



Why Newsprint?

Here's the Answer

Several months ago, we asked our readers to advise and make suggestions as to how we could improve **Psychic Observer**. The answers were many and varied. In the main, satisfaction was expressed regarding the choice of materials covered. Most of the complaints were about the quality of paper used and the fact that it was not as easy to read as before, when **Psychic Observer** was published on glossy paper.

Fifteen years ago, when this journal began, we used the glossy paper. The retail price per copy was ten cents. Since that time, the glossy paper increased in price by 75%; labor costs almost doubled.

We were forced, several years ago, to use newsprint because, after losing money for over eighteen months, we arrived at a point where we found that the advertising and sale of the paper could not offset the cost. Something had to be done. A solution had to be found.

After much thought, as explained at the time, we decided to use newsprint which also advanced since 1945, almost doubled. The rise in price of newsprint has been 85% since 1945.

What other Spiritualist journals do is their business. Something has to be sacrificed.

In the field of Spiritualism, there are two 16-page journals, other than **Psychic Observer**. These smaller four-column formats comprise only 640 column inches in their entire 16 pages; while the 16-page **Psychic Observer** totals 1,280 column inches—just twice the size.

These additional column inches give the reader twice as much for their money at a price only 25% higher.

In our production, we are continually striving to arrive at a better print job. The paper has improved considerably since we started to use newsprint—almost the same grade of paper used by all newspapers throughout the country. People seem to have no trouble reading their daily papers.

As is to be expected, the better grade newsprint is gobbled up by the larger newspapers, smaller journals taking what is left or what they can get.

Today, **Psychic Observer** gives more for the money than any other Spiritualist journal on the market whether it be Britain or the U.S.A. It is not generally known that the circulation of **Psychic Observer** is three times that of all other American Spiritualist journals combined.

If we would attempt to print the present **Psychic Observer** on glossy paper, continue to give the reader 1,280 column inches, then the retail price would have to be 35 cents, not twenty cents.

The readers of Spiritualist literature would not pay 50c because today many even balk at 20c—even though we offer special rates from time to time. The circulation accounts for ready response of advertisers. The additional reading matter appeals to those who desire to be informed.

This should answer the ques-

PSYCHIC OBSERVER

Number 346

Published by PSYCHIC OBSERVER, Inc., 10 E. 4th St., Jamestown, N. Y., U. S. A.

FEBRUARY 10, 1953 - Twenty Cents

Is "Lady Wonder" Psychic?

Some Think This Horse Is Clairvoyant



Where a Horse holds daily "seances"

Lady Wonder's "seances" are advertised by sign on the roadside in southern suburbs of Richmond. Tourists queue up by the dozens outside a stable which is used as the "seance room".

tion which has irked the minds of some of our readers. This explanation should also answer the many inquiries regarding the use of newsprint.

It is very easy for readers to say they would like to have the **Psychic Observer** printed on glossy paper as long as they do not have to pay the printing bills, plus the postage which alone costs nearly \$200.00 a month. These facts can be confirmed by anyone familiar with the mechanics of the publishing business. Would you like to pay our printing bills now! Only about 2000 dollars a month.

Nostradamus Predicts

A press release from Henry C. Roberts, author of "Complete Prophecies of Nostradamus", offers the following predictions: 1. The year 1953 A.D. will go down in history as one of the most decisive and portentous in the record of man in his struggle for the universal peace and eventual freedom from international warfare. The red planet MARS dominates the scene... the whole world will be an armed camp; the Eastern concentration headed by a man of Steel (Stanlin) which translated means steel... will be opposed by the nations of the West whose ruler will be a man of iron (Eisen or Eisenhower.) Iron and steel will be more valued than gold. 2. The Korean situation will become of secondary consideration about the month of May... when unprecedented disturbances of a cosmic magnitude take place on the 48th degree, this is to be followed in October by a great revolution in which the Church shall suffer a greater persecution than it ever had before. Open warfare will break out with the Arab league declaring a holy war and aligning themselves with the Russian orbit. The West coast of U.S. will be invaded and Oregon will be occupied by the Enemy. 3. As foreseen by Nostradamus, in his "Complete Prophecies of

Nostradamus" (*) first written in 1555 and now again available in a new edition, interpreted and edited by Henry C. Roberts, noted rare book collector and foremost world authority on this subject... and also according to the Prophecy embodied in the Great Pyramid of Cheops in Egypt. The first phase of Armageddon will begin no later than August 20th, 1953 and will last until 1999, after which will be a Golden age of Universal peace.

(*) **Psychic Observer, Inc., \$3.00**

Amputated Leg

"Thanks much for the photos of the man with the amputated leg and its materialization", says James Crenshaw, Los Angeles court reporter.

Crenshaw continues: "Here is some testimony by a physician in a recent Los Angeles court case which may interest you in this connection. The testimony is by Dr. Alexander Dederer before Judge James H. Pope in Superior Court on November 14th, 1952.

"The suit involved the damage claim of a woman whose arm was amputated as the result of an auto accident. From the record:

"DR. DEDERER: ...and she complained of quite severe phantom pains in the amputated portion of the hand and forearm.

"JUDGE: These phantom pains will eventually disappear?

"DR.: They usually disappear but it sometimes requires two or three years before they are completely gone.

"JUDGE: Is there no explanation for them?

"DR.: Well, there is. It is simply that all the nerves—the nerve passages to the brain have been severed, and the receptive area of the brain is still feeling those sensations from the fingers, and it simply takes time for these nerve pathways, to become obliterated through different habit patterns.

"JUDGE: Then the sensation the brain would be receiving would be the terminal sensation at the time of the removal?

"DR.: That is right."

DO YOU?

by
Thomas F. Opie

Having just talked with a tough-minded New Englander who made a personal visit to Richmond, Va., to see the miracle horse, Lady Wonder, which had gotten a big press by reason of a sensational "tip" as to the whereabouts of a Massachusetts lad who had been missing for two years, more or less.

I am convinced that this animal is a "medium" used by unseen intelligences to get across to human beings some interesting facts. I was frankly amazed when the gentleman, a man of wide experience, a retired school teacher, agreed with the suggestion that discarnates were using the horse and "speaking" through her.

I have read articles in Life magazine, in the daily press and also a feature sent out from Richmond by Paul Duke, a trained reporter, with the Associated Press, but none of these has dared suggest that this process of "horse sense" is a spiritual thing—an episode in which the quadruped is undoubtedly serving, all unconsciously both the itself and to the general public, as a clairvoyant medium. There is just no other explanation that I know of that will hold a thimble full of clear water.

"Talking Horse"

If the spirits can use a simple gadget such as a ouija board to put significant messages across, why might not the brain of a horse be available for such an operation? I hold that this is the case, in the matter of the Virginia mare—now 27 years old—several annus past the allotted span for a horse. Despite the too general opinion against the "authenticity" of the age-old ouija, there are sufficient cases on record to prove that discarnate beings have actually and truly "communicated" intelligently with thousands of human beings, through this instrument. I call it the "Yes-Yes" board: "oui" is French for Yes and "ja" is German for Yes.

When a magazine of the proportions of LIFE can send special representatives hundreds of miles to "check up" on such a fantastic affair as a "talking horse" and then in bold print, attribute "clairvoyant" powers to this creature—and publish a two-page spread,

PROPHECIES

FOR 1953

Through Medium
Florence S. Becker

SEE NEXT EDITION

Horse Sense?



LADY WONDER ADDS: Her skill at mathematics is revealed as she briskly adds 7 and 6. The 1 is out of sight at the left.

nice illustrated by original Life-photographer cuts, that is news. One with any experience in the field of Spiritualism (as my New England friend and this humble scribe) has no special difficulty in putting a finger on the true explanation—an explanation, be it said, that entirely escapes those who have been "telling it to the people," in the total press. The Associated Press reporter referred to, says he went away mystified and "scratching his head."

Is "Duke" serious

I presume it would be too much for me to expect that an AP writer would attribute any of this to a "spiritual" cause. He might lose his job. And it is interesting that the famed extra-sensory perception authority, Dr. J. B. Rhine, of Duke University, North Carolina, who took the horse seriously enough to make a trip to the Virginia capital, gives it out that she "has telepathic powers."

But what does that mean? If this "Lady" is not serving as a direct "medium" for spirit folk who want to help troubled humanity—and possibly to convince stupid earth-folk that they themselves are not the only "intellectual pebbles" on the Beach of the Universe, I am unable to equate values or to explain simple "horsesense."

Some doubters contend that there is trickery here. They hold that Mrs. Claudia Fonda who has owned this animal for over twenty-five years, is using her to "make money." They say that she herself "tips off" the horse in the matter of correct answers to questions. But how could Claudia Fonda know where the body of the little lad, Danny Matson, was to be found? And pray tell me how Lady Wonder could "know"—except that Spirit Intelligences, who have the "run of the universe" indicated the answer? I am as serious as a judge about all this.

A Massachusetts citizen, concerned to locate the missing boy, on hearing of some of the mysterious revelations coming from Richmond, journeyed south and when he asked Lady where this boy could be located he got (spelled out on a large "type-writer"): "Pittsfield Water Wheel"—which turned out to be an abandoned rock-quarry in

(Con't Page 2, Col. 5)

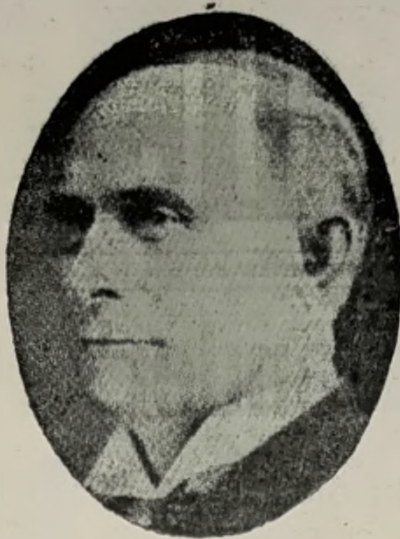
The A. B. C. of Spiritualism

One Hundred of the Questions most commonly
asked about Spiritualism, answered
tersely and plainly.



B. F. AUSTIN, A.M., D.D.

Great Spiritualist
Pioneer



B. F. AUSTIN

1. What is Spiritualism?

Spiritualism is the Science which affirms the existence of Spirit as the Origin, Sustainer and Reality in all the forms of Nature and in all the expression of life. According to its teachings the Universe is spirit-built and constitutes a Divine Revelation of Spirit (God).

Spirit manifests in all life, in all intelligence, in all power, in all wisdom and in all that is True, Beautiful and Good. Spiritualism is the Philosophy which explains the manifold operations of the Spirit in nature, and in man.

It is the Religion which demonstrates, through Mediumship, life's continuity after death; affirms man's divine origin and relationship; furnishes man with the true philosophy of prayer; gives the strongest possible motives to good conduct; inspires and aids man in self-development; and offers him richest consolation in life's sorrows.

2. Are Spiritualists Justified in styling Spiritualism a Religion?

Yes, abundantly justified by its teachings and its effect upon human character and life.

Leaving out all references to the derivation of the word religion—since the derivation of a word is very often lost sight of in its changed use and meaning—it may be most positively affirmed that in the accepted use of the word Religion today there are three universally recognized ideas: the existence of a Supreme Power; the efficacy of Prayer; and the duty and privilege of man to come into harmony and peace with that "power, not ourselves, that makes for righteousness."

Spiritualism recognizes the omnipresence of Spirit—finds its manifestations and divine revelations in heaven and earth, in man and beast, in rock and flower, and thus the truly awakened Spiritualist is ever "face to face" with God.

Spiritualism recognizes the efficacy and value of prayer, explaining in its lucid and inspiring teachings how every expression of man's desire for the True, Beautiful and Good, causes the soul to "mount upon wings like the eagle," through the operation of natural law; and how prayers are often specifically answered through the ministering angels and our arisen friends.

Spiritualism in all its literature and inspired teachings has ever affirmed, the failure of all creeds, ceremonies, sacraments and ecclesiastical services to bring peace and comfort to mankind until the individual, through knowledge of the truth and loyal obedience to the truth, has brought his thoughts and affections into harmony with the great laws that govern the spirit realm.

Salvation from the viewpoint of Spiritualism is found only in that knowledge of, and obedience to, truth which brings man's life into perfect adjustment with Nature and with God.

3. When and where did Modern Spiritualism Originate?

In the village of Hydesville, New York State, on the 31st day of March, 1848.

4. What distinction is to be drawn between Universal Spiritualism, Ancient Spiritualism and Modern Spiritualism?

Spiritualists, affirm, and truly, that many of the great leading principles of Spiritualism such as the existence of a supreme power, the value and efficacy of prayer, the belief in the continuity of life, the belief (in many cases, the knowledge) of the communication between mortals and spirits, existed in nearly all the great religions of the world when these religions originated. Certainly in Bible times (both Old and New Testament) many held these great leading principles and knew of the open door of communion between the two worlds.

5. Why is distinction drawn between Modern and Ancient Spiritualism?

Because on the 31st of March, 1848, through the wonderful mediumship of the young daughters of the Fox family (11 and 13 years of age) a Code of Communication was established which opened up a wide door of inter-communion between mortals and spirits.

And also because preceding and following this significant event there was a mighty outpouring of spirit power upon the world resulting in the development of a large number of Mediums all over America and the general spread of the knowledge that life is continuous after death, and that communication between the mortal and the spirit realm is possible and actual.

