 7:30 P.M.; Healing and messages by all mediums wishing to participate; Minister: Rev. Pearl Wilkinson, 31 S. 3rd St.

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

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

Santa Barbara — Universal Chapel of Light, 1509 De La Vina St.; Sun. 7:30 P.M.; Fri. 8 P.M.; Johanna Ruhnu, 2305 De La Vina; Phone 26344.

Stockton—Spiritual Science Ch. No. 204, Eagle Hall, 531 E. Main St.; Sun., Healing: 7:30 P.M.; Lecture: 8 P.M.; Messages: 9 P.M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Cecilia Isert.

Vista — Metaphysical Temple of Truth, 806 Crestview Road; Minister: Rev. Florence L. Myers.

**If Your Church Is
Not Listed Here
Write For Details**

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.

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

CONNECTICUT

Hartford, 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.: Eleva G. Smallwood, 129 Bedford; Sec'y: Enid Hosmer; Phone: 4-5260.

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

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

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer; 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.

First Spiritualist Ch. 131 "C" St. N. E.; Sun. 8 P.M.; Minister: Rev. Alfred H. Terry; Phone: Lincoln 3-1572.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. & Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12)

FLORIDA

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P.M.; Wed. and Fri. 2:30 P.M.; Minister: Rev. Margaret Springstead; Ass't Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Wed. 2 P.M.; Fri. 7:30 P.M.; Minister: Rev. Jewell Williams, 200 N. E. 4th St.; Phone: 2-3160.

Church of Life Eternal, Woman's Club, Stranahan Park; Services: Sunday 3 P.M.; Minister: Rev. Mary Fulton; 704 S. E. 6th St.; Phone: 36829.

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 Tatro; Phones: 82-111 or 2-9392.

Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 p. m.; Sat. 8 p. m. (Materialization) Phone (after 6 p. m.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

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12th St., N., St. Petersburg,
Florida. (P-346)

Miami, Florida

Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St. (January 9 thru July 31) Friday 7:30 P.M.; Rev. Marie Wilson, Minister. Phone Miami 7-4111.

Spiritualist Memorial Ch., 819 N. W. 22nd Place; Sun. 8 P.M.; Madge Hart.

Honeyhill Ch. of Metaphysical Science, 575 N.W. Honeyhill Drive; Sun. 8 P.M.; Minister: Rev. Paula Reid; Rt. No. 1, Box 363 G. Hollywood, Florida; Ass't pastor: Steve Reid.

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

Temple of Revelation, 600 S. W. 25th Ave.; Pastor, Rev. Ruby J. Schmidt; Ass't pastor, Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P.M.; Healing Center 7 P.M.; Phone 48-1325.

Sir James Ch. of Spiritual Science, 1314 N.E. 2nd Ave.; Sun. 3 and 8 P.M.; Tues. 8 P.M.; Health Classes, Thurs. 8 P.M.; Minister: Rev. Theresa N. Hiestler, 6780 Coral Way, Miami, 44.

Sarasota—Shrine of The Master, Women's Club, Palm & Park St.; Fri. 7:45 P.M.; Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P.M.; Religious Study Class, Tues. 8 P.M.; Minister: Ethel Post-Parish; Assisted by James M. Parrish and Lena Barnes Jeffs; Phone: 77-4134.

Church of Spiritual Philosophy, 1715 Tangerine Ave., Thurs. & Sun. 8 P.M.; Rev. Clara Knost Larrick & Rev. M. McBride Pantton, Ministers; Phone 71-7765.

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:30 P.M.; Personal Problems Clinic: Mon. & Wed. 1 P.M.; Minister: Rev. Nellie Curry; Ass't Pastor: Rev. Lillian Dee Johnson; Phone: 7-88124.

Universal Psychic Science, 625 12th St., North; Rev. Helene Gerling, Minister; Rev. Linda Lynn Linhos, Ass't Pastor; Rev. J. Bertran Gerling, Director.

Tampa, Florida

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

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

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 & 8 P.M.; Wed. 8 P.M.; Healing and Messages. Minister: Rev. Anne Zalokar, Phone: Stanley 8-2344.

Champaign, Illinois

First Church of The Spiritualist, 219 South Water St., Sunday 3 P.M.

Twin City Church of The Spiritualist, 32 East Daniel; Services: Sun. & Wed. 7:30 P.M.; Monday 2 P.M.; Minister: Rev. Floyd Humble; Sec'y: Muriel Libby; Phone: 66711.

Chicago, Illinois

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P.M.; Tues. 8 P.M.; Pastor: Rev. Harold Klingemaier, Ass't pastor: Rev. C. Wheat. Phone: MI 2-7712.

First Spiritualist Episcopal Church, 721 West Belmont; Worship Service: Sun. 7:30 P.M.; All message service: Wed. 7:45 P.M.; Minister: Rev. Rosemary Kelly.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 p. m.; Class: Mon. & Fri. 7:30 p. m.; Social: Last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CAPitol 7-6333.

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 5514 Ashland Ave.; Sun. 3 & 8 P.M.; Healing, Thurs. 8 P.M.; Rev. Harry A. Tufts; Phone: Walbrook 5-4750.

Silent Prayer Sanctuary, 3602 West McLean Ave., Services: Sunday, 7:30 P.M.; Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A.M. & 8 P.M.; Charlotte Birkner.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P.M.; Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister, Rev. John Skinner; Phone: HEmlock 4-9181.

