

Psychic Flame

IN A recent edition of "LIFE" magazine, they went all out for a story, with a photograph, (see this page) in which they sensationalize psychic phenomena. The facts are dramatized with the heading "A Ghost In The Eternal Fire." The article, includes two photographs. One is described as "A Close Up View of Fire shows the image as it formed in the flames burning bright under the Arch." The other shows "The flame lighters: Generals Charles F. Hanote and Etienne A. Rivet, ex-French servicemen, who grasped a sword which turns up gas under the eternal flame."

It was when this flame was recently turned up that the spirit of what was claimed to be the unknown soldier, persisted for several seconds.

In describing this episode, Life magazine says "As they do every evening, a little group of French war veterans gathered one recent sundown under the Arc de Triomphe in Paris to rekindle the eternal light burning over the grave of the Unknown Soldier. The point of a sword was inserted into a bronze ring and spun.

"As the flow of gas increased and the little blue flame flared up, a white ghostly face, slowly formed in the flame, stood clear for a brief second and then disappeared.

"In that instant a photographer took a picture of the fire, but he did not notice the spirit face until after he developed and inspected his film. After publication, the picture drew numerous phone calls from readers who felt sure that the spirit of the Unknown Soldier of World War I appeared."

Left-hand Compliment

In E. V. Durling's column "On the Side", he has taken the trouble to mention "The Spiritualist Healer", a magazine recently published in London by Harry Edwards.

Durling says: "There is a battle on between the British profession and a 'spirit healer' named Harry Edwards. The medicos say Edwards is a quack and an imposter. Nevertheless, the spirit healer is holding his own in the argument. He claims to have cured over 10,000 persons of a wide variety of serious ailments in four years. What's more, he furnishes the names and addresses of thousands of his patients who are willing to testify on his behalf. Edwards recently authored a book entitled 'The Evidence for Spirit Healing'."

This article, published May 21st, in "The Boston American" was submitted by Helen Martin, Newton Centre, Massachusetts.

Grandpa Balm?

SOMETIMES opponents of Spiritualism find themselves on a spot in their efforts to be honest. Left-handed compliments are indulged in, for instance, Jose Schorr in his "Facts of Life" syndicated column for the Chicago Daily News Magazine, "This Week," (May 24th) says: "Was Grandpa Balm? No, said the court."

Schorr's article is captioned "Medium-Well Done". This could be a compliment but the inference is there.

The columnist asks: "Was uncle balm because he believed in mediums?"; then cites a ruling handed down by the Supreme Court of Texas: "No one is balm because they (he) believes in mediums . . . not unless you are ready to question the sanity of some of the world's most brilliant men who believed in Spiritualism."

As a result of this court decision, the estate of this particular uncle was turned over to the heirs designated.

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WORLD TRIENNIAL CONGRESS

SEPTEMBER 11 - 18

1954
AMSTERDAM
HOLLAND

(Pictures Page 4)

What the continental Spiritualists refer to as "The World Triennial Congress" is set for September 11th through September 18th, 1954.

This Congress, sponsored by the International Spiritualist Federation will be held at Amsterdam, Holland according to general secretary of the I.S.F.; David Bedford, 79 Woodstock Road, Bedford Park, London 4.4, England and it is to this address that all inquiries relative to intended delegations to the Congress should be directed.

All Spiritualists and national Bodies, already affiliated or otherwise, can accept this early notice as being a preliminary open invitation for them to attend.

Psychic Observer is specific on this point and means to infer that all desiring to attend are welcome. The Congress, itself is being organized by the Nederlandse Spiritueel Kerkgenootschap, being assisted by the 'Harmonia Society' in conjunction with the executive of the I.S.F. London Secretariat.

This, without doubt, is the most important of all Spiritualist Rallies throughout the world. Amsterdam has been chosen as the venue of the third post-war International Congress. The first was held in London in 1948, and the second in Stockholm in 1951.

The Koninklijk Instituut voor de Tropen (Netherlands Colonial Institute), one of the finest Congress Halls in the Capital, has been reserved for the occasion, with its magnificent Congressional Hall seating 850 persons, and beautiful foyer.

Smaller halls, loud-speaker linked to the main hall, are eminently

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

MAUDE KLINE SCORES AGAIN

— AT —

TULSA

"THE SONG IN THE SAGE"

Maude Kline's Great Triumph At The "Big Elm!"

By J. BERNARD RICKS

THERE'S a land where the Arkansas's swishing currents bear down on its reddened sandstone banks with a murmur, that only the whisper of a by-gone era can reveal in. And the crimson tilt of heaven at sundown bathes the purple in the sage with a glory that is carried across the zephyr-paced prairies in a hushed echo the Great Spirit immantled o'er His children—when these feather-decked and painted bronze bodies sought their Maker to the beat of drums and the prance of moccasins feet.

On a high plateau, mid rolling hills, the Creek Nation planted an elm for their council tree. And here was the meeting point where the boundaries of the Creek, the Cherokee, and the Osage Nations met. When the Frisco Railroad went out to the Creeks' "big elm," they called it "Tulsey Town."

Today the clairvoyant vision of many can see the council fires still burning around the "big elm," in the blue haze, overlooking the gray-rimmed hills overlooking Oklahoma's beautiful Tulsa.

I Met Bob

As the nose of my car sped northward from Shawnee and Sapulpa toward the metropolis of Tulsa, I thought of those wonders of yesteryears, when the Great Spirit was sought out in wigwams, with the seance sitters reposed upon the ground, but in the customary circle as all sit in modern seance rooms.