6. If then Spiritualism holds principles and teachings common to other religions, what reason is there for a Separate Religious Body? Has Spiritualism Distinctive Principles of its own?

1. Spiritualism through Mediumship offers the world its only present-day demonstration of the Continuity of Life.

(Practically this is to most men a proof of Immortality since it seems impossible to doubt that man will survive any other great change that may be before him, if he can survive the change called death.)

Spiritualism furnishes, then the only firm and stable foundation for Religion and Morality. It furnishes the highest possible motives for study, development and for a truly moral and spiritual life.

2. Spiritualism is the only religion that not only affirms the fact of Mediumship but stands unequivocally for its cultivation and consecrated use in the instruction and uplift of the human race.

7. What objections do opponents of Mediumship urge against its practice?

They say it is inimical to health, often leads to insanity and tends to immorality.

(Con't Page 4, Col. 3)

What Others Say About the Psychic Horse

Recently news has been broadcast about the clairvoyant horse, "Lady Wonder", who has given some information which the police of several cities have been able to use to good advantage.

It did my heart good to learn that a smart-aleck news reporter went with his bag of tricks to prove that there was some fraud connected with the matter, only to have the horse tell him his name correctly, as well as the amount of his salary—to the penny.

Duke University has been in-

vestigating this horse for some time, I understand, and as yet have been unable to trace any sort of humbug.

Have any Spiritualists been invited or permitted to do likewise? And if so, are their reports being withheld from the public?

Could it be that someone who had been a great lover of horses while in the earth plane, and who was highly developed psychically, and who now is in the celestial spheres, is endeavoring to prove to mankind that it is possible for them in those spheres to inspire and control one who is in the earth-plane by controlling the intelligence of this horse—by using it as a medium—so that the doubting Thomases will not be able to say that the medium's own subconscious mind is at work?

Horses and dogs are gifted with considerable intelligence, and they are known of old to respond to vibrations both of light and sound, far beyond the range of the human.

ARTHUR S. MATTES
Port Arthur, Texas

"Lady Wonder", the psychic horse referred to, can be seen any day at regular "consultation hours". There is a charge of \$1.00 per person, the fee exacted by the owner of the horse. Both the owner and the horse live several miles south of Richmond, Virginia. Anyone in the vicinity can direct the tourist.

When you enter the lot, on the east side of the road, invariably dozens of cars are parked. Not more than ten persons are admitted at any one time and these persons enter a stable. The wooden rail separating the curious from the horse is rigged up with a series of numbers and letters of the alphabet which can be tipped up by the horse's nose. Answers to questions are spelled out in this way.

Can humans do it?

When people mention that the woman who owns the horse uses signals as a manner of information to the horse, one wonders how you would go about signaling a horse to turn up say the letter "A". Even then, if the woman whispered in the horse's ear, what sort of horse language would she use?

I do not pretend to be an investigator but I am a Spiritualist and have had my own questions answered. The publicity given the horse by local and national newspapers points out that the answers given have not always been correct. To err is human, even for a horse.

The remarkable thing, however, is that the words given in the answers are spelled correctly. Even some humans cannot do that.

I also wonder how the intelligentsia, associated with the department of psychology at Duke University would go about testing the horse. After adjusting a blindfold on the horse they would probably produce their E.S.P. cards. Even so, the horse should do better than six out of twenty-five... a good score for a college student.

THE EDITOR

Lady Wonder

The Psychic Horse

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

Massachusetts, where the body was dragged out by searchers.

Lady Wonder has not proven infallible, but she has a high average of mystifying answers to hundreds of questions, put to her by expert investigators, by psychologists and professional folk and by the average type of tourist passing through the Old Dominion. But the spirits on the other side of life have never claimed "infallibility"—and so my own idea does not break down at this point.

Clever answers

The departed loved ones do have a wider knowledge than ours—and many of the advanced spirits are a thousand years ahead of us in development. They are no doubt making every possible effort to communicate with us, to counsel us in trouble, to guide us to higher levels. But the rub comes when human beings deny the possibility of continued existence or the possibility of communicating with this level.

Another case of a missing boy came up after the sensational news of the finding of the Massachusetts lad in the old quarry. Lady indicated that this boy had been injured and was at that time hiding away in a truck in the midwest. As this is written, there is no news that the second boy had been located. However, Lady did give a Massachusetts gentleman a tip as to where he could negotiate a loan for \$200,000—which loan, I understand, was transacted successfully.

When asked by a male as to whether or not "his wife was true to him," Lady turned the tables on the inquirer and asked if he were true to his wife. Rather clever, don't you think? But does one have to maintain that the Talking Horse must necessarily have had the correct and absolute answer to such a query?

Psychic perception

All of this leads me to the conclusion that until silly and unbelieving humanity opens its blinded eyes to the fact that all of us live now in a vast "spirit" world—that there are untold billions of other Intelligences in space—that these are constantly trying techniques for awakening us to spirit-facts, we shall continue to be "in the dark" about many things which baffle us, badger us, that are calculated to prove to us that all life is a unit.

We live in One World—a world so vast that light traveling at the rate of 186,000 miles a second, takes a million years to traverse known space. In this vast cosmos there are many grades of life, intelligence and spiritual development.

We physical creatures are in life's kindergarten. If we ever expect to go into the higher grades and finally to enter Life's Ultimate University with anything like the ghost of a chance at getting by—at making the grade, we have got to open more than physical eyes and the sense perceptions that tell us only a miserable fraction of all the facts of universal life.

That is common "horse sense"—and if we are to allow a mere quadrupedal mammal to outdistance us in psychic perception, we might as well sell ourselves down the river and let humanity struggle forever in mental smog, in spirit blindness and in the sorry mess of today's indehiscence, which God and Sane Men forbid.

While In Florida, visit

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Meet Marion and Ben

Gifts

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PINELLAS PARK, FLORIDA

Published twice monthly, 10th and 25th of each month by **Psychic Observer, Inc.**, 10 East Fourth Street, Chautauqua County, Jamestown, New York, U. S. A. (Established 1937). Telephone: Jamestown (N. Y.) 6788. Printed by the Fredonia Censor, Fredonia, N. Y.

FOUNDERS AND EDITORS

Ralph George Pressing and Juliette Ewing Pressing

ADVERTISING RATES

Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Forms close six weeks in advance.

Classified Advertising: 20c a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.

SUBSCRIPTION RATES

Three Years, \$8.00; Two years, \$6.00; One year, \$4.00. Your own and gift subscription (U. S. A. only) \$6.00; Canada: One year, \$4.50; Foreign: One year, \$5.00.

Subscribers: When the last number on your individual subscription wrapper corresponds with the number in the extreme upper left corner of the front page of **Psychic Observer**, your subscription expires with that date. This is issue number

THREE HUNDRED FORTY-SIX

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of **Psychic Observers** issued up to date. The date of this paper is:

FEBRUARY 10, 1953

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then your subscription has expired. You are cordially invited to renew your subscription some time ahead of its expiration. Watch the number on your wrapper! When renewing your subscription write your name and address plainly. Make all checks payable to: **Psychic Observer, Inc.**, 10 East Fourth St., Jamestown, N. Y., U. S. A. Entered as second class matter, Sept. 1, 1938, at the Post Office, Fredonia, N. Y. and Jamestown, N. Y. under the Act of March 3, 1879.

THREE HUNDRED FORTY-SIX

FEBRUARY 10, 1953

20c COPY

SPECIAL NOTICE

The opinions expressed in the columns of this journal are not necessarily the opinions of the editors. All the material, articles, and news submitted must be typewritten, triple space, one side of the paper. All manuscripts submitted are the property of **Psychic Observer** and will not be returned unless accompanied by sufficient postage to insure delivery. Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed to and payable to: **Psychic Observer, Inc.**, 10 E. 4th St., Jamestown, N. Y.

Are You Lost?

Almost daily our mailbag contains letters from readers with all kinds of problems. Some want to know why there is not a medium in every town in the United States; the case in point being their own town.

Where there are mediums, others complain they cannot get interviews or that their questions are not answered as they desire.

In an attempt to answer some of these questions recently, I said it was not the problem of the spirit world to live our lives for us; nor was it their job to outline every move we should make.

For this statement, I was taken to task because I continued by saying the job of the spirit world is to try to prove personal conscious survival through mediumship.

I replied in this way because it has always been during the course of this procedure that mediums are harrassed with all sorts of questions. To be frank about it, many of these same mediums ask for it in the sense that people are allowed to submit questions which in rare instances exact of the medium proof of survival.

Rather, these people want to have specific problems answered. There is no harm in this only that in rare cases do they hear what they think ought to be the right answer.

As a result, there is bound to be disappointment even to the point where some turn away from Spiritualism, simply because they feel that the spirit world is treating them shabbily.

True, over a period of time many have their high hopes dashed to the rocks; others use the expression that they are disillusioned. Even under these conditions, mediums plug along, knowing the selfishness of those who hound them whilst, at the same time, they are being called, not only selfish, but even in some cases, "money grabbers".

Spiritualism, per-se, has survived as an organized religion for almost 100 years in spite of all these existing conditions.

It is very easy for people to say that mediums should not take money when they, themselves, have plenty. By the same token, it is very easy for some mediums, whose sources of revenue are assured—it is very easy for these mediums to say that they do not charge for God's work.

As far as those people who solicit and desire to sit with mediums are concerned, it is very easy for them to say they do not need to receive messages any more and that they are studying the great philosophy and are becoming spiritual through their own efforts.

This is fine and such persons are to be congratulated, but just as sure as the sun rises and sets, when material problems slap their spiritual faces they, too, make a bee-line for their favorite medium.

Then there are those who gripe for a different reason. These people say that they have been sitting for development with or without a medium for lo these many years, without hearing a voice or seeing a vision. If there was anything to it, they say they too, would be blessed with mediumistic talents, because, as they say and admit, they are so spiritual that their psychic faculties would have been opened ere this time simply because they followed the rules.

Would that this were so but objective mediumship is rarely developed. Spiritual unfoldment yes, but unfoldment has to do with the soul faculties. That type of unfoldment makes you know that you know it is a consciousness that comes from within and not from the so-called mind, which only thinks it knows, whereas the soul knows without knowing how it knows.

It is this soul positiveness that makes us carry on. Without it, Spiritualism could not flourish. With it, you, too, can gather the pearls of wisdom but not without wading through thousands of oysters of all degrees, shapes, sizes and states of preservation. One of these pearls, once

(Continued next column)

THEY LIKE US

Spiritual glad peace Greetings to the esteemed spiritual sunlight leader. Thanks and more thanks, I am happy to see the copy of **Psychic Observer** of Dec. 10th. The articles on Marie Corelli and William T. Stead, I appreciate very much. Some day I hope to become one of your regular subscribers.

So greets, your sure spiritual viking friend,

ALFRED ST. ODIN

Washington, 7, D.C.

THEY DON'T LIKE US

Do not send anymore literature to this address. I'm ashamed to find your literature in our mail box and hastily destroy it.

MRS. WM. H. SNUDDEN
Torrance, California

COULDN'T DO WITHOUT

Please renew my subscription. I would not be without it. It keeps me informed as to what goes on in the movement of Spiritualism.

Our belief is the only thing that one can look forward to, especially so in these tumultuous times. What does one have to look forward to without the knowledge of survival? It seems to me that life would certainly be more that drab and almost futile without this wonderful future.

As each one of our friends and relatives, etc., travel to that wonderful beyond, it seems good to know the circle is ever growing larger in regards to those whom we can look forward to meeting once again; especially so to know that there is no longer any such thing as sickness, old age, etc. but that each and every one over there is changes in the twinkling of an eye. It is a very pleasant thing to be aware of and certainly can and does change one's whole outlook or attitude toward life.

Mrs. ED. A. McLEAN

IN THE VINEYARD

Those persons who were fortunate enough to be able to visit one or more of the camps this season were favorably impressed by the better lectures and the increased interest in the philosophy study classes.

Too many well-meaning people have the notion that Spiritualism is a woman's religion. The public seems to have the idea that women are swayed more than men by emotion rather than by intuition and inspiration.

All who attended the lectures of Arthur Ford, Ray Burns, Gordon Burroughs or Albert Vaughn Strode were firmly persuaded that the teachings of these outstanding scholars like the writings of Ed Bodin, Robert MacDonald, the Pressings and Horace Leaf rank among the best in real spiritual instruction.

The worthwhile leaders in thought in Spiritualism are comparable with Vincent Peale, Harry Fosdick, Ralph Sockman, Stanley Jones or Fulton Oursler of the orthodox intelligencia.

The world is hungering for the truth. Unfortunately modern churches in too many instances are not as helpful as they should be in shedding the light of understanding along life's highway. Too few churches in the various denominations provide any definite teachings on the subject of individual survival.

The many good books offered

obtained, can carry any person through any crisis no matter how severe.

And so, do not let your interest wane, keep on, knowing that after all, no one has ever proven that there is not life after death. Rather, millions have had their conviction and returned to tell us that this knowledge has greatly helped them in the life they are now experiencing.

LETTERS

TO THE EDITORS

at the book-shops in the various camps and by the high-class spiritualist publications show the very remarkable progress, growth and development in teaching right living.

It is regrettable that more people do not read and take advantage of the opportunities to develop spiritually. The orthodox churches seem to have anchored or run ashore over 1600 years ago and are waiting for some one to show them the way. They will not openly or freely examine the vast amount of evidence now available on the future life. New leadership is essential in teaching true religion.