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

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

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

**If Your Church Is
Not Listed Here
Write For Details**

1st Spiritualist Ch. of Divinity, 6146 South Ashland Ave.; Sun. 8 P.M.; Founder: Freida Brown; Phone: HEmlock 2447; Sec'y: Elsie Traver, 8028 S. Green. Jack Belleu, President.

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; Ass't Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

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

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

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

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

East St. Louis, Illinois

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

Cosmic Science Spiritualist 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, Illinois

Spiritualist Church of God Spiritual Center, G.A.R. Hall, 416 Hamilton Blvd.; Services: Sun. 7:45 P.M.; Friday 7:30 P.M.; Prayer and Classes; Minister: Rev. M. E. Price, 206 Albert St., Sunnyland Add't., Washington, Illinois; Phone: 3-6190; Sec'y: Ethel M. Gibson.

First Spiritualist Episcopal Church of Peoria, Labor Temple, North Jefferson Ave.; Services: Sun. 7:45 P.M.; Sec'y: Irene E. Beaver, 708 Matthew St.

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

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CHARTERS for Groups.

Write for Complete Information: Rev. Helene Gerling, Registrar, 625-12th St., North St. Petersburg, Florida. (P-347)

KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1001 Armstrong Ave.; Sun. Healing, 7:30 P.M.; Tues. 2 & 7 P.M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Unity Christian Spiritual Science Church, 500 1/2 Minnesota Ave.; Sun. & Thurs. 8 P.M.; Tues. 2 to 4 P.M.; Rev. Kate E. Fairchild; Phone: Drexel 0170.

Wichita—Spiritualist Ch. of Occult Science, 732 Pittie St.; Sun. 8:30 P.M.; (N.S.A.) Pastor: Rev. Maude K. Gates; Phone: 45787; Sec'y: Lena Pinson, 316 S. Green St.

KENTUCKY

Louisville, Kentucky
People's Divine Healing and Universal Abundance Circle; "Home Owners' Grocers Bldg. 936 South 5th St.; Asst. Pastor: Rev. Virginia Carpenter; Pastor: Rev. R. W. Lagana, 333 South 42nd St., Louisville, 12.

Paducah—Little Chapel of Faith, U.C.M. No. 392; Minister: Rev. Daisy Bromley; Phone: 2-0371; Sec'y: Mildred Faith; Phone: 2-3705.

LOUISIANA

New Orleans, Louisiana
Divine Fellowship of Spiritualism, 425 Spain St.; Fri. & Sun. 8 P.M.; Lillian McGivney; Ada Dubard Guiter.

MARYLAND

Baltimore, Maryland
Baltimore—Spiritual Sanctuary, 2006 Eutaw Place; (At North Ave.) Sun. & Wed. 7:45 P.M.; Minister: Rev. Robert J. Barnes, 818 Powers St.; Phone: HQ-4408.

Frostburg—Philosophical Spiritual Research Class, 145 Maple St.; Bertha Fenzel.

Silver Spring—Ch. of Divine Healing, Woodbush Estates, Layhill Rd.; Sun. 7:30 P.M.; Rev. Pearl Jarce Kerwin, Minister; Phone: Lockwood 4-0040; Sec'y: May Kendall.

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. Miles.

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; Phone: KE 6-1905.

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

Haverhill—Universal Cosmic Science Ch., 26 Main St.; Services: Sun. 3 & 7 P.M.; School: Mon. & Thurs. 8 P.M.; Rally: 1st Sat. each month; Minister: Rev. George L. Short.

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—First Spiritualist Ch. 33-37 Bliss St.; Services: Sun. 3 & 7:30 P.M.; Pres.: Raymond E. Goodrich, 96 Elms St., East Longmeadow; Cor. Sec'y: Stella Thorp, 165 Main St., Easthampton, Mass.

West Gloucester—Massasoit Spiritualist Camp (Open all Winter) 19 Lincoln St.; Circle: Saturday evening each week; Vivian Harvey, President; Phone: Gloucester-628-WI.

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

MICHIGAN

Battle Creek, Michigan
Spiritualist Ch. of Divinity, Carpenter's Hall, Green & Jay Sts.; Sun. 7:30 P.M.; Pres: Glenn R. Brenner, Sec'y: Martha Chase.

Paul's Memorial Cabin (Spiritualist) 260 Helmer Road; Sun. 3:30 P.M. & Wed. 7:30 P.M.; Pres: Effie Briggs; Sec'y: Marie Paulup.

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

Coldwater—Spiritualist Temple (I.S.A.) 31 1/2 Grand St.; Sermon, Messages and Healing: Sun. 7:30 P.M.; Classes: Thurs. Rev. Pearl Burns Phone 221-J.

Detroit, Michigan
Dr. J. J. Carson Memorial (Spiritualist) Church, 19018 Westbrook; Services: Sun. 3 P.M.; Message service: Saturday evening; Minister: Rev. C. B. Cunningham; Phone: KEnwood 1-4516.

1st Spiritualist Temple, Strathmore Masonic Temple, 14059 Hubbell Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd.

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; Asst. Pastor, Ina Stigall.

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

First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun. Tues., Wed. & Thurs., 8 P.M.; Elizabeth Armitage.

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

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

First Church of Spirit Communion, 3910 Avery Ave.; Homer W. Watkins.

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

Psychical Research Ch., 329 North Burdick St.; Sun. 2:30 & 7:30 P.M.; Minister: Rev. Beth Roche, 714 North Rose St.; Phone: 4-2961.