What a long trail these Oklahomans have trod! Today as I neared the Hotel Alvin—in downtown Tulsa—April 24, 1953—the sons and daughters of those teepee councils with spirit guides have formed another great nation—the Oklaho-



One of America's foremost mediums, Maude Kline, snapped in a typical pose (see above) when she gave a public demonstration of billet reading at the recent convention sponsored by the Oklahoma State Spiritualist Association. Her speed and accuracy are amazing . . . a record of 67 billets in an hour's time has been reported.

ma State Spiritualist Association—with Maude Kline, Long Beach, California, again the guest Clairvoyant for the 48th annual meet I was about to attend.

"I only had a 'quarter-second' to breakfast with Dr. A.S.P. Fields, Vice-President of Oklahoma State, from Enid, whose rolling smile is the healthiest thing for good feelings I've seen in a long time. Dr. Fields is every inch a Spiritualist."

As I hurried along the passage-way to Convention Hall, I came headon into Maude's husband—her "Bob", as known to all Spiritualism, the ever-alert organizing mind behind all the drudgery of detail of Maude's tours—a tireless and loyal worker for Spiritualism, as well as a devoted husband.

After many backslaps and handshakes—there had been an interval of several years since my last meeting with Bob—I heard Maude rapping the gavel on the rostrum, and I pushed on into the hall.

On the way in I grasped Dr. E. L. Reynolds's hand. He is President of the Oklahoma State; and veritable guiding star and grand host behind the successful convention, aided by his inspiring little wife, whose cheerful face reminds me of the beautiful little yellow flowers growing all along the Oklahoma countryside.

Rev. Roy Stevens, pastor of the Universal Science Spiritualist Church, gave an inspirational lecture on "Visions," before the convention that night. He was followed by his co-pastor, Rev. Velma Cook, a rising young Clairvoyant, who really "showed her spurs" in her message work from the platform. Rev. Cook gave me a message that was 100% authentic.

Traveling Clairvoyance

Dr. Reynolds and his wife, Rev. Adella Reynolds, pastor of the Second Spiritualist Church, had able helpers in J. H. Cuddy, H. C. Randells, and Bill Mason. There were many more in his staunch battalion from the Second and Universal Churches, but I did not meet them all.

While Joe Hutcherson sang several solos, I talked shop with his interesting wife, Rev. Marie Hutcherson of a day when she was Oklahoma's outstanding materialization medium.

There were people everywhere coming and going. Several hundred bore down on the capacity of the big auditorium. Including the spirit legions in the line-up, a gigantic army was before the "big elm", on this night, when Maude Kline's fine appeal to the Conven-

tion for donations to the Ways and Means Committee brought a response of \$175.00.

If you have not seen Maude Kline's Traveling Clairvoyant Messages, you really have not lived a full lifetime. This rare gift is accorded only a few mediums. She couples graciousness of manner with accuracy and speed that is appalling. And when she stepped to the edge of the platform and called for street addresses somewhere in the world, in order that she might go there clairvoyantly, she bore a courtesy of elegance and beauty.

Transfiguration

Pointing to a lady on her right, about four rows back, "Your father and mother are here beside me."

"Yes—" And I could see the light come up in the depths of those eyes like the sudden rise of a lamp.

"Estelle is here. But they called Stella Margaret—Stella Margaret Bailey was her full name. Then Albert is here who says he's a friend of the family."

"That is correct, Miss Kline," came the swift reply.

"Were there 8 children in your family?"

"There were."

"Charles is here from spirit," continued Maude Kline. "And here is a Mildred who says she called you 'Maggie' as a child . . . are you Maggie, my dear?"

"Yes, I am, Miss Kline," came the enthused reply.

"You have never seen me before, have you?"

"No, I haven't."

"You are Maggie—and here is Bessie from spirit who passed away in an accident," retorted Maude Kline.

"That is very correct—ALL OF IT—and I thank you so much," came the appreciative voice.

Maude then turned to the left side of the house to a lady in green.

Pointing at her, "You are transfigured, my dear. There are three out of your immediate family, and their faces persist over you. And Carl is here—an elderly man, an uncle, you were fond of."

"Is that right—I'm so happy to hear this!" And there was really an outpouring of gladness in this voice.

"Hello, Spirit—" said Maude, turning with a smile to greet an unseen visitant on her right. "This is your Pop, lady. Your Pop is here."

"Yes, my father is in spirit."

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

FRANCE: "A Spirit In The Eternal Fire"



THE FLAME LIGHTERS were Generals Charles F. Hanote (right) and Etienne A. Rivet, who grasped the sword which turns up gas under the eternal flame. (See column 1, this page: "Psychic Flame").

KLINE --AT-- TULSA

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

"You there— The lady in white gloves. You are a very lonesome person. You are protected by a great force. You understand what I am saying, don't you?"

"Yes, I certainly do."

"I see three people in the home . . . they will pay their bills. You understand."

"I perfectly understand in every way. That is good!"

"The lady in the blonde hair . . . right over there," said Maude again going over to her left. "You made a statement the other day: 'It has been so long.' Am I right?"

"You are quite right, Miss Kline. I made that statement."

"You also wrote a letter the other day. On the second page down you wrote: 'You can take it as you may.' Is that right?"

"Yes, yes—it certainly is . . . this beats all I ever saw"

"You were alone when you wrote that letter!" And Maude was working very fast. "No one saw that but you! That is right! And you know I have never seen the letter!"

"My!—my!—What next? No one saw me do it, Miss Kline. How right you are!"

This definitely moved the big Convention. There were murmurings everywhere, and many smiles and nods of approval of the way Mayflower, the little Indian