RAY L. KRICHBAUM
Canton, Ohio

LAW OF COMPENSATION

Am sending you a clipping from the October 26th St. Louis, Post Dispatch. You may have seen it but in case you haven't, here it is. To what lengths will Dunninger go for publicity?

Poor fellow, he has so short a time to undo some of the wrongs to Spiritualists but, like Houdini, he will try so hard to right them when he gets on the other side.

Your paper is what convinced me of survival. I am also a magician and know the tricks of the trade. I was hard to convince. I believe Dunninger knows better but because of his craving for notoriety, he follows and is servant to the popular opinions of the masses. Without the help of his spirit guides his mind-reading stunts, some of which are trickery, would be nil. (We do not agree with this last statement—ED)

OSCAR R. SOOTER
Mr. Vernon, Missouri

ENGLISH VIEWPOINT

It is not that Spiritualists on the Continent do not wish to travel to the United States—in fact it is their dearest wish to make contact with their American friends but, in most cases, monetary restrictions are such, and the cost of living so high in the countries concerned that these people:—

1. Cannot afford the cost of a return ticket, let alone accommodation in America.

2. Being for the most part in business they cannot afford the time required for such a trip.

Is not the suggestion that thousands of Spiritualists have crossed the Atlantic from the United States in the interest of Spiritualism a slight exaggeration? There are quite a few, over the years, who have done this and who may have received nothing from outside sources, footing the bill themselves but, for the most part, these people have been on a sufficient financial footing themselves to undertake such a journey. There are many who would do the same thing in the opposite direction if they were similarly financially well placed.

The travel expenditure permitted by the exchange control authorities in this country is 25 pounds per year, per person and under no circumstances can this amount be exceeded. Similar restrictions also exist in other countries such as France, Bel-

gium, etc. How far is it supposed that about \$70.00 could cover a trip to the United States?

It should be realized that where Congresses have been held for instance in France, Belgium or Holland in the past that the cost of the trip from London is infinitesimal in comparison to the cost of a return trip to the United States. The average return travel to any of these three capitals is \$30.00.

I want to assure you of our intense desire to hold a Congress in the United States, but unless very considerable financial assistance could be raised by the American Spiritualists to make such a thing possible, it is just not possible.

These are the only reasons why a Congress has not been arranged for the United States before this. Had the I.S.F. a sufficient financial backing it is a sine qua non that the next Congress would have been in the United States for whom we have a deep affection and regard.

PERCY J. HITCHCOCK
London, England

ANSWER

It is common knowledge that an Englishman can purchase a round trip ticket to the U.S.A. and also bring \$70.00 in English money to spend in America.

Such being the case, it is reasonable to believe that Spiritualists in America will do their part in the event plans are completed to launch the I.S.F. Congress in the United States. There will be tremendous expense involved to take care of the qualified foreign representatives after they reach the States.

Americans all know that all visitors will be limited to actual cash after they arrive but it seems reasonable to believe that a fund should be raised in England to take care of the actual round-trip fare of the delegates—the fund to be forthcoming from money raised in each country each delegate represents.

Under no circumstances should foreign delegates expect American Spiritualists to pay their round-trip passage.

If and when this is thoroughly understood, then each country can work to that end, each knowing exactly where they stand.

This is the main point that should be introduced and settled when interested foreign groups assemble to talk over such a Congress. In my opinion, there is no other way.

MORE MESSAGES

I enjoy your paper very much and read all of it. As you asked for people's preferences, I would like to have you print more messages from the Masters. In that way, they teach us how to follow in God's pathway.

SUE B. BREWSTER
Shelton, Connecticut

CHICAGO



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For reservations and further program information, write Rev. Lillian Dee Johnson, Southern District Clergyman, 7421 First Avenue, North, St. Petersburg, Florida.

QUESTIONS and ANSWERS

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

8. What answer to these charges is made by the advocates of Mediumship?

They point to the fact that the great majority of those possessing and practicing Mediumship are healthy and happy and compare favorably in point of morality and character with any other class of good citizens.

Mediumship is generally associated with the Spiritual Philosophy of life which works out a mental emancipation for its followers from the narrow and pessimistic dogmas of the Old Theology, and inculcates a most cheering optimism which certainly tends to life's enjoyment and to health and longevity.

A vast multitude of Mediums will testify to the fact that on yielding to spirit influence and guidance through Mediumship and becoming acquainted with the cheerful and inspiring teachings of the **Spiritual Philosophy**, they have found not only an improvement in health but increasing motives and aid in leading a more spiritual life.

It may be affirmed therefore, and with boldness, that the whole tendency of Mediumship, unfolded under right conditions and consecrated to the instruction and comfort of the race, is toward health, happiness and the development of a loftier character.

That some mediums are immoral, some are sick, some may have lost their reason, is no more than can be said of every class of public workers.

9. What other answer is made to the charges brought against Mediumship?

Mediumship is in nature's order. It seems to be a part of a great divine plan of the Infinite Intelligence for the instruction, inspiration and aid of the younger and less advanced souls in God's great family, by those of riper experience and richer knowledge. It extends thru all the ages and thru all the realms of the mortal and spirit spheres and will one day link into communication all the realms of spirit and all the worlds of space.

Since some men and women are born mediums, never having to develop it (child mediums being found in all lands and ages), and since Mediumship comes spontaneously to many in adult life who have never sought it, and even against their wishes and protest, there must be a rightful and beneficial use of Mediumship in human life.

10. Upon what is Spiritualism based?

On the Principles of Nature.

11. Is not Spiritualism based upon the Bible?

No. The Bible, so far as it is inspired and true, is based upon Mediumship and therefore, both Christianity (the simple and beautiful teachings of Jesus—real primitive Christianity) and Spiritualism rest on the same basis.

Spiritualism does not depend for its credentials and proofs upon any former revelation.

12. Are true primitive Christianity and true Spiritualism opposed and opposing systems?

"One Minute Treatments" People Are Talking About...

By ALBERT E. SCHEFFLER

The Efficacy of Spirit Healing

When the vital force is exhausted in a living person, unconsciousness results. This is the same as saying that the human body functions only when there is at hand a proper amount of vital force of the necessary strength.



A. E. Scheffler

Tear down your supply of vital influence and you build up a physical disorder. The legends of the South Seas reveal that the people often made use of physical means to combat disease, such as baths, massage, chiropractic, osteopathy and also suggestion and the laying on of hands to aid in healing.

The one step which the public have still to learn more about is the use of vital force in connection with Divine or Spirit healing.

F. A. Mesmer, about 1775, believed that in touching people he healed diseased bodies by transferring to the sick person some of his own "animal magnetism" and that this force did the healing. He touched his patients after making an effort to fill his body with this force by holding magnets in his hands. The Western world was quick to practice mesmerism.

Coming after Mesmer was a Dr. Braid who discovered the fact that healing could be given without any physical contact between the healer and patient. He gave to the world a knowledge of hypnotic suggestion and claimed that with it healing could be made effective.

This caused the public to lose sight of the fact that the vital

force is so necessary to flow from one person to another, with or without bodily contact, was still a definite part of the healing process.

Some people have the natural capacity to store great quantities of the vital force in their bodies at all times. They have the ability to lay their hands on a patient and cause the vital substance to be shared between them. They are known as Divine or Spirit healers—the highest phase of all Spiritual phenomena.

This type of healing is based on the use of silent prayer and with the desire to heal. The will and act of God does the healing through the flow of the vital force. Miraculous results have taken place by appealing to the Higher self of a person and when this is contacted, it responds to the direction of the healer and the patient experiences the inward flow of the strengthening vital force in his body.

There is one important difference between these two methods. The first nominates to put its plea of value in the "magnetic" setup to fend off disorder or disease and a modicum of faith shoots up, often out of reasonable control, that could be taken as a strong hint that this procedure is highly successful. Today, both mesmerism and hypnotism have lost favor.

The Divine or Spirit belief significantly puts the source of its help and confidence in the will and power of God—rules out any and all intervening or temporary measures. Neutral observers are confident that patients who put their faith and trust in the Great Master Physician have a far better case to collect on God's promises.

People who know are talking about the efficacy of Divine or Spirit Healing.

Not at all. Both originated through Mediumship. Both teach the spiritual nature of man; both teach and illustrate the continuity of life after death; both teach salvation by knowledge of, and obedience to, the Truth; both teach the intercommunion of the two worlds.

The conflict, if any, is between Spiritualism and the spurious Christianity of today, which has usurped the place of the truly spiritual teachings of Jesus, and is teaching what Jesus never taught and is not teaching what Jesus did teach.

13. What is the relation then, between true Spiritualism and true Christianity?

Each is independent of the other, having its own evidences and proofs, yet buttressing each other since their claims and teachings are so similar and their proofs and evidences are essentially one. The proofs by which early Christianity was established were known as Miracles; the proofs of the truth of Spiritualism are known as psychic phenomena. These are one in character.

14. How do Spiritualism and true Christianity buttress each other?

In this way: If the early miracles really happened—such as the healing of the sick, the gift of tongues, the lights and sounds of Pentecost, the remarkable de-

liverance of the followers of Jesus, etc., etc.—it is evident they occurred in Nature's order, and therefore, may happen in our time. If, on the other hand, the psychic phenomena of today are genuine, why should we doubt precisely the same happenings (under another name), in early Christianity?

15. Do Spiritualists deny the existence of the historic Jesus?

No. The vast body of Spiritualists, including most of their representative writers, accept Jesus as an historical character. They do not deny His miracles, though they hold it is impossible to make certain to human minds the happenings of two thousand years ago. Spiritualists as a body venerate the name and character of Jesus and regard Him as one of the world's great Teachers.

16. Do Spiritualists believe in the Divinity of Jesus?

Most assuredly. They believe in the divinity of all men. Every man is divine in that he is a child of God, and inherits a spiritual (divine) nature. Just as man develops his intellectual and spiritual nature and expresses it in life, he is "God manifest in the flesh." Since Jesus attained to and manifested in a very unusual degree the

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QUESTIONS and ANSWERS

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divine attributes of spirit, no spiritualist would question His divinity.

17. Does Spiritualism recognize Jesus as one person of the Trinity, co-equal with the Father, and divine in a sense in which divinity is unattainable by other men?

No. Spiritualism accepts him as one of many Christs, who at different times have come into the world to lighten its darkness and show by precept and example the way of life to men.

18. From the viewpoint of Spiritualism, how does Jesus save men?

By His truth and His life. According to the teachings of Jesus men become FREE (or saved) by knowledge of the truth. "Ye shall know the truth, and the truth shall make you free." Spiritualism fully accords with this. It holds that the whole duty of man is to find the truth, love the truth, follow the truth and that in so doing he becomes a free man.

As the life of Jesus was a beautiful commentary upon His teachings, even a more eloquent exposition of the truth than His words, as it was, in fact, a "living epistle, known and read of all men," it is truly said that Jesus saves men by His life.

19. Does not Spiritualism recognize special value and efficacy in the death of Jesus in saving men?

No. Spiritualism sees in the death of Jesus an illustration of the martyr spirit, of that unselfish and heroic devotion to humanity which ever characterized the life of Jesus, but no special atoning value in his sufferings and death. The world has had uncounted illustrations of men who have died for truth. All such deaths have a moral value and influence but not in a sense of a ransom price for the souls of others, as taught by the so-called orthodox churches.

20. How do Spiritualists explain the statement of Jesus: "I and the Father are one?"

They put alongside this statement another of his statements: "The Father is greater than I" and find an interpretation in which both are true.

Jesus and the Father were one in nature, one in desire and purpose for humanity's uplift, and yet as the Infinite Life and Intelligence and the source of all Being, the Father was greater than the son, the fountain greater than any stream that flows from it.

21. From the standpoint of Spiritualism how is the character and work of Jesus to be interpreted?

Jesus was a great Mediator, or Medium, who recognized all the fundamental principles of Spiritualism and practiced them. The existence of a Supreme Power; the Spiritual nature of man; man's continued life after death; the open door between the two worlds; the efficacy of prayer; the power of healing; the gifts of clairvoyance and clair-audience; and the practice of communion with angels and spirits, are all to be found in the teachings and example of Jesus.

22. How does Spiritualism answer the objection: "the Bible condemns spirit communication?"

The fact that a few isolated passages are found in the Old Testament forbidding the practice of communicating with spirits is admitted.

But this prohibition establishes at once the fact of spirit communication. There were special reasons for this prohibition at the time because of the abuses to which the practice had been subjected.

Old Testament laws and regulations are not now considered binding upon professed Christians, being abrogated in the newer and more spiritual dispensation of Jesus. Jesus himself communed with angels and spirits and took his favorite disciples to a seance on the Mount, where Moses and Elias appeared and communed with them.

Surely there can be nothing more authoritative or binding in Christianity than the example of Jesus.

23. What answer does Spiritualism make to the objection: "Christianity and Spiritualism are opposed to each other."

All the opposition is between Spiritualism and the perverted Christianity of today — better named Churchianity—and that the true primitive Christian religion and Spiritualism are most closely related and in general harmony.

How—it may be asked—could Christianity be opposed to Spiritualism when the Christian Religion was really born in a Seance? The real beginning of Christianity, its motive power, its great impetus, came—not from the birth or death of Jesus—but from Pentecost, the greatest Seance in history.

24. What effect does the acceptance of the Spiritual Philosophy of Life have upon a man's character?

It exerts an emancipating power over his mind and brings him out of the realm of doubt and into the realm of knowledge and hope. It inspires him with a love of truth and a desire for knowledge of spiritual things and spiritual growth and development.