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

Pontiac, Michigan

Ch. of The Good Samaritan, Town Hall, West Pike & Front Sts.; Services: Sun. Healing 7:30 P.M.; Lecture & Messages, 8 P.M.; Silver Tea, 2nd Thurs. 8 P.M.; Founder & Pastor: Rev. Juanita Parris, 3355 Pontiac Trail, Route #1, Walled Lake, Michigan.

1st Spiritualist Ch., 16 Chase St.; Lyceum: 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.

Port Huron—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P.M.; Pastor: Bessie Thomas; Sec'y: Nora E. Baetcher, 344 N. Bailey St., Romeo, Michigan.

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. Anna Eastman, 1833 N. Charles St.

Walled Lake: Ch. of The Good Samaritan, W. Pike & Front St. (left side entrance Town Hall) Sun. 8 P.M.; Minister: Rev. P. Juanita Parris, 3355 Pontiac Trail; (I.S.A.) Phone: Market 4-2562.

Wayne—Wayne Temple (UPS) 4196 Columbus St.; Unfoldment Class, Tues.; Metaphysics Class, Fri. 7:30 P.M.; Services: Sun. 8 P.M.; Minister: Dr. George E. Boulter, D.D.; Phone: 3472J.

MINNESOTA

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

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

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

2nd Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P.M.; Pres.: Howard C. Lemire; Sec'y: Patricia Lemire.

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

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 Ch. Hall; 310 Frontier Bldg., 4th & Robert; Sun. 2:30 P.M.; H. Wulff, 164 W. Stevens St.

MISSOURI

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 Chapel, 4317 State Line; Sun. 7:45 P.M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.

St. Joseph: Christ Memorial Spiritualist Church, (S.E.C.) 2102 Felix (at 21st St.) Sun. & Wed. 8 P.M.; Minister: Rev. Lytle Sensabaugh, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

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.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday 7:45 P.M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

NEW HAMPSHIRE

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

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

NEW JERSEY

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

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P.M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. 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—Seventh Ch. of Psychic Science, 416 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone: 2-3515.

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 5-0501.

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.

Leonia, New Jersey

Holy Trinity Ch. of Psychic Science, 309 Beechwood Pl.; Sun., Tues. & Thurs. 7:30 P.M.; Mon. & Thurs. 2 P.M.; Pastor: Rev. Helen Paul; Phone: 4-8566.

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.

Rumson: First Spiritual Science Church, 15 Highland Ave., Tues. 8 P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Union City, New Jersey

Divine Psychic Mission of Consolation, 419-38th St.; Founder, Rev. Anna Doerner-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boeck; Tues. & Thurs. 2 P.M.; Thurs. Fri. 8 P.M.; Rev. Elsie E. Richter, Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P.M.; Tues. 2 P.M.; Fri. 2 & 8 P.M.; Social: 2nd Fri. 2 P.M.; Rev. Ann P. Ruger; 4th Fri. 8 P.M.; Rev. Ethel Arrigo, guest speaker.

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, 88-90 N. Pearl St. (Entrance 1st door on Sheridan) Sun. & Wed. 7:30 P.M.; Wed. 2:30 P.M.; Minister: Rev. Margaret Lewis; Phone: Albany 38974.

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

St. John's Spiritualist Ch., 8025 Third Ave.; (B.M.T. Local-77th St. Station) Sun. & Fri. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7069.

Spiritualist Ch. of Divine Understanding, Suite 12, 316 Flatbush Ave.; Tues., Wed. & Fri. 7 P.M.; Thurs. & Sat. 1 P.M.; Class: Thurs. Eve; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P.M.; Tues., Thurs. & Sun. 8 P.M.; Minister: Margaret Seaman; Phone: Glenmore 5-2385; Sec'y: Mrs. Hull, 126 Cornelia.

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 7687.

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., 287 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 Fellows Temple; Sun. 7:30 P.M.; (General Assembly of Spiritualists) Sec'y: Grace E. Allen, 130 Cedar St.; Pastor: Rev. Jaroslav I. Tuma; Phone: 2-0718.

Cortland—Sacred Temple of Harmony Church, 85 Homer Ave. (I.G.A.S.) Sun. 8 P.M.; President: Marjorie Newman; Sec'y & Treas.: Alma Whiting.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P.M.; Children's Study Group: Sun. 7:45 P.M.—Regular church services following; Pastor: M. 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.

Long Island

Jamaica, (L.I.) New York

Ch. of Eternal Light, 9050-170th St.; (cor. Jamaica Ave.) Services: Mon., Tues. & Thurs. 2 & 8 P.M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

John Frances Boyd Memorial Spiritualist Ch., 88-10-172nd St.; Mon., Wed. & Thurs. 2 P.M.; Tues. & Thurs. 8 P.M.; Class Mon. 8 P.M.; Irene Boyd, Phone: OL 8-7889.

Cathedral of The Creator Omnipresence, Inc., 166-03 81st St.; Services: Sun. 3 P.M.; Wed. & Fri. 7:30 P.M.; Minister: Bishop Ethel Predonzan; President: Henry Tudor Mason; Phone: OL 8-8643.

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

Richmond Hill South—Church of Spiritual Guidance, 111-41-120th St.; Message Services, Sun. 8 P.M.; Wed. 1 P.M.; Classes for spiritual unfoldment & psychic development; Rev. Mollie Beck; Phone: Virginia 3-5979.

South Ozone Park—Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Sun. 8 P.M.; Tues. 2 & 8 P.M.; Minister: Rev. Grace E. Wagner; Auxiliary: Wed. 8 P.M.; Florence Muerdter, Pastor.

New York City

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 A.M.; Evening: 8:30 to 11:30 P.M.; Rev. J. L. Plaskett.

Temple of The New Dawn, Inc., 211 West 57th St.; Sun. 8 P.M.; Universal Service, Meditation, "Magic Mirror Ritual", Music; Rev. Nesta Kerin Crane, Rev. 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.

Spiritual And Ethical Society, Studio 605, Steinway Hall, 113 W. 57th St.; Sun. 3 P.M.; Leader: Fred W. Schneider, 608 W. 140th St.

Second Church of The Creator, Inc., 1154 Sheridan Ave., Bronx (56); Apartment 8 B; Friday 8 P.M.; Minister: Rev. Zara Lakes; Phone: JERome 7-8212.

First Spiritual Science Church, Studio #856, Carnegie Hall, 154 West 57th St.; Services: Tues. & Fri. 6:30 P.M.; Minister: Rev. Frances H. Parker, Marie Antoinette Hotel, 66th & Broadway; Phone: TRa-falgar 3-2569.

New York City Con't

United Spiritualist Temple, 41 West 73rd St.; Sun. & Tues. 7:30 P.M.; Wed. & Fri. 6:30 P.M.; Thurs. 7 P.M.; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell; Sec'y: Martha Feinstein.

Helen Brand Memorial Ch. (I.G.A.S.) Studio One, 1425 Broadway Studios (near 40th St.); Services: 2nd & 4th Sunday 2:30 P.M.; Minister: Rev. Hazel Brand Herrejon; Sec'y: Caron Smith.

N.Y.C. Psychology Forum, Studio 608 Steinway Hall, 113 W. 57th St.; Tues. 8 P.M.; Ann Koernig, Director, 64 W. 9th St.

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: TRa-falgar 3-0094.

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

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Florida. (P-347)

KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Betie J. Palmer, 328 Ann Ave.
Unity Christian Spiritual Science Church, 500 1/2 Minnesota Ave.; Sun. & Thurs. 8 P. M.; Tues. 2 to 4 P. M.; Rev. Kate E. Fairchild; Phone: Drexel 0170.
Wichita—Spiritualist Ch. of Occult Science, 732 E. 10th St.; Sun. 8:30 P. M.; (N.S.A.) Pastor: Rev. Maude K. Gates; Phone: 45787; Sec'y: Lena Pinson, 316 S. Green St.

KENTUCKY

Louisville, Kentucky
People's Divine Healing and Universal Abundance Circle; "Home Owner's" Grocers Bldg., 936 South 5th St.; Asst. Pastor: Rev. Virginia Carpenter; Pastor: Rev. R. W. Lagneau, 333 South 42nd St., Louisville, 12.

Paducah—Little Chapel of Faith
U.C.M. No. 392; Minister: Rev. Daisy Bromley; Phone: 2-0371; Sec'y: Mildred Faith; Phone: 2-3705.

LOUISIANA

New Orleans, Louisiana
Divine Fellowship of Spiritualism, 625 Spain St.; Fri. & Sun. 8 P. M.; Lillian McGivney; Ada Dubard Gunter.

MARYLAND

Baltimore, Maryland
Baltimore—Spiritual Sanctuary, 2006 Eutaw Place; (At North Ave.) Sun. & Wed. 7:45 P. M.; Minister: Rev. Robert J. Barnes, 818 Powers St.; Phone: HO-4408.

Frostburg—Philosophical Spiritual Research Class, 145 Maple St.; Bertha Fenzel.

Silver Spring—Ch. of Divine Healing, Woodbush Estates, Layhill Rd.; Sun. 7:30 P. M.; Rev. Pearl Jarcey Kerwin, Minister; Phone: Lockwood 4-0040; Sec'y: May Kendall.

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. 4:30 P. M.; Minister: Harre C. Miles.

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; Phone: KE 6-1905.

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

Haverhill—Universal Cosmic Science Ch., 26 Main St.; Services: Sun. 3 & 7 P. M.; School: Mon. & Thurs. 8 P. M.; Rally: 1st Sat. each month; Minister: Rev. George L. Short.

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: First Spiritualist Ch., 33-37 Bliss St.; Services: Sun. 3 & 7:30 P. M.; Pres.: Raymond E. Goodrich, 96 Elms St., East Longmeadow; Cor. Sec'y: Stella Thorp, 165 Main St., Easthampton, Mass.

West Gloucester: Massasoit Spiritualist Camp (Open all Winter) 19 Lincoln St.; Circle: Saturday evening each week; Vivian Harvey, President; Phone: Gloucester-628-W1.

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

MICHIGAN

Battle Creek, Michigan
Spiritualist Ch. of Divinity, Carpenter's Hall, Green & Jay Sts.; Sun. 7:30 P. M.; Pres.: Glenn R. Brenner, Sec'y: Martha Chase.

Paul's Memorial Cabin (Spiritualist), 260 Helmer Road; Sun. 3:30 P. M. & Wed. 7:30 P. M.; Pres.: Effie Briggs; Sec'y: Marie Paulup.

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

Coldwater—Spiritualist Temple (I.S.A.) 3 1/2 Grand St.; Sermon, Messages and Healing: Sun. 7:30 P. M.; Classes: Thurs. Rev. Pearl Burns Phone 221-J.

Detroit, Michigan
Dr. J. J. Carson Memorial (Spiritualist) Church, 1901B Westbrook; Services: Sun. 3 P. M.; Message service: Saturday evening; Minister: Rev. C. B. Cunningham; Phone: KENwood 1-4516.

1st Spiritualist Temple, Strathmore Masonic Temple, 14059 Hubbard Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.