It tends toward a study of and compliance with natural law and hence improves his conduct and life, as he finds no escape under the teachings of Spiritualism from the consequences of wrong doing.

25. It is boldly charged that by denying the dogma of eternal punishment and asserting that man can work out his own salvation, Spiritualism tends to immorality. What answer can be made to this charge?

All writers on Criminology agree that it is not the severity of any proposed punishment but the certainty of the punishment that deters men from crime. It has been found that the death penalty—owing to the difficulty of convicting by jury and the possibility of pardon—does not deter from murder.

So the threat of eternal punishment is not the strongest motive for abstaining from evil, but the certainty that punishment suited to the transgression will follow. Eternal punishment as a motive to good conduct has lost its power over human minds because men almost universally doubt a dogma so abhorrent to reason and man's moral sense.

Spiritualism by making rewards and punishment a part of

nature's order and not an arbitrary arrangement, has furnished men the strongest motive possible for good living.

From the very nature of the case it may be boldly asserted that no salvation wrought out by another person can be of any real value to a man. Unless a man takes himself in hand, seeks and follows the truth, and develops the spiritual nature (the Christ) within, no Saviour or system of religion can bring him freedom and peace.

26. What effect does the teaching of Spirit Communion have upon human conduct?

It naturally lifts our thoughts and affections above the dust and tends toward the spiritualizing of the life. The fact that our departed friends are often near us, that they are more or less conversant with our lives, that they are interested in all that concerns us, that our conduct is known to them, certainly has a tendency to restrain us from unworthy thoughts, motives and deeds.

The man who will not be restrained from wrong doing by the knowledge that the eyes of a sainted mother, sister or friend, are upon him, will surely not be influenced by some threat of future punishment.

27. In what way can our departed friends aid us to nobler and happier life?

First, by demonstrating the after life and the fact that our conduct here brings us to a natural reward or punishment over there.

Secondly, by the strength and inspiration which a knowledge of the continued love and watch-care of our departed friends imparts.

Third, by impressions and messages in which we get words of kindly warning, wise counsels, and, sometimes, active co-operation in our life work.

28. May not spirit communication be a curse as well as a blessing?

It is freely admitted that the spirit world contains evil spirits as well as good (evil in the sense of ignorant, undeveloped, selfish) and that if we live on a low plane of morality, and enter into communion with the denizens of the lower spheres of spirit life, we may receive moral degradation.

Mediumship is a ladder through which we should climb heavenward. We may reverse the ladder and go into a cavern of darkness.

No one, however, who seeks truth through spirit communication understandingly and prays sincerely for wisdom, need fear to investigate and may be well assured that they are for him are greater

No. 46

A Psychic Observer Feature

SPIRITUALISM

... For The Young

Education Via The Lyceum

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

Spiritualist Services are Not Entertainment

Various people have differing ideas about the meaning of education. Some regard it as a regular attendance at a school for a number of years; passing there through a planned succession of more and more advanced classes; and leaving it, at the end of their school age as fully qualified scholars.

The High School system is more advanced in its teachings, which are received mainly by the children of well-to-do parents; and the final school is the University College, which prepares its scholars for, and awards to successful students, what are known as University Degrees.

"To Lead Out"

But mere book learning is not enough. In my dictionary, education is defined as instruction, and also as the strengthening of our mental powers. It is derived from the Latin word "educere," which means "to lead out."

So a competent teacher gives instruction which leads out and develops the mental powers of his pupils, and intelligent pupils build up a full understanding of what they are being taught.

This is not mere memory work. We must also develop our thinking powers, and so make what we are taught, a part of our mental being. It is not enough to merely know about any subject. We must think seriously over what we have learned, and get to understand its lessons.

When asked for an opinion

than all that can be against him.

29. Why is a Medium necessary in Spirit Communication?

A medium is generally (not always) necessary because most people are spiritually blind and cannot see spirit forms; deaf and cannot hear spirit voices; insensate and cannot perceive spirit presence.

There are, however, many who, if they had instruction and could rightly interpret their own experiences, would be able to communicate with spirit friends

(Con't Page 6, Col. 2)

it would not be sufficient to start reciting what our teacher has taught us. We must think seriously over what we have been told, realize all that it means, and base our answer on what we understand—not merely on what we remember.

Some of us have very good memories, and some have what may be classed as "rather poor" memories. With a good memory, we can give a full report of what we have heard or seen; but a poor memory reproduces only what has impressed us in the lessons or lectures or demonstrations, and what we repeat is of little real educational value to any listener or, indeed, to ourselves.

In my opinion, the difference between good and poor memories lies in our differing powers of concentration; for, if we cannot keep our minds fixed on all that is being said or demonstrated, we are almost certain to miss some important items.

It would seem a matter of mere common sense that lessons in concentration should be a part of every school's educational system, and every student thus enabled to pay attention to all that is being taught.

A question often asked is "What do you know about Spiritualism?" I wonder how many of us could answer this question, with an explanation of spirit friend contacts which would satisfy the questioner that we have a real knowledge of the subject.

Being able to recite instances of helpful messages being given; of "dead" friends being correctly described; and of the various phases of physical phenomena, would not explain how they are produced—or by whom.

The questioner would want to know why we believe that the spirits of dead friends are using the brain, and the mental powers of the mediums to create the necessary conditions; how these spirit contacts are possible to some people and not to others, and why so many professing Spiritualists are fully satisfied with attending circles or meetings, and hearing messages given to themselves or others, without considering it their duty to develop their own gifts and powers, and so become able to give proofs that would convince those who receive them of a conscious progressive life after physical death, and their reunion with former earth friends.

For Learning

Let each of us ask ourselves how many of these questions we would be able to answer, and whether the answer would be founded on what we know and understand, or merely on what we have decided to believe, without troubling to use our thinking powers in examining the evidence placed before us, and so coming to an intelligent decision.

As I have earlier pointed out in a previous essay, our Spiritualist meetings are not for entertainment but for instruction, with proofs of the glorious truth of man's eternal existence.

Juliette Ewing Pressing's Problem Clinic

Regular subscribers to Psychic Observer are invited to send their problems to Juliette Ewing Pressing, care of Psychic Observer, Inc., #10 East Fourth St., Jamestown, N. Y. When writing enclose a self-addressed stamped envelope.

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QUESTIONS and ANSWERS

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

through their own powers. We call such people mediumistic.

Mediums are necessary to most people as telescopes are necessary to the astronomer. They bring that which is naturally invisible into the visible realm. Our senses of sight, hearing and feelings are adapted to the physical realm in which we live, but quite inadequate to bring us into touch with the spirit realm and its inhabitants who function on a higher plane of vibration.

Hence it has been the custom of kings to have their prophets (seers, soothsayers, mediums), and under one name or another, men in all lands and ages, have communicated with spirit people through mediums.

30. Why do my spirit friends go to a medium and not come to me?

There are two false assumptions in this question. Your spirit friends do not, as a rule, go to the medium and your spirit friends do come to you. If your spirit friends go to a medium it is for the purpose of bringing you and the medium together that they may reach you in communication.

Ordinarily your spirit friends, drawn by love and natural ties of relationship, come to you. They speak and attempt to manifest their presence in a variety of ways. They find you cannot see them, hear them or sense them. And after repeated vain attempts to manifest they seek someone whose senses are open to perceive their presence.

It is a mistake to speak of a medium as bringing your spirit friends to you. When you get a message from a medium your spirit friends, in all probability, went with you to the meeting—possibly impressed you to go—and often resort to various devices to bring about an opportunity to communicate with friends on the earth plane.

Spirit communication is a necessity and a boon to both realms.

31. What attitude does Spiritualism take toward other Religions?

A friendly and appreciative attitude, recognizing the rights of other religionists to think and act for themselves. Spiritualists rejoice in all good accomplished by the churches and various

religious cults, freely acknowledging the fact that all of them are, necessary, in a sense, to meet the varying needs of men in different stages of intellectual and spiritual unfoldment. While gladly recognizing the truth given out and the good done by others, Spiritualists claim equal right to point out the errors and fallacies of the old religions and to present with boldness and fidelity the newer and fuller gospel of the **Harmonial Philosophy** to the world.

They believe the churches today represent primary schools and that as men graduate out of these they naturally will progress toward the broad and inspiring **Philosophy of Life** contained in **Modern Spiritualism**. Indeed they claim that all progressive thought lies toward **Spiritualism** and that men progressing must advance toward it.

32. What is the attitude of Spiritualism toward Miracles and the "Supernatural"?

In the sense in which Miracles have been believed in and taught by the church—as abrogation or suspensions of natural law—Spiritualism denies their existence. All occurrences both on the physical and spiritual plane are under law.

Miracles as wonderful happenings, seemingly contrary to the known laws of nature, are freely admitted. But in every case such happenings, it is held, are in accord with laws unknown.

In other words, the occurrences called miracles are events seemingly contrary to law, or it may be contrary to all laws known to the observer, yet in accordance with laws not fully understood. There is no arbitrary suspension or annulment of law in the universe.

(To Be Continued)

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.

June 12, 13, 14, 1953: Annual convention of the Independent Spiritualist Association to be held at the Otsego Hotel, Jackson, Michigan. Secretary, Bessie L. Wells, 535 West Wildwood Avenue, Jackson.

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.

What Do the Catacombs Reveal?

The central belief of the early Christians in Rome (70-410) was in life after death, revealed by the disposal of their dead in niches (loculi) cut in the sides of galleries, hewn in soft volcanic rock and forming a labyrinth hundreds of miles in extent.

At that time, due to child-like ideas about nature and a belief that the earth was flat, fixed, and the centre of the universe, there existed a dual conception of the future state as being both material and non-material.

Corpses, therefore, were preserved for future resurrection; yet spiritual continuance after death was held to be true. Angels or messengers, seen as clairvoyant visions, were to possess wings in order to fly through the air.

The unwavering belief of the early Christians in survival cannot be ascribed solely to written records which were scarce and varied, nor to episcopal teaching which was not uniform.

It was due, in the main, to actual psychic experiences; in other words, they were Spiritualists, just as, in my view, Jesus and His disciples were in the beginning of the Christian era.

The inscriptions to the dead, carved in the stone of the catacombs, bear testimony to this supposition. Here are two examples:

"Arcessitus Ab Angelis Qui Vixit Ann XXII" (Fetched by angels, aged twenty-two years).

"Tuo Bene Meco Vixisti Libent Conjuga Innocentissima Cervonia Silvana Refrigerera Sum Spirita Sancta" (Servonia Silvana, thou didst live well and happily with me as a most innocent wife. Be refreshed with the holy spirits).

(Note Spirits is in the plural).

C. A. L. BROWNLOW.

A Guide For the Development of HEALING

The Healer simply acts as the passive instrument of higher intelligences who are administering the divine laws. Nothing more. The human healer does not heal.

No human medium ever healed anybody. The power flowing from without thru the medium, thence to the patient... did the work.

By HARRY EDWARDS

I intend to try and tell as simply and briefly as I can how the gift of healing may be developed.

The first question to be answered is: "How can one tell if one has the healing gift?"

The answer is simple. I believe that all those people who have an inner yearning or strong desire to heal the sick generally possess the ability to develop the gift of healing to some extent.

Such people are generous in nature and outlook. They love to help others and to render "service" in all ways they can. A mean or selfish person cannot be a healer.

Experience has taught me that healing is not a difficult or intricate art. Its essence is best expressed in the word "simplicity."

Personal technique, ritual or performance of any kind, is not necessary, but what is needed is an understanding of the primary bases upon which spiritual healing rests and, most important of all, the ability of attunement with the spirit people.

The Spirit Force

It is a truism that there must be a state of harmony between any force that is transmitted and its reception. Like can only be received by like.

Therefore as a spirit healing force is of spirit and comes from spirit the healer must possess a spirit quality to enable him to receive it and pass it on. The patient, too, must also possess a spirit quality to enable him to benefit from it.

The Spirit Body

This truth leads us to accept the fact that each one of us must possess a spirit body. As we possess a spirit body so do we also have a spirit mind. There is abundant evidence to prove this, which we need not go into here. Other names for the spirit mind are psyche, soul, inner consciousness, etc. It will be shown later on how disharmony within the spirit self causes so many of our mental and bodily complaints.

Therefore, firstly, we must see ourselves as the possessor not only of a physical mind and body but of their spirit counterparts too.

We Cannot Heal

My second observation is the simplest of all to understand but in practice the hardest to adopt.

As the healing force comes from spirit it does not come from ourselves. Therefore healers cannot heal of themselves. They can only act as the medium or transmitter of the healing forces. How to become a good transmitter is the object of these articles and will be enlarged upon as we go on.

It is a natural and human desire to do the healing oneself and to try to acquire some technique to enable one to do it. In consequence all sorts of methods have grown up within

the healing movement, some of them have become traditional. In the main these are useless as healing agencies and often hampering.

It cannot be stressed too strongly that spirit healing is spirit healing and not human healing.

Law Governed Processes

The third conclusion also rests on a truism. That is, all things and processes in the universe are law governed and therefore spirit healing is law governed too.

Intelligent Direction Needed

Fourthly, for man to employ an earthly force his intelligence is needed. Electricity exists, but to adapt it for our use in any form an intelligently planned procedure is essential. Knowledge is necessary for any planned result—even the building of a rabbit hutch.