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-6-6756.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor: Hazel Damrau; Asst. Pastor: Ina Stigall.

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

First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun. Tues. Wed. & Thurs. 8 P. M.; Elizabeth Armitage.

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

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

First Church of Spirit Communism, 3916 Avery Ave.; Homer W. Watkins.

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. 4:30 & 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. Beatie Wells. Phone 31278.

Kalamazoo, Michigan

Church of Spiritual Truth, 510 Mill St.; Sun. 3 & 7 P. M.; Circles Sat. 7:30 P. M. at 729 Stockbridge Ave.; Pastor: Rev. Mattie M. Barents.

Psychical Research Ch., 329 North Burdick St.; Sun. 2:30 & 7:30 P. M.; Minister: Rev. Beth Roche, 714 North Rose St.; Phone: 4-2961.

Owosso—First Spiritualist Church, 510 Clinton St.; Sun. 7:30 P. M.; Rev. Ella Riley-Sutton.

Pontiac, Michigan

Ch. of The Good Samaritan, Town Hall, West Pike & Front Sts.; Services: Sun. Healing 7:30 P. M.; Lecture & Messages, 8 P. M.; Silver Tea, 2nd Thurs. 8 P. M.; Founder & Pastor: Rev. Juanita Parris, 3355 Pontiac Trail, Route #1, Walled Lake, Michigan.

1st Spiritualist Ch., 16 Chase St.; Lyceum: 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.

Port Huron—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P. M.; Pastor: Bessie Thomas. Sec'y: Nora E. Baetcher, 344 N. Bailey St., Romeo, Michigan.

Roseville—Church of Harmony of the C. C. of A., 17359 Roseville Blvd. (at Maple); Lyceum: Sun. 11 A. M.; Services: Sun. 7:40 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.

Walled Lake: Ch. of The Good Samaritan, W. Pike & Front St. (left side entrance Town Hall) Sun. 8 P. M.; Minister: Rev. F. Juanita Parris, 3355 Pontiac Trail; (I.S.A.) Phone: MArket 4-2502.

Wayne—Wayne Temple (UPS), 4196 Columbus St.; Unfoldment Class, Tues.; Metaphysics Class, Fri. 7:30 P. M.; Services: Sun. 8 P. M.; Minister: Dr. George E. Boulter, D.D.; Phone: 3472J.

MINNESOTA

Duluth, Minnesota

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

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

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

2nd Spiritualist Ch., 23rd & Lyndale Aves. North; Sun. 7:45 P. M.; Pres.: Howard C. Lemire; Sec'y: Patricia Lemire.

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

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 Ch. Hall, 310 Frontier Bldg., 4th & Robert; Sun. 2:30 P. M.; H. Wulff, 164 W. Stevens St.

MISSOURI

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 Chapel, 4317 State Line; Sun. 7:45 P. M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.

St. Joseph: Christ Memorial Spiritualist Church, (S.E.C.) 2102 Felix (at 21st St.) Sun. & Wed. 8 P. M.; Minister: Rev. Lytle Sensabaugh, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

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, 5703 Chippewa Blvd.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

NEW HAMPSHIRE

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

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

NEW JERSEY

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

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. 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—Seventh Ch. of Psychic Science, 415 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; Veronica Fleischman; Phone: 2-3515.

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 5-0501.

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.

Holy Trinity Ch. of Psychic Science, 309 Beechwood Pl.; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Pastor: Rev. Helen Paul; Phone: 4-8566.

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. Dorthea 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.

Rumson: First Spiritual Science Church, 15 Highland Ave., Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Union City, New Jersey
Divine Psychic Mission of Consolation, 419-38th St.; Founder, Rev. Anna Doerner-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. Fri. 8 P. M.; Thurs. Elsie E. Richter. Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social: 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Fri. 8 P. M.; Rev. Ethel Arrigo, guest speaker.

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 7-0335.

Spiritual And Ethical Society, Studio 605, Steinway Hall, 113 W. 53th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

Second Church of The Creator, Inc., 1154 Sheridan Ave., Bronx (56); Apartment 8 B; Friday 8 P. M.; Minister: Rev. Zora Lakes; Phone: Jerome 7-8212.

First Spiritual Science Church, Studio #856, Carnegie Hall, 151 West 57th St.; Services: Tues. & Fri. 6:30 P. M.; Minister: Rev. Frances H. Parker, Marie Antoinette Hotel, 66th & Broadway; Phone: TRa-falgar 3-2569.

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.

Spiritual And Ethical Society, Studio 605, Steinway Hall, 113 W. 53th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

Second Church of The Creator, Inc., 1154 Sheridan Ave., Bronx (56); Apartment 8 B; Friday 8 P. M.; Minister: Rev. Zora Lakes; Phone: Jerome 7-8212.

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Binghamton, New York

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0993; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

Brooklyn, New York

St. John's Spiritualist Ch., 8025 Third Ave. (B.M.T. Local-77th St. Station) Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

Spiritualist Ch. of Divine Understanding, Suite 12, 316 Flatbush Ave.; Tues. Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Class: Thurs. Eve; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Elder St.; Services: Tues. & Thurs. 7 P. M.; Tues. Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 5-2385; Sec'y: Mrs. Hull, 126 Cornelia.

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 7687.

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 Hauth.

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

Corning—Universal Spiritualist Ch., Odd Fellows Temple; Sun. 7:30 P. M.; (General Assembly of Spiritualists) Sec'y: Grace E. Allen, 130 Cedar St.; Pastor: Rev. Jaroslav I. Tuma; Phone: 2-0718.

Cortland—Sacred Temple of Harmony Church, 85 Homer Ave. (I.G.A.) Sun. 8 P. M.; President: Marjorie Newman; Sec'y & Treas.: Alma Whiting.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P. M.; Children's Study Group: Sun. 7:45 P. M.—Regular church services following; Pastor: M. 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.

Long Island

Jamaica, (L.I.) New York

Ch. of Eternal Light, 9050-170th St. (cor. Jamaica Ave.) Services: Mon. Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor. Phone: Hegeman 3-0789.

John Frances Boyd Memorial Spiritualist Ch., 88-10-172nd St.; Mon. Wed. & Thurs. 2 P. M.; Tues. & Thurs. 8 P. M.; Class Mon. 8 P. M.; Irene Boyd. Phone: OL 8-7889.

Cathedral of The Creator Omnipresence, Inc., 166-03 81st St.; Services: Sun. 3 P. M.; Wed. & Fri. 7:30 P. M.; Minister: Bishop Ethel Predonzan; President: Henry Tudor Mason; Phone: OL 8-8643.

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

Richmond Hill South—Church of Spiritual Guidance, 111-41-120th St.; Message Services, Sun. 8 P. M.; Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Rev. Mollie Beck; Phone: Virginia 3-5979.

South Ozone Park—Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Sun. 8 P. M.; Tues. 2 & 8 P. M.; Minister: Rev. Grace E. Wagner; Auxiliary: Wed. 8 P. M.; Florence Muerdter, Pastor.

New York City

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 A. M.; Evening: 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

Temple of The New Dawn, Inc., 211 West 57th St.; Sun. 8 P. M.; Universal Service, Meditation, "Magic Mirror Ritual", Music; Rev. Nesta Kerin Crane, Rev. 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.

Spiritual And Ethical Society, Studio 605, Steinway Hall, 113 W. 53th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

Second Church of The Creator, Inc., 1154 Sheridan Ave., Bronx (56); Apartment 8 B; Friday 8 P. M.; Minister: Rev. Zora Lakes; Phone: Jerome 7-8212.

First Spiritual Science Church, Studio #856, Carnegie Hall, 151 West 57th St.; Services: Tues. & Fri. 6:30 P. M.; Minister: Rev. Frances H.

ASSOCIATIONS

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

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

Cincinnati, Ohio

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

Cleveland, Ohio

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

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

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P.M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Asst. Pastors: Rev. Katherine K. Koutnik and Rev. Jeannette S. Harrocks.

Columbus, Ohio

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

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

Ohio Ave. Spiritualist Ch., 86 S. Ohio; 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. Hallway; Sec'y: Minnie Howe, 1604 E. Richard.

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

Sunshine Spiritualist Ch., Inc., 15½ Hollencamp Bldg., 15½ South Jefferson Ave.; Sunday, 3 and 7:30 P.M.; Rev. Effa M. Fields, Phone: FW 6659.

East Liverpool, Ohio

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

Psychic Center of Truth Ch., 106 E. Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sun. 8 P.M.; Pastor, Anna Brown; Sec'y, Mary M. Young, 820 Third St., E. Rochester, Pa.

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.

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

Sandusky—Church of The Glorified Christ, 317 McDonough St.; Sun. 7:30 P.M.; Tues. & Thurs. 8 P.M.; Tues. 2 P.M.; Pastor: Rev. Nora A. Hook; Asst. pastor: Lula Koehler; Phone: 4792-M.

Toledo, Ohio

Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P.M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.

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.

Warren—Christ Universal Spiritualist Ch., 174 North Park Ave.; P.H.C. Hall; Tues. & Sun. 7:45 P.M.; Pres. Ina Carson; Sec'y: May-D. Tidball.

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

1st Spiritualist Temple, 323 W. La Clede; Sun. 2:30 & 8 P.M.; Pres.: Mae Morrison; Sec'y: Elsie Cowan, 127 W. Evergreen.

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

Enid: Spiritual Healing Center Church, 1020 East Maine; Sunday, 10 A.M. & 7:45 P.M.; Mr. and Mrs. A. S. P. Field, Co-Pastors; Phone: 1138.

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

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

Universal Science Spiritualist Church, 1112 North Boston; Services: Sun. & Wed. 8 P.M.; Physical Phenomena mediums please contact R. Stevens and Velma Cook; co-pastors; Phone: Tulsa 4-2343.

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Portland, Oregon

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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.

PENNSYLVANIA

Allentown—1st Spiritualist Ch. Oak & Poplar Sts; Messages; Sat. 7:30 P.M.; Sec'y: Thoe F. Getter, 17 S. 8th St.

Bradford—Christian Spiritual Alliance Ch., 46 Chestnut; Sun. 7:45 P.M. Pastor and President Dr. S. M. Van Duyzers; Sec'y: Jacoba Van Duyzers, 50 Edna Ave.; Phone 8316.

Erie—1st Free Psychic Church, 2316 Peach St.; Sun. & Thurs. 8 P.M.; Pastor: Rev. Emil Pennigroth.

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Philadelphia, Pennsylvania 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.

First Association of Spiritualists, Master & Carlyle (near Broad St.) Sunday: 3:30 & 8 P.M.; Wed. 8 P.M.; President: Charles McElwre; Sec'y: Beth Philipps, 2117 Fulmer St.

3rd Spiritualist Ch., 3044 Germantown Ave.; Lyceum: Sun. 3 P.M.; Evening Service: Sun. 7:45 P.M.; Message Service: Wed. 8 P.M.; Healing Service: Fri. 8 P.M.; Pres. Joseph B. Stott; Sec'y, Elmer Hallowell.