To administer a spirit force a spirit intelligence must direct it. Its operation must take place within the laws that govern it, both on the spirit side of life and then on ours to produce its effect upon the mind or body of the patient.

We now have four conclusions:

1. We possess a spirit body and a spirit mind.
2. The healing force comes from spirit.
3. Spirit healings are law governed.
4. Spirit intelligences direct the healing forces.

This is the bare framework of the healing process, and very bare it is, but we shall try and clothe it as we deal with the various aspects of the healing art.

No set rules

There are no set rules which direct how a healer must act. All healers work in a different way, generally according to the manner in which they are "used" by their controlling spirit "doctors." These are termed the "spirit healing guides."

During the past years certain traditional methods have crept in with healing development and practice. Some of these methods have no basis in psychic science and some of them reduce the healing art to absurdity.

Everyone who wishes to develop the healing gift, and indeed those who now practise it, should question in their minds whether any act they perform is common-sense and comes within the framework of the four conclusions set out.

The part the healer has to play is a simple one, it is to act as the passive instrument of the higher spirit intelligences who are administering the divine laws. Nothing more. The human healer does not heal.

However much we speculate on the mysteries of healing or build up our personal theories, or adopt individual ways of acting as healing agents, the four principles I have established must apply, and everything that we do in our efforts to co-operate with spirit should be in harmony with these basic considerations.

"The Healer"

For books on healing, written by Harry Edwards write for Psychic Observer Book Catalogue.

TRUE STORIES ... THE AURA CAN TELL

There is nothing more beautiful and pleasing to the eye of a Chief, or any aura-reader, than to see the blue-and-golden love-aura encircling two lovers who are truly mated.

The study of humanity is really fascinating.

By Wilfred S. Spear
Chief Sunflower

AURA—that mysterious essence which envelopes every living thing from the moment of life and departs at death,—few mortals can see it, and fewer have the ability to interpret it.

When a new baby arrives into the world, as it breathes its first breath of life, the aura appears around its little body. Then and there starts its life history, in its aura, which cannot be erased. It remains as an open book, to be read by an aura-reader.

Every new baby, regardless of its color or race, regardless of whether or not it was wanted, and regardless of its surroundings of wealth or poverty, comes into the world with a beautiful sign on its forehead. It is a little mystic cross. It remains on the tiny forehead, bright and beautiful, for just a few moments, and then vanishes. It is a symbol of purity in the start of a new life, by God, and whenever observed by an Indian mystic, it is a reminder to him of his sacred duty to raise the child according to the laws of the Great Spirit (God).

It is perhaps not too strange a coincidence that at the start of each new day, as well as each new life, if you will look to the East at the break of the new day, you will see the same beautiful and mystic cross (except much larger) forming near the horizon. First the vertical line appears, and then the horizontal bar forming the cross. Look for it some morning, and see for yourself the sacred symbol.

The American Indian greets this sign each morning with the coming of the sun, and starts his day with prayer and thanksgiving for the birth of a new day.

"Family-history" aura

When the most Perfect Child was born, nearly 2,000 years ago, He brought with Him such a strong spiritual aura that it glowed upward into the sky, shining like a star. This was the much-celebrated star of the Bible which the wise men saw and followed for many miles to find Jesus. They could have followed that beacon light and found the infant Jesus, regardless of where Mary was staying. No wonder they knelt humbly at His feet.

When a new life comes into the world, the little child brings with him some of the "family-history" aura from each parent. It is an aura which stands apart from the infant's individual aura. The baby's aura will always resemble the aura of the parent which desired him the most. This is a deep metaphysical fact, and it explains why sometimes a child feels more in harmony with one parent than the other, and gets along better with that particular parent.

If more persons were trained in aura-reading, there would not be any confusion or doubt as to whether or not each mother has her own baby.

About 50 years ago, in Chicago, I was called by a friend to settle a very disturbing problem. Somehow or other, the

nurse had mixed the identifications of two baby girls. She was quite horrified when she discovered her accident, and having a strong conscience, she appealed to my friend for help.

Both babies were light in color, with light hair and blue eyes. They belonged to light-skinned, fair-haired mothers. To make the situation more difficult, both mothers were blue-eyed and resembled each other to a great extent.

My friend had faith in my ability to see auras. First, I looked at the two mothers. Then I studied the baby girls carefully. Around one baby I found a pronounced parent-aura which corresponded with the aura of one of the mothers. I placed the baby with the true mother, and was positive I had found the right mother for that little girl!

No one knew at that time that my decision would be aired before many moons would pass. Later that week, I was called by one of the mothers to massage her feet to relieve her cramps. When I massaged her right foot, I discovered a triangular purple-colored spot under her toe.

"Parent-Aura"

"Oh, that's nothing," she said. "It's just a birthmark. It has always been there."

Like a flash, I recalled that one little baby girl had the identical mark, except smaller, under the same toe, on the same foot. A quick investigation disclosed the same birthmark on the foot of the little girl I had already decided belonged to her! Great was the rejoicing by everyone at this further proof to the mother of the baby's identity.

Every baby carries its "parent-aura" very strongly until it is about 5 years old. After that time, although the aura does not change, it does fade somewhat as outer conditions enter and bring additional aura to the child, according to its environment.

A child that has had the misfortune to be taken away from its mother, by adoption or otherwise, and has lost its parental connections, sometimes becomes very disturbed in later years, due to the fact that it cannot locate its real parents, particularly the mother. A true aura-reader could positively identify the family connection and bring about a happy reunion.

Every person coming into the world has the power to see aura. Some see it readily, and others have to bring it forth by study.

What color means

Some of the aura surrounding a person, particularly a sick person, is so dense that even the eye of a camera will disclose it on the picture, provided the picture is not retouched by a photographer.

An individual who has a "common cold" will show a pink aura either around his head or chest, wherever the cold has settled, and as the cold becomes worse, the aura becomes deeper in color. A bright red aura on the chest indicates pneumonia. When the chest aura is a deeper red color, it indicates T. B.

Each disease has its own distinctive shade of aura. Cancer of the breast throws off another

shade of pink color, and shows this color long before there is any lump present or any pain. It also becomes deeper in color as the cancer progresses.

Syphilis, the most evil disease known to mankind, is easily detected by its filthy-appearing, reddish-brown aura. It is so apparent in the aura, it can be detected by the trained eye very easily 50 feet or more away.

The aura-reader and healer, incidentally, regardless of what he sees, is not permitted by law to diagnose or prescribe any medication. He would have to work in silence, with spirit healing. But, it is of inestimable value to the patient, as well as to the healer, when the healer can see exactly what is the cause of the trouble, and how serious it may be.

Animal auras

Time and space will not permit me to mention other diseases. It would take volumes to explain the disease auras in detail.

The human eye has lost the gift to see aura mainly due to the neglect of the parents to recognize the ability in the child. Many a parent is guilty of scolding and discouraging the child when the child says it sees colors surrounding someone. Generations of such discouragement has pushed the art to the background of the subconscious mind.

Although my Cherokee Indian grandparents could see aura very readily, my father and mother did not.

At 3 years of age, I showed that I had the ability to see aura very clearly. This ability was quickly encouraged by my parents and grandparents.

When I was 4½ years old, my brother, who was one year



Chief Sunflower

younger than I, ate green apples with some other little boys, without anyone's knowledge. He was to all appearances a healthy boy as we raced upstairs together to go to bed that night. But when I awoke in the morning and looked at him, I was surprised to see no colors around him. I ran to my mother to tell her something was wrong with Irving and that he had gone to the Happy Hunting Ground. It was a dreadful shock to poor mother, but it was true.

One day, when I was still a small boy, I noticed that one of our young roosters in the barnyard had ruffled feathers around his neck with a dense crimson aura about his head. I called to my father and told him it was an "anger-aura" and that the rooster was looking for a fight. Soon a larger rooster approached, sending forth another anger-aura. Strange as it may seem to you, the first rooster saw this aura, and they flew at each other. The younger rooster had the strongest aura, and I told my father he would win the fight—which he did with great speed and arrogance.

As I grew older, I could tell by the aura whether or not an animal was vicious, such as a

dog, horse, hog, bull, etc. A bull especially carries a strong indicator of his temper in his aura. A bright aura-student knows just when to clear out of his way, and speedily, too!

In contrast to the anger-aura is the beautiful "love-aura." There is a vast difference between love-aura and the aura from a strong physical attraction. Volumes could be written on this subject alone, as many people who think they are in love cannot analyze their true emotions, often mistaking a sex-attraction for love. The aura never fails to show the truth, however, as the true love-aura differs greatly in color and position from the sex-attraction-alone aura.

There would be very few failures in marriage today if the person performing the marriage ceremony were more capable of judging character and interpreting aura. The blame cannot be placed entirely on the person performing the marriage ceremony, however, as there are many who would marry, regardless of any good advice given to them. Separation and divorce are the results of such marriages, and Reform Schools, Jails and Insane Asylums are filled with the offspring of badly mis-mated parents.

The "love-aura"

Among the Oklahoma Cherokees, there were few, if any, divorces. There was no American Indian Mystery Man, or Mystic, who would perform the marriage ceremony on couples, unless they had similar auras.

A few days prior to marrying any couple, the Chief would call the maiden before him and in privacy tell her everything he knew, both good and bad, about the young brave. Then the Chief would send her home for a day or so, in order to think over all the information he had placed before her. He also called the young brave to him, and in privacy, disclosed facts to him about the girl. The brave also had to go home and think it over. The couple were not to see each other until they had made their decision and told it to the Chief. There was a very strict law that anything told to the pair at that time by the Chief was never to be divulged to each other or to anyone else, or ever used to any disadvantage in the future. This rule applied whether the couple married or decided against marriage. If they decided to marry, after all, the marriage would be a lasting one. The wise old Chief generally knew beforehand, from their auras, what their decision would be.

There is nothing more beautiful and pleasing to the eye of a Chief, or any aura-reader, than to see the blue-and-golden love-aura encircling two lovers who are truly mated. The marriage, therefore, is a true marriage and a lasting one, blessed by the Father, Son and Great Spirit.

The aura-reader's life is filled with constant study and observation of all living things. But the study of humanity is the most fascinating of all, as the deeds of life are indelibly recorded on every human being,—and that chart is his AURA!

SUMMERLAND

BAIN, Lillian (62) ordained Spiritualist minister passed away December 27th; survived by daughter, Lorraine Hansen; son, Vernon; three grandchildren. She was pastor of St. Paul's Spiritualist Church, Chicago and was ordained by Rev. Bertha Mann, Pastor of the First Paternal Spiritualist Church. Rev. Emma Binz, officiated.

BAILEY, William M. (63) Passed away December 25th, last, at Warren, Ohio. Rev. Alice Towner, officiated.

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Our Rescue Mission on the Astral Plane

By MAXIM KONECKY II

In our first article, we indicated that our Greater Circle consists of eight principal factors, and with my wife and me—the Lesser Circle—makes ten stations in all.

Our Teacher Ahmed is the head, and working close with him are three women who work for peace; namely, Acaela, Aelaena and Acaaga. These names are designations, evidently worked out by the teacher for a purpose, presently still hidden from us. These three are high ranking beings; but we are assured they are souls who have once lived in our world.

There are two men who work for peace—Brother AER and Brother AT. These two are historic figures; that is, they have lived in the world in our time and are known to us. They are self-dedicated to this work for peace, as part of their own evolution.

White Rose is an Indian personality, also a woman who works for peace. Hers is the task of moving the physical objects—the pencil that writes on the tablet, the table that spells out the direct messages. We have been given to understand that she works with a group of 60 Indian personalities, men and women, whose concerted labors result in the movements of the means of communication.

Our son, Sherman, is the eighth of our celestial coworkers. He is his father's opposite number. My wife is the medium and I am her sifter. The Stewart Edward Whites employed the terms, Receiving Station and Conceiving Station. Betty White was the Receiving Station while she was yet in earth-life, and her Stew't was her Conceiving Station. So is it with my wife and myself.

Sherman is my opposite number. He is the Conceiving Station on the Inner Plane. He sends the signals to White Rose and she translates them into action. The pencil writes, the table moves. I repeat both—the written message when I am bidden to—READ; and the intelligence, as it comes through the table, by a carefully worked out method of interpretation of the sounds made by the Invisible Agency. The procedure is carefully recorded and sacredly factual.

Everything in the physical world is a form of vibration or radiation. Those readers of a scientific trend of mind already know the truth of this statement, and think in wave-lengths and frequencies. They know that every seemingly solid molecule of the seemingly solid universe disappears into electronic fields of force—vibrations, radiations.

There is only One Universe. As below, so above. It is no different on the Inner Planes. Frequency is still the yardstick—the measure of attainment, the badge of status, in the spiritual realm no different than in the physical.

For this reason, for our Teacher to make Himself appreciable to us, of the Lesser Circle, or to those dwellers on the First Sphere, where the Rescue Mission functions, must step-down or diffuse His greater frequency—a frequency utterly incomprehensible to mortals encased in a three-dimensional consciousness. In this stepping-down process, the celestial coworkers assist. They form a chain, including the factors we know, and many more we do

not know, until the Idea or the Image the Teacher desires to convey reaches our Sherman—the Conceiving Station. He conceives them and transmits them to White Rose, who relays them to us, who rebroadcast them back to the First Sphere!

We are told that our ectoplasm is utilized as well in helping to make visible to the First Sphere, assemblages the persons of the teachers like Ahmed's three women and the brothers AER and AT, who come down to preach and teach, and who

would otherwise remain invisible and unappreciable to the coarser-grained Rescue Mission listeners.

It happens very often that both my wife and I know the message before the table spells it out. This is due to telepathic reception which is faster than physical movement; but we do not trust ourselves to telepathic reception, and our dependence is still on the slower but objective physical movements.

The next instalment will give a typical seance-rescript.

How We Found Our Baby Sister

... Lost Nearly Sixty Years Ago

A Letter by Earl S. Haines

Dear Lola:

Today is Ruth's sixtieth birthday.

Ours, as you know, was one of those "cheaper-by-the-dozen" families, counting our beloved and highly revered parents. What really good times we had when we were all together on that Minnesota frontier farm!

Even with all that hard work and those meager returns those were indeed the gay nineties for our big family too. That is until that bleak and sad February night when our little sister, Ruth, was taken from us. That was fifty-eight years ago. She was only two years old, beautiful and happy. You were twenty-one, I fourteen.

As the eldest of our 5 girl—5 boy—family and as one who always accepts the authority of evidence rather than tradition, I want to talk to you for a few moments about

Ruth and Survival

Our Methodist religion told us Ruth was "dead." Gone from us. She was, we supposed, no longer a living member of our large happy family. We accepted the current thinking and teaching of the church and believed that our little sister was no longer with us as an ever-present living reality. She had "died".

There was, of course, some vague and tenuous, almost eerie, belief in some sort of a future life. That, whatever it was, had to be accepted solely on the basis of abstract faith; which was not too alluring to the always pragmatic Haines family.

There were no demonstrative facts or evidence; no absolute assurance that we would ever be united again with our loved one. The only thing we knew then, with any degree of certainty, was that our precious little Ruth had "died" and was lying in the cold cold ground beneath the drifting snow.

And so, for over 50 years, you and I and all of have lived under the shadow of this great loss without knowing the glorious truth. Without knowing as we now know that our church was dead wrong; that Christianity in its basic teaching—the Apostles Creed, for example—has been false, profanely false and cruel to us all these years.

Essentially Spirit

Some may not agree with me but actually, actually, we have been victimized. To me, false dogmas and doctrines, affecting the development and progress and destiny of soul life, are infinitely more sinister and destructive than the horrors of all the wars ever fought.

Our religion never taught me that man is primarily and essentially spirit, not body, that this spirit life, or shall we say, personality, really never dies but simply and, in conformity

to universal elemental law, passes on immediately into a higher vibrational life,—its mind and memories unaffected and still functioning, the family ties still unbroken.

Orthodoxy never told us the happy and consoling truth that our loved ones do not die but do live on after the change called death and that they can come back and tell us about the wonderful and happy world in which they are now living and working and having fun.

This is what Jesus and His little group of followers taught, and demonstrated. Instead of these facts about human survival and spirit communication, Christianity gave us and is continuing to give its adherents or victims these inane doctrines and dogmas as its basic teachings: the fall of man, original sin, vicarious atonement and the lowly Nazarene as a "saviour" responsible for man's sins; the Trinity, the promise of an ultimate resurrection of the mortal body (when Gabriel blows his horn perhaps ages and eons of times hence), and ing hell and eternal punishment for those who do not accept these infantile and fantastic beliefs—all of which creed we now know is as false as hell itself.

The less credulous

I insist that a religion that will teach such fallacies and deny us the facts on continuous survival of spirit; mind and memory, and thus in effect rob us of our loved ones, like our Ruth, like your Allen, my own wife and children, is not only an inadequate and false religion but is also incomparably and abominably cruel, and deserves the shallows of oblivion which is its ultimate doom.

It is just as reprehensible and fraudulent, it seems to me, for preachers to sell soul-salvation today on the basis of a false and misleading belief as it was for the priest to sell "indulgences" in the 15th and 16th centuries.

Notwithstanding their tremendous material wealth and their popularity as social and club-life institutions our orthodox churches, in this more scientific and less credulous age, appear to have lost the authority and spiritual influence they once had. As a movement, to spiritualize and redeem the world Christianity, has been an utter failure. Only an enlightened and unreflecting person could think otherwise.

Every researcher and scholar, from the time of Erasmus (1466-1536) down to the present time, who has seriously studied the origins of Christianity knows that it is a medley of the beliefs and rites and dogmas of the several pagan religions that preceded its build-up, beginning with Paul and the Council of Nice in 325 A. D.

The central theme of these pagan religions was the shedding of blood, the offering up of a sacrifice to appease the wrath of an angry god.

This barbarous delusion, symbolized in our churches today on "Communion Sundays", is derived from the beliefs of our savage and ignorant ancestors.

The idea of worshipping a personalized god or a god in human form came also from the pagan religions. There were sixteen "crucified saviours" before Jesus who likewise "died for the sins of the world". And following the legendary pattern common to antiquity at least fifteen of the saviour-gods were born of virgins. These births were referred to generally as immaculate conceptions.

What Findlay says

All of these stories apparently are as well authenticated as the myth about the birth of Jesus. The scholars reveal and name at least thirty-nine different Saviour-Gods or Sons of Gods who were worshipped with rites and ceremonies identical or similar to those applied in Christian literature to Jesus.

Let me quote just one scholar, the great J. Arthur Findley of England:

Through all the sacrificial religions of the past runs the same thread (the very foundation of Christianity and clearly emphasized throughout both the Old and New Testaments), that without the shedding of blood there is no remission of sins.

This is the religion of the savage, and all the religions based on this doctrine are savage religions. They have been the cause of unimaginable cruelty, misery and suffering. This is the central theme of Christianity, from which it can never be disentangled.

This is Christianity, just as it was Paganism under whatever name it flourished. This was not the teaching of Jesus, though it was attributed to him at a later date. It is false, and it has no divine authority behind it.

It is debasing, and just in proportion as the people have come to discard it, so has the world advanced both mentally and morally.

Now don't be too much up-set by all of my animadversion against Christianity. The Christ (as a God) myth and Devil myth—one is as inimical to the basic facts of elemental law as the other—have been thrown in the incinerator by every research student and scholar the world over.

The "Seven Principles"

The all-important thing is to know that man is essentially spirit, not mere body, and that there is a great spirit world all about us which operates on the basis of natural law.

Religious creeds, traditions, beliefs, man-made gods, etc., have no effect whatsoever on the destiny of the human soul, except perhaps to preclude progress and knowledge.

I can't agree with the Christian apologists that falsehood has social value at certain levels of culture. I agree with the rationalists who insist that "only by destroying error can you clear the foundation on which to build the edifice of truth". I believe in science.

If a creed seems necessary I would recommend these seven principles used by the British Federation of psychic groups:

The Fatherhood of God.
The Brotherhood of man.
The Communion of Spirits
and the Ministry of Angels.

(Con't Page 9, Col. 3)

CHURCH NEWS

Milwaukee, Wisconsin: The South Side Spiritualist Church, 1239 South 15th St., appointed officers for 1953, according to Blanche Trawne. They are: president, Adele Zimmerman; and treasurer, Sophia Rossa. This church is affiliated with the National Spiritualist Association.

Philadelphia, Penna: The First Association of Spiritualists, Master and Broad Sts., held the 90th Anniversary of the Progressive Lyceum, January 25th last, according to president, Charles McElwee.

Officers in charge of the Lyceum: Harry Uhlman, conductor emeritus; Catherine Sheive, conductor; Frances Greves, secretary; Dr. Gordon Cabel, treasurer; and Florence Hartman, children's department.

Newark, N. J.: Rev. Dortha A. Morris, reports unusual attendance at the Christmas Healing service conducted by Ed Bodin at the National Psychic Sciences Association, Inc. Church, known as the mother Temple of Psychic Sciences, 532 Springfield Ave.

Others serving the church during recent months: R. G. Pressing, editor of *Psychic Observer* and Arthur Ford of New York City. The latter's services were held at the Essex House, 1050 Broad St.

During a visit East, Rev. Sophie Busch Tracy, Denver, Colorado, conducted special services at the Temple, January 3rd last.

Others presented from the rostrum during recent months:

Medium Ordained



Zenobia Serrano, lecturer and mental medium, was ordained into the ministry of Spiritualism recently by Bishop Ethel Predonzan and Dr. Henry Tudor Mason, minister and president respectively of the Cathedral of the Creator Omnipresence, Inc.

The ordination took place at the headquarters of the organization, 166-03—81st Ave., Jamaica, L. I., N. Y. Sixty members of the organization were present.

At the same service, a charter was presented to Rev. Serrano in the name of the Fifth Church of the organization.

Ordination at Decatur, Illinois



Grace Peters was ordained recently by Rev. Grace Bowman Brown, pastor of the First Spiritualist Church of Truth, 993 No. Edwards St., Decatur, Illinois, according to secretary, Dorothy Drennan.

In the photograph above: left to right: seated, Clede Miller, Rev. Brown, Rev. Peters and Ella Perry.

Standing, left to right: Sarah Jones, George Brown and Dorothy Drennan.

African Spiritualist



Sunju Ngigba, Aba, Nigria, was ordained recently by the Universal Psychic Science organization; headquarters, St. Petersburg, Florida.

Rev. Ngigba, is pastor of the only chartered church in Africa, (see *Psychic Observer*, January 25th, page 5).

Rev. August Miller, Rev. Veronica Fleischman, Rev. Rena L. Nagel, Alida and Werner Eisenhardt.

Chicago, Illinois: The 46th anniversary of the First Fraternal Spiritualist Church, 4039 W. Madison St., was currently celebrated (January 25th) according to the minister, Rev. Emma Binz.

Speakers and mediums serving during January: Rev. M. Rausch, Mary Ann Pieper, Lena Naselli, Rev. Francis C. Holt, Rev. Marietta Stanley, Tillie Miller, Rev. Betty Turner, Rev. Sophie Schaffer, Pauline Douglas and Rev. Edna Fein.

Regular services, held every Sunday, begin with healing at 2:30; lecture and message service start at 3.

Kansas City, Missouri: Earl Williams, East St. Louis, Illinois, noted speaker and medium, has just completed a series of services and seances, under the sponsorship of the Ninth Spiritualist Church, 31st and Indiana Ave., according to Mrs. L. L. Hutcheson.

Sarasota, Florida: Regular Spiritualist services are being currently conducted every Sunday evening at the Sarasota Woman's Club.

Rev. Hermine Leger, former pastor of the Beacon Light Spiritualist Church, New York City, is the lecturer and message-bearer.

Champaign, Illinois: According to Earl Beightler, President of The First Church of The Spiritualist, services are held every Sunday, afternoon at 3 and evening at 7:30, at 219 South Water St. Secretary Mildred Philbeck reports excellent attendance. Guest workers are welcome.

"I Found My Baby Sister"

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

The continuous existence of the human soul.

Personal Responsibility.

Compensation and retribution hereafter for all the good and evil deeds done on earth.

Eternal Progress for every human soul.

The truth and certitude that the human spirit with its mind and memories maintains continuous existence and preserves its personal identity after its brief sojourn in its physical body; the further realism that each individual is personally responsible for his or her thoughts, words, deeds and spiritual progress; acceptance of the fact that selfishness and evil deeds and spiritual retrogression can not be redeemed by the vicarious sacrifice of a "saviour", as orthodoxy teaches, but that character and service accomplish their own salvation—these concepts, or let us say, these direct-from-the-spirit-world revelations of man's nature and his destiny, satisfy every yearning of the human heart and meet the requirements of reason and the scientific process.

After much study

Not one of the many religions of the world has ever had universal appeal to mankind. But psychic science provides a foundation for unity and a new world culture, for a world community. Because it is a natural universal science, as much so as God's other elemental laws.

And psychic science or, let us say, the facts of personal survival, are a better incentive to ethical integrity, to morality and human brotherhood than orthodox religion. Jesus was a psychic or a medium, and a good one, and he taught and practiced the philosophy of brotherhood and the facts of survival.

If we had more time, and space, I would like to tell you the full story of my research that has led me to my attitude toward Christianity and all orthodox religion per se, and of my more recent discovery of the truth of survival and communication with the great spirit world.

During the past several years, I have been making an intense and objective study of the origins of Christianity and of spirit science or psychic phenomena. I have read perhaps 200 books on these subjects and am reading six magazines devoted exclusively to psychic matters, two of them from England. I have witnessed the work of at least fifty good mediums, many of whom I know personally and quite intimately.

Our relatives live

My investigations in this field—as thorough and penetrative as any I have ever made in my government service, where my findings always held up in courts of law—have removed completely and incredulity I previously held with respect to spirit survival and communication with spirit loved ones. There is no longer the slightest doubt. Now I know.

During the past four years, I have had hundreds of very personal direct-voice talks with people in the spirit world, including every member of our big family and many, many others, even with some of the world's most famous men and women.

Those who come to me most frequently are of course my wife, Edith, Connie, now 36,

and Earl Stacy, Jr., now 27. Next in frequency, I'd say, is our brother Lynn, who is always lively and interesting and generally has something vital to say about government and the terrible war situation.

Mother and Father come also and all the other relatives who are over there, including my four brothers-in-law. These conversations are just as normal and natural as if they took place entirely on the earth plane. I have made wire recordings of several of these seances.

Until you can experience it yourself you can not possibly imagine how thrilling to me it was when, three years ago this month, Ruth first came to me and talked with me at a materialization seance here in St. Petersburg. Others who saw and heard her agreed with me that she was a particularly brilliant and beautiful spirit.

She was fully grown and her language was perfection. She told me she was teaching music and art and was always very busy. She volunteered to recite one of the many poems she said she had composed. It was a beautiful thing.

Ruth has come to me several times since. She is a highly evolved and highly educated spirit, as apparently all who pass into spirit as babies or children. My son, Stacy, is very scholarly and is about to get his doctor's degree in astronomy. Lynn talks a lot about him and praises him as an authority on the operation of God's laws which govern the planets and the different universes. Connie too is highly educated over there, and lovely. You may recall that my little daughter passed into spirit at the age of 4; Stacy was only 3 days old.

Ruth still lives!

The important thing I want to emphasize now and pass on to you, and others if interested, is what it has meant to me to discover that Ruth did not "die", as we were led to believe, but that she is more radiantly alive than we are, and has progressed into such a beautiful and talented person. No words of mine can describe my feeling of joy and pride and ecstasy when she comes into one of our seances. It is indeed wonderful to know that she is again one of us, both here and over there. She speaks of being with the folks and they tell me of their joy in being with her. She is real to me now as is Floy or Myrtle. She is no longer our little baby sister,

"But a maiden fair, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion,
Shall we behold her face."

Visiting with spirit folks and friends through the instrumentality of a good medium is an experience magnificent and transcends all other human emotions.

How wonderful it will be to be with Ruth (when our time comes to pass over) and to have her tell us about and show us the beauty and grandeur and immensity of the higher planes of the great spirit universe.

Meanwhile lets all of us bring our lovely Ruth back into our family circle and continuously send her our loving thoughts. I have flowers on my dresser in memory of her 60th birthday today.

God bless and keep you always in his care.

Affectionately,
Earl S. Haines
Mrs. LOLA SANDERS
Lake Park, Minnesota

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Schedule: January—Maude Kline; February—Ernst Schoenfeld; March—T. John Kelly & Robert MacDonald.

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CHURCH NEWS**Los Angeles, California:** Noted speakers and mediums were featured recently at the Central Spiritualist Church, 2201 South Union Avenue: Rev. Billie R. Hill and Rev. Floyd Humble, past President and Trustee, respectively of the Federation of Spiritualist Churches and Associations, Inc.

During September both Rev. Maude Kline, Long Beach, and Rev. Bertie Lilly Candler, Miami, Florida, conducted a series of seances.

Describing these direct voice and materialization seances, held in the church, President, Paul D. Wilson says: "The forms were fully developed, appeared at a distance from the cabinet and remained an unusual length of time. The sitters voiced unusual tests and evidence received. Between 30 and 40 people were in attendance at each seance."

"Phenomena of this type is rare. Those in attendance still marvel at the results."

Springfield, Massachusetts: At the annual meeting of the board of directors of the First Spiritualist Church, Inc., 33 Bliss St., the clerk in charge, Louise Bean, reports the election of a new president, Raymond E. Goodrich, 96 Elm St., East Longmeadow, Massachusetts. The corresponding secretary for the coming year will be Stella Thorpe, 165 Main St., East Hampden, Massachusetts.

This church is a member of both the Massachusetts State Spiritualist Association and the National Spiritualist Association. Services are held every Sunday afternoon and evening. It is one of the oldest Spiritualist Churches in Massachusetts.

Cassadaga, Florida: The 1953 programme of the Southern Cassadaga Spiritualist Camp-meeting Association, currently in session, lists outstanding speakers and mediums of their programme. Maude Kline, Long Beach, California, January; Ernest Schoenfeld, Chicago, Illinois, February; Jack Kelly, Buffalo, N. Y. and Robert MacDonald, March.

The Board of Directors: president, Edna Mae Dittman; vice-president, J. W. Bessett; secretary, Mrs. J. W. Slater; treasurer, Henry A. Schmid; trustees: Ida Timlin, Dan Roche, and George Lingenhoel.

New York City: According to Gertrude Kunhart, acting secretary of the Cathedral of Faith, 205 West 80th St., services held during the recent holiday season were well attended.

Pastor of the church, Rev. Richard Renardo, says: "There are many who would rather spend the holidays in church, than anywhere else. Regular Sunday services are always held each week at 6:15. This period for prayer, lecture and healing, is followed with a message service starting at 7. Other message services: Wednesday and Friday afternoon at 1; and Monday, Wednesday, Thursday, and Friday evening at 7. Classes for spiritual development are conducted Tuesday night, a total of nine meetings a week. I find the need is greater now than ever before, since many are beginning to realize the importance of Spiritualism."

Chesterfield, Indiana: According to secretary, Mabel Riffle, those who visit Chesterfield Spiritualist Camp next summer will have a surprise: the main entrance as you enter the camp has been remodeled. Its attractive appearance will add much

to the beauty of the camp.

Many readers of **Psychic Observer** are not aware of the fact that there are mediums who live at Chesterfield Spiritualist Camp the year 'round: Loretta Schmidt, Mamie Schulz, Edith Stilwell, Pansy Cox, Clara Metcalf, Franchion Harwood and Mildred Smith.

Of course, Mabel Riffle, herself, lives just outside of the camp. She is never absent more than a day or so at a time.

All mediums mentioned above are available throughout the winter months for seances and private consultations by appointment.

Visitors need not worry about hotel accommodations as the modern Western Hotel is always open.

Detroit, Michigan: The annual convention of the Spiritualist Episcopal Church, headquarters, Eaton Rapids, Michigan, will be held May 29th, 30th and 31st in the city of Detroit, according to Rev. Clifford L. Bias, appellate clergyman of the organization.

Rev. Bias is currently serving the Allen Memorial Spiritualist Episcopal Church, of which Rev. Edith L. Green is minister. He conducts Sunday evening services in the Federation of Women's Club Building, 616 West Hancock St.; also classes and a personal problems clinic each week.

Los Angeles, California: The Church Of Universal Truth, Rowena Field Memorial, 801 South Wilton Place, featured during the month of January, Dr. William Rogers, Long Beach, California:

Others listed on the church programme recently: Pearl Lim, Sue Porter, Rev. Bert Welch, Granville K. Hershey, Maude Kline, Edna Miller, Rev. Lillian Smith, Rev. Jessie Curl, Rev. Billy Hill, Rev. Mary Pirtle.

A reception was held at the church for Mr. and Mrs. Anthony Longenotti who were married at the church by Rev. Lillian Smith.

According to the founder of the church, Ben Field, attendance is increasing continually—due to the efforts of Ethel Peterson and her husband, under whose direction the church is now functioning.

Ellensburg, Washington: A new organization, known as the "Psychic Club," has been organized by Mildred E. Fedde, 904 West 6th Ave. All meetings are held at 704 East 6th Ave.: Friday and Saturday, twice

monthly; classes every Thursday evening.

Mediums and speakers, who have assisted the center, during recent months: Rev. Mary B. Tice-Crisp, Seattle; Leighton Moffett and Rev. Jean Krause, pastor of the Sanctuary of the Soul Temple, Portland, Oregon; Maude Kline, Long Beach, California; and Rev. Helen Bercu.

Opal Farrell, President of the organization, says: We hope to have a charter in the not too distant future."

Chicago, Illinois: A group of Spiritualists, headed by Rev. Anthony Camardo, President and founder of the Liberal Psychic Science Church, 3449 West Altgeld, are currently making a return trip to Puerto Rico and expect to spend several months in that country.

Rev. Camardo will be accompanied by Herman Brostoff, Rev. James Redfern and Catherine DeCurzio.

This group of enthusiastic Spiritualists have, according to Rev. Camardo, mapped out a definite itinerary and will make numerous public appearances at psychic centers located throughout the island.

Philadelphia, Penna: A victory celebration, sponsored by Mr. and Mrs. Bartram, was held recently at the 2nd Association of Spiritualists, 11 East Thompson St., according to Rev. Alida Neige who has been associated with the church for the past 17 years.

The assistant pastor, Rev. Augusta Taylor, took part in the celebration. Services: Wednesday and Sunday evening.

**Los Angeles
Spiritualists**

Frank and Ethel Peterson (above) president and minister of the Church of Universal Truth, Los Angeles, California.

"Rowena Field Memorial" Church

The photograph above, taken recently, shows the interior of the Church of Universal Truth, The Rowena Field Memorial, 801 Wilton Place, Los Angeles, California.

After extensive remodeling and decorating, this church is now recognized as one of the finest Spiritualist centers in California.

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—Church of Spiritual Science 2524 Seventh Ave., North; President & Ass't Pastor: Rev. Grace Oldaker; Sec'y: Charles F. Wahl; Treasurer: Winifred McConnell; Minister: Rev. R. P. H. Sparks, 2520 21st St., West; Phone: 58-6654.

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 Mildreda 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, 203 Linden Ave.; Rev. Laura Crocker; Phone: 704558.

Los Angeles, California

Astara Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P.M.; Robert and Earline Chaney; Phones GRanite 5523 or DUmkirk 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 Englund; 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, 833 S. Grand Ave.; Thurs. 2 & 3:45 P.M.; Sun. 2:30 & 4 P.M.; Minnie Sayres.

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

Church of 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: DUmkirk 3-3486.

Universal Church of The Master, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P.M.; Minister: Rev. Addie G. Faulkner; Phone: DUmkirk 3-6084.

Oakland, California

1st Temple of Spiritualism, 1442 Allice; Sun. & P.M.; Minister: Mitzie 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 Juliette 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't 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: KEillog 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 #26 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 Ruhnau, 2305 De La Vina; Phone 26344.

CHICAGO, ILL.

SCIENTIFIC CENTER OF SPIRITUALISM INC.

CATHERINE LARNEY MINISTER
Midland Hotel

172 W. Adams St. C. Larney (P-363)

Sunday Service — 2:45 and 7:45
Thursday Classes—2:00 and 7:45

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, 866 Crestview Road; Minister: Rev. Florence L. Myers.

COLORADO

Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50) Services: Sun. 7:30 P.M.; Lecture and messages: Tues. & Sat. (3rd Sat. Social) Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLEndale 7344; Ass't minister: Nora Walters, 500 West 8th St.; Phone: AL 5052.

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.: Eleve 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. E. 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.

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 7-1411.

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.

(Miami, Con't Next Col.)

(Miami Con't)

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. Heister, 6780 Coral Way, Miami, 44.

Sarasota, Florida

Shrine of The Master (Spiritualist) Woman's Club; Palm & Park Sts.; Services: Fri. 7:45 P.M.; Minister: Rev. Dorothy Graff-Flexer.

Spiritualist Services: Sunday 7:30 P.M.; Woman's Club; Minister: Rev. Hermine Leger; Phones: Ringling 6-3622 or Ringling 4-6008.

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 Pantan, 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, 1808 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., Services: Sunday 3 & 7:30 P.M.; Sec'y: Mildred Philbeck; Pres.: Earl Beightler; Phone: 6-5152; Guest workers welcome.

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, 6514 Ashland Ave.; Sun. 3 & 8 P.M.; Healing, Thurs. 8 P.M.; Rev. Harry A. Tuffs; Phone: WAilbrook 5-4750.

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

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

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

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

Flower Candle Light Guide Spiritual Science Ch., 3185 N. Clark St.; Sun. 3 & 8 P.M.; Rev. Mary Kearney; Phone: GR 7-1707.

Chantao of Zava Church, (Study) Rooms 630-40 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

St. Paul's Spiritual Church, 4201 W. Armitage; Sun. 8 P.M.; Pastor, Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzle 3-1174.

Ch. of Higher Spiritualism No. 2, 549 N. Cicero Ave.; Sun. 7:30 P.M.; Healing Services: Fri. 8 P.M.; Rev. Ruth Foster. Phone: CO. 1-2429.

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

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

(Chicago—continued)

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.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; service 8 P.M.; Pres. Theodors; Phone: B. E. 5-7455.

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

KANSAS

Kansas City, Kansas

1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Unity Christian Spiritual Science Church, 500½ 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 Little 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: Universal People's Divine Healing and Abundance Circle; The Second Spiritual Life Chapel; Services: Sunday 2:30 P. M., 936 South 5th St.; Ass't Pastor: Rev. Virginia Carpenter; Founder and Pastor: Rev. R. W. Lagneau, 333 South 42nd St.

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

MARYLAND

Baltimore, Maryland

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

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 Jarcy 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.; 222 E. Boston 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, Massachusetts

Universal Cosmic Science Church, 25 Main St.; Services: Sun. 3 & 7 P. M.; School: Mon. & Thurs. 8 P. M.; Rally: 1st Sat. each month; Minister: Rev. George L. Short.

Johnson Memorial Spiritual Chapel, Red Man's Hall 82 Merrimac St.; Services: Sun. 3 & 7 P. M.; Minister: Rev. Emma C. Wyman, 31 Smith St.; Phone: 4-6694.

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 Eliss 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.) 3½ 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, Strathmoor Masonic Temple, 14059 Hubbard Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.

(Detroit—Con't Next Col.)

(Detroit Con't)

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. Blas & Rev. Edith L. Green; Phone: TYler 4-1004.

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

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

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

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

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

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. Alma Eastman, 1833 N. Charles St.

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, 320½ N. 7th Ave., E.

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

Minneapolis, Minnesota

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. Meurice 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, 3818 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida F. Eggers, Minister.

Society of Spiritual Fellowship, 3316a 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

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; Ass't Pastor: Margaret Davies.

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

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.

First Spiritual Science Church, 271 Fort Lee Road; Services: Sun. & Thurs. 7:30 P. M.; Tues. 2 P. M.; (N.S.A.) Minister: Regina Weiss; Sec'y: Sadie Silber, 1120 Boynton Ave., N.Y.C. Minister's Phone: (Leon, N. J.) Yellowstone 2-1618.

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.; Thur. 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

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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.

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Brooklyn, New York

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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., 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.

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Gloversville: 1st Spiritualist Ch., 14 South Main St.; Sun. 7:30 P. M.; Wed. 8 P. M.; Rev. Clara Osborne. Phone: 5-5461.

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

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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.

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New York City

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

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: TRafalgar 3-2569.

United Spiritualists' Church, 41 West 73rd St.; Sun. & Tues. 7:30 P. M.; Wed. & Fri. 6:30 P. M.; Thurs. & Sat. 1 P. M.; Sylvia Brooks and Elisa Ehrmann; Phone: ENdicott 2-3555; Sec'y: Martha Feinstein.

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

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

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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; Ass's Pastors: Rev. Katherine K. Koutnik and Rev. Jeannette S. Harrocks.

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Christian Unity Spiritual Science Ch., 2603 W. Atkinson Ave., Sun. 8 P.M.; Wed. 2 & 8 P.M.; Rev. Walter F. Krahn and Dr. Ella E. Krahn, pastors. Phone: Hilltop 5-0334.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P.M.; Rev. Anita Kuchler, Pastor; Phone: Division: 4-0043; 1416 North 14th St.

South Side Sp'list Ch., 1239 S. 15th St.; Sun. 10:30 A.M.; Sec'y, Frieda Baumann.

West Allis—3rd Spiritualist Ch., S. 81st & W. Beecher; Sun. 3 P.M.; pastor: Rev. Emily Clark. Phone GR 6-0285.

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Brantford, Canada

Hope Memorial Spiritual Church, Chatham St. (cor. Queen), Healing, Messages & Open Circle, Sunday 3 P.M.; Worship and Messages, 7 P.M.; Pres.: W. C. Richardson Leslie Lievers, 290 West St.; Phone: 26097.

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P.M.; Wed. 7 P.M.; Pastor, H. Meynell; Pres. Mrs. R. Johnston.

Calgary (Alberta)—First Spiritualist Church, 7th Ave. & 3rd St. East; Sun. 8 P.M.; Alice Rushton 1224 Kensington Road.

Edmonton—City Temple of Spiritualism, 9315-102 Ave.; Sun. 7:30 P.M.; Friday Message service: 8 P.M.; J. Hancock, Minister: Rev. Robt. Steker, Sec'y.; 11816-80th St.; Phone: 76-561.

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PERSONAL

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PERSONAL—Con't

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SOME ONE lost to sight? Get a message bright and right away. Give his or her name. Love offering. Ellen Heffron, Box 592, Portland, Oregon. (P-350)

DO YOU KNOW MY BROTHER? Do you know where he is? He is interested in Spiritualism and may see this ad. My brother was adopted and may have his name changed, but he may have been told his real name. He was born in St. Louis, Missouri, February 21st, 1886. His real name is Wallace Ellsworth Robinson. His family had an English background. His mother passed away in St. Louis in 1887. She had two children. I was 3 and my brother 15 months old at the time. My father took us to an uncle of my mother's living in Keokuk, Iowa. It was here that we became separated. I, myself was placed in a St. Louis Methodist Orphanage then adopted with his consent. I never knew my maiden name nor place of birth until 1943. If anyone can help me, write: Mrs. Laura Robinson McBride, 5224 Whitney Ave., Carmichael, California. (P-351)

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This 136-page book contains 16 plates and is written by one of England's leading practitioners and writers on this fascinating subject.

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Hayward, California:—S. E. F. I see many lovely souls here to greet you. A beautiful girl named Lily, George, Henry, Frank, Elizabeth, Minnie and Joseph. They say they are all helping you and your husband to make a change of residence. This change will be in the coming year. After that there will be happiness for both of you.

Chicago, Illinois:—E. S. K.: Dear Ed, so happy to be here today and I do so much want you to know that I am very happy and doing nicely; now that everything is taken care of, you know what I mean. You know dear I want you to find happiness for yourself as I know our daughter wants it that way. I shall always be near you. Your health will improve and you will find contentment and happiness again. All my love to you and our daughter, wife Hannah.

East Greenwich, R. I.:—E. V. B.: The health condition has been neglected for some time and I would suggest you see your family doctor. Then with his help and the help of God you will enjoy perfect health again.

Geneva, N. Y.:—Mrs. A. S. R.: In regards to your eyes, yes you can bless them and ask God and his helpers from spirit to clear up this condition. For the other condition I would advise a check-up by your family doctor. Nothing serious but needs a little attention. Mother, Sister, and Father all send love to you.

Biloxi, Mississippi:—Constance Dacey: Mother Claudia, Master Sahoma are here sending love and greetings. They want you to know that there will be a passing, but not right away. It will be a lingering condition. As to your development you teachers want you to know that they are helping your needs which will be in your hands soon. Study and make the mind force ready so that the spirit people can use it. Mother.

New York City, N. Y.:—Mrs. W. S.: There are many souls here today sending greetings, Mother, Father, John, William, Libby, and a fine Indian guide who helps you a great deal. They will protect you have no fear for the future. It will all be over soon and everyone will be happy again.

Independence, Kansas:—Mrs. Arthur Gilbert: Dear Alice, you are going to find the help you are asking for. Place all of your trouble in the hands of the Father, God, knowing full well that you are his child and forget what others are saying. Bless them and look toward the light. Bless you and your home. Mother.

Vineland, N. J.:—David Young: Hello David here we are. We heard your prayers. Mother and Dad are here also Lloyd Virginia, Ruth, John, George, Louise, Rose and Henry. You are going to have your wish soon, Love and blessings from all of us, Jeanette.

Chicago, Ill.:—Lisette Steinkem: I see better health conditions for you. Suggest you go to the family doctor. In regards to your disposal of your worldly goods, I think you have just about got the right ones in your mind, carry this thought through, Mother and Father.

Steubenville, Ohio:—R. D. T.: There is a lady here a very lovely soul, bringing love to you all. She is watching over you and wants you to know that you will carry out the plans you have in mind. She tells me she is your Mother. There are many more bringing greetings and love, Jack, Sophie, Helen, Carrie and Bobby.

Pecatonic, Illinois:—Mrs. W.H.S.: As I contact you I see many changes for you in the year nineteen fifty three. You will not leave the town you are in but will move from your present address. There is some one around you that is very discouraged, but if they will place it with the higher forces I know they will receive the help that they are seeking.

Hot Springs, Ark.:—Jessie Schneider: You have a grandmother and grandfather who comes to you and they bring a Dr. Carter who tells me that you will be better with the help of God and Spirit. You are very nervous and need rest and quietness as you come into nineteen fifty three and the desires of your heart will be yours.

Kenmore, North Dakota:—Jim S.: Hello there, so happy to come through and talk to you. I see there has been quite a little trouble with E., as she is in a very confused state of mind which is effecting her whole body. She will have to have help and I am asking the healing masters to help her. I know you will see a change soon. Just keep praying and that gives us the strength that is needed for this work. John is here also Alice, Lillian and a fellow named Dr. Bishop who says he is your guide, love David.

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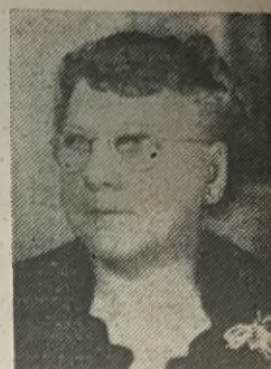
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Pecatonie, Illinois:—Mrs. W.H.S.: As I contact you I see many changes for you in the year nineteen fifty three. You will not leave the town you are in but will move from your present address. There is some one around you that is very discouraged, but if they will place it with the higher forces I know they will receive the help that they are seeking.

Hot Springs, Ark.:—Jessie Schneider: You have a grandmother and grandfather who comes to you and they bring a Dr. Carter who tells me that you will be better with the help of God and Spirit. You are very nervous and need rest and quietness as you come into nineteen fifty three and the desires of your heart will be yours.

Kenmore, North Dakota:—Jim S.: Hello there, so happy to come through and talk to you. I see there has been quite a little trouble with E., as she is in a very confused state of mind which is effecting her whole body. She will have to have help and I am asking the healing masters to help her. I know you will see a change soon. Just keep praying and that gives us the strength that is needed for this work. John is here also Alice, Lillian and a fellow named Dr. Bishop who says he is your guide, love David.

Golden Circle and Unfoldment Class

You are invited to join our circle and class for psychic development. This class is under the direction of Rev. Margaret Lewis, one of America's foremost mental and physical mediums who, with the aid of her spiritual collaborators, offers help to absent students in the unfoldment of their God-given gift of mediumship. Each student sits alone or with a group, just as they desire. Circles are being formed for small groups also.

We offer our correspondence course in the History, Philosophy, Science and Religion of Spiritualism... also courses in psychic unfoldment, laws of mediumship, Biblical Spiritualism and divine healing.

You need not be a college student to enroll. Those endowed with good common sense and the desire to unfold their gifts of latent mediumship, may be led to their goal of health, wealth and happiness. This is not a money making scheme. We work on love offering only. For additional information, write Secretary, Maud Jacobsen, Box 169, Rennselaer, N. Y. (X-345)

REV. EDITH SANDY, SPIRITUALIST MINISTER, MARRIED AT BUFFALO, N. Y.

In Spiritualist circles, one of the most colorful ceremonies took place recently at the **John Carlson Memorial Spiritualist Church**, 95 Johnson Park, Buffalo, N. Y. when **Rev. Edith Sandy** and **Jacob Wendling** were united in marriage by **Rev. George A. Demarest**. All arrangements were under the supervision of the **Rev. Frederick** and **Helen Nicholson** and the church board of directors. The Wendlings plan a trip abroad in the very near future: England, France and South Africa.



Left to right: R. G. Pressing, Henry Schiege, Jacob Wendling, Rev. Edith Sandy-Wendling, Rev. Ivy Burdick and Myrtle Schiege.



Left to right: Betty Fischer, Rev. Ivy Burdick, Rev. Edith Sandy-Wendling, Rev. George A. Demarest, Rev. Shirley Bryson and Nora Fredriksen.



Jacob and Rev. Edith Sandy-Wendling, Snyder, N.Y. and their mammoth wedding cake.



Church congregation watches wedding ceremony: Rev. George A. Demarest, officiating; R. G. Pressing, Best Man; Rev. Edith Sandy, Bride; Jacob Wendling, Groom; Henry Schiege, Myrtle Schiege and Rev. Ivy Burdick, son-in-law and daughters respectively of Rev. Sandy. Others in audience: Rev. Gwen and Walter Laws, Mr. and Mrs. Frederick Myers, Hamilton, Canada; Rev. Margie Thomas, Mary Fairbairn, Louise Custo and Cecil Fudge, Niagara Falls, N.Y.; Rev. James McNeill, Rochester, N.Y.; Lena Henning, Albany, N.Y.; Mr. and Mrs. Frederick Shaw, Mr. and Mrs. Arthur Prosser, Bradford, Penna.; Mr. and Mrs. Walter Knudson, Jamestown, N.Y.; Mr. and Mrs. Raymond Torrey, Silver Creek, N.Y.; Mildred Mason, pastor of Cold Springs Spiritualist Church, Buffalo, N.Y.; Rev. Margaret Hauth, pastor of Unity Spiritualist Church, Buffalo, N.Y.; Rev. Charlotte Blackman, Rev. Clara Faber, Rev. Jessie Mackie, Rev. Isaac Smith and Rev. Mary Smith, Buffalo, N.Y.; Rev. and Mrs. Frederick Nicholson; Anna and Michael Wendling, Williamsville, N.Y.; and Bertha Deil, Snyder, N.Y.



Left to right: Nora Fredriksen, Rev. Shirley Bryson, Rev. Edith Sandy-Wendling, Rev. Ivy Burdick and Betty Fischer.



Left to right: Rev. Frederick Nicholson, Rev. Edith Sandy-Wendling and Rev. George A. Demarest.



Board of Directors of the John Carlson Memorial Spiritualist Church: Seated, left to right: Julia Kepler, Historian; Nora Fredriksen, Trustee; Rev. Edith Sandy-Wendling, Founder and Pastor; Muriel Winter, Financial Secretary and Betty Fischer, Corresponding Secretary. Standing, left to right: Raymond Langendorfer, Treasurer, r; Norman C. Fredriksen, President; Hazel Cook, Trustee and Jay Thurber, Vice President.



Members and friends of the John Carlson Memorial Spiritualist Church. Front Row, seated, left to right: Julia Kepler, Helen Nicholson, Rev. Ivy Burdick, Rev. Edith Sandy-Wendling, Myrtle Schiege, Juliette Ewing Pressing and Rev. Shirley Bryson. Front Row, standing, left to right: Hazel Cook, Irene O'Toole, Rev. Frederick Nicholson, Nora Fredriksen, Iva Werner,

Jacob Wendling, Rev. George Demarest, Rena Carlson and Rosa Rybac. Back Row, standing, left to right: Alexander O'Toole, Clarence Walters, Jay Thurber, Raymond Langendorfer, Norman C. Fredriksen, Muriel Winter, Betty Fischer, Lena Henning, Katherine Fox and Victor Cook.