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.

Reading—1st Spiritualist Ch., 1047 Penn St.; Sun. 7:30 P.M.; Wed. 7:45 P.M.; Pres.: Mary M. Stuart, 1142 Franklin St.

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

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Houston, Texas

First Spiritualist Church, 3523 Beauchamp St., Sun. Lyceum 6 P.M.; Lecture: Sun. & Wed. 7:45 P.M. Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

Second Spiritualist Church, 4301 Rossmoyne Blvd.; Services: Sun. and Tues. 8 P.M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

San Antonio

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

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P.M.; Rev. Clara Ann Williams; Phone: Garfield 8048.

VIRGINIA

Norfolk, Virginia

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

Memorial Spiritualist Ch., 307 West 37th St.; Wed. & Sun. 8 P.M.; Minister: Rev. Frederic B. Mantle

WASHINGTON

Bremerton—Goodwill Spiritualist Ch., 837 4th St.; Sun. Circle 6 P.M.; and Service 7:30 P.M.; Pres.: Justine Aiken, Phone: 7-1935.

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MIAMI, FLORIDA: Rev. Maude Allen, pastor of Spiritual Church of Christ; Divine Healing and Consultations by mail. In writing your questions, please include birthdate. Write: Rev. Maude Allen, P. O. Box 86, Miami 1, Florida; Love Offering accepted. (P-345)

MIAMI, FLORIDA: Rev. Marie Wilson, minister of The Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St., Miami, Florida. Public services: (Jan. 9 thru July 31, 1953) Friday, 7:30 P. M. Private Interviews by appointment ONLY. Telephone: Miami 7-1411 (P-359)

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HEALING TREATMENTS; with music and color. Personal or absent. Consultation by appointment or mail. Love offering. Lecturer, teacher and healer. Write: Rev. Anna A. Redlack, D.D., 398 East Case St., St. Paul, 1, Minnesota. (P-351)

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About BOOKS

PHILOSOPHICAL FOUNDATIONS OF INDIA: (\$7.50) by Theos Bernard; Rider Publishing Co., London; distributed by Psychic Observer Inc., 10 East Fourth Street, Jamestown, N.Y.

Dr. Theos Bernard will be remembered for his two books "Heaven Lies Within us" and "Land of a Thousand Buddhas", which could scarcely have been given a more magnificent reception in this country a year or two ago.

An American lawyer, the Author took up the study of philosophy and the history of religion at Columbia University and then travelled to India and Tibet to gather first-hand material for his Ph.D. Thesis.

This new work of Dr. Bernard's is an introduction to and an analysis of the six Darsanas, which together form the foundation of the classic philosophical systems of India.

All other schools of thought, he tells us, with the exception of the **Kasmir Saivism**, which he adds as providing a detailed analysis of the Ultimate Principle, are but variations of these six, each of which is discussed and expounded with clarity and simplicity.

In Nyaya we are given the means by which knowledge may be had of the Ultimate Reality; in **Veisesika** the things to be known about it; in **Samkhya** the evolution of the metaphysical doctrine; in **Yoga** the metaphysical doctrine in relation to the individual; in **Mimamsa** the rules and method of interpreting the doctrine; in **Vedanta** the relationship between God, Matter and the World; and in **Kasmir Saivism** the nature of the Ultimate Spirit and the Cause of the Initial Impulse.

To indicate the inter-relationship of these schools, how each assumes the doctrines of the other while it solves its own special problems, is the author's aim.

This book, we believe, is an outstanding achievement that fills a very real need at a time when literature which deals with the deeper truths and significance of the religions and philosophies of the East is rare and at such a high premium.

THE BOOK OF REVELATION IS HISTORY: (\$2.50) by H. S. Bellamy; Faber and Faber, London; distributed by Psychic Observer Inc., 10 East Second Street, Jamestown, N.Y.

The Revelation of St. John is, without doubt, the most mysterious book in the world; and its true interpretation has baffled every commentator. If Mr. Bellamy's theory is accepted, the key to the mystery has been found, and in Bellamy's hands it is used to unlock a story of almost unimaginable grandeur and terror.

The pith of Mr. Bellamy's theory is that the apocalyptic passages in the Book of Revelation are not prophecies, but were derived by John from an esoteric source—one of those secret and sacred books known to have existed in many ancient civilizations.

These books preserved, in mythical and symbolic form, records of two appalling catastrophes which had overtaken humanity long ago. The later of these catastrophes occurred comparatively recently — perhaps about thirteen thousand years ago—when the earth's attraction captured the moon. The earlier, and the more terrible, catastrophe marked the end of

the Tertiary Age, when a pre-lunar satellite approached close to the earth and disintegrated under the gravitational stress.

The astronomical theory of the capture and ultimate disintegration of satellites (originally propounded by the Austrian Hoerbiger) is opposed to present-day orthodox scientific opinion. Nevertheless it is held by many continental scientists; and orthodoxy in science is no guarantee of truth.

More difficulty may seem to attach to the suppositions that human civilization existed on the earth as long ago as the end of the Tertiary period; and that the record of the earlier catastrophe should have lasted through so vast a stretch of time.

Whatever weight these objections may have, the cumulative strength of Mr. Bellamy's argument is very remarkable indeed and there can be no two opinions about the exciting quality of his book.

IN THE BEGINNING GOD: (\$2.50) by H. S. Bellamy; Faber & Faber, London, distributed by Psychic Observer Inc., 10 East Fourth Street, Jamestown, N.Y.

The Book of Genesis is probably the most familiar part of the Bible and the grand pictures with which it opens—the Creation, the Flood, the Tower of Babel—are known to everyone from early childhood. As one grows older one is apt to regard these tales as of less importance, especially as they seem to run counter to the teachings of the sciences.

Mr. Bellamy is not of this opinion. In his new work he champions the historicity of the great cosmogonic myths of the Bible, and uses on its First Book the key with which he claims to have unlocked the mysteries of its Last Book, the Apocalypse.

The stories of the Creation, the Flood and Babel are shown to be true and not invented stories—wonderfully exact records of human experience in those far-off ages when our Earth received its present shape and life upon it its present signature.

Readers of Mr. Bellamy's earlier books are familiar with the relation between his work and the astronomical theories of the Viennese scientist, Hoerbiger. Hoerbiger taught that before our Earth acquired its present Moon, another satellite moved round our planet, and eventually crashed on it.

This stupendous catastrophe caused the upheavals described in the myths of Noah, or Lot, and the other heroes of the Book of Genesis.

THE MYSTICAL QABALAH: (\$3.75) by Dion Fortune; Williams and Norgate; distributed by Psychic Observer Inc., 10 East Fourth Street, Jamestown, N.Y.

The Qabalah is the traditional mystical system of Israel. It also formed the basis of mediaeval magic. McGregor Mathers, Wynn Westcott, and other modern Qabalists, made use of the Tree of Life, the curious diagram which is the key to the practical Qabalah, as a system of illumination.

This book deals with the work of the modern Qabalists as a contribution to the psychology of Mystical experience, and also throws much light on the nature of primitive religion and the Mystery Cults.

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This service is definitely for the subscribers of **Psychic Observer ONLY**. Paid subscribers are invited to send their billets to: Margaret Lewis, Box 169, Rensselaer, N.Y. All questions must be in separate sealed envelopes. Answers will be printed in this column.

Ironton, Missouri:—G.I.G. The answer is "yes"; go ahead slow and let it build up and it will be a help for your retirement fund. Your location is good for this field. Erma's case will come out in his favor but it will take a little time.

Lombard, Illinois:—H. B. Have tried to get close to you to let you know that your work was always writing. Go forward now. The peace and security you have been without so long are within your grasp. Dad is here also, John, Mary, Kate and Rose, all send their love, Mother.

Salmanca, N. Y.:—F. L. B. There are many entities here bringing their love to you. Your husband's health will improve as we approach the New Year. As I pick-up his vibration I feel that he would do much better in a warmer climate. With the help of the Angel-world, he can and will be in perfect health again.

Philadelphia, Penna.:—G. R. Yes you will go to Miami and work. You will also find some who will make life a little less lonesome for you. Take better care of your health. Grandmother, and Helen are here sending their love to you with God speed for your happiness.

Frederick, Maryland:—C. F. Dear Clair: We are all here to help you with your problems. We are so happy that you are trying so hard to see us. Have patience. You need a little help with your development. Your invention is going to make good. Dad, Maud, Billy, Harry, George and Susan are here with love, also my blessings dear son. Mother.

Wells, Kansas:—E. V. H. In regards to your question of health, would suggest x-rays and stay under the care of a good doctor.

Toronto, Canada:—R. A. E. W. There are a great many here sending their love. Maud, Grandmother, William, Kate, Mary, and Margaret; also a beautiful soul that is helping you with your messages. She is the old Queen Victoria. In regards to health, you will have to take care of yourself during January else there will be complications.

Arcadia, Michigan:—E. N. L. You will sell the property. You may have to come down on the price a little. I do see you living in New Mexico and will be very happy there.

Mankato, Kansas:—L. A. Your Spiritual work needs a little more study, then you will be able to work for spirit. You have a wonderful guide named St. Cloud who is helping you in your development. May, Jim, Harry, Edward and Mother send love and blessings.

Stockholm, Wisconsin:—A. E. Keep at it and it will pay off. I do not get the time. I can just tell you that Big Wolf, a very powerful guide, is helping you with this work. I would suggest you unfold your spiritual powers. You have a lot of power the spirit world could and would use. Why not try?

Manchester Center, Vermont:—Z. W. Please get the idea out of your head about leaving home. You are a little too old to do that now. Forgive me for saying this to you but your dear Mother is here and wants you to stay where you are. She says David, Michael, Alice, Jane, Walter and James are all helping your husband to mend his ways. Pray, my dear, that he may see the light before it is too late. Remember you were very happy together at one time and it isn't too late.

Port Jervis:—D. P. One day you will work from the platform at Lily Dale. Just a little more time and study before you are ment. It will take a little more time and study before you are ready. You must rest a bit more, then your health will improve and you will be able to go forward. George Christy.

Chicago, Illinois:—A. M. Dear Anastasia:—We are all here in answer to your prayers for Joseph and Helen. We know how upset all of you were at the mix-up but don't worry. It is best that they are apart at this time. It will make them both understand just how much they mean to each other. They will be back again and find true happiness, as husband and wife. Dr. James, Prof. Wilkens, Sally, Elizabeth, Nanny and Robert, all send love and greetings.

Buffalo, New York:—P. D. Your first husband, singer and puppet maker, husband two Bill Dory's, both come with greetings; also Russell, Ida, and George. They are very happy that you moved back home after Bill's passing.

Wyoming, Illinois:—R. C. You will move to another town. You will be living near your husband's work. You will find a house where you will also have better health. You have had many upsets in the past but they will all be cleared away when you are moved. There will be peace and plenty.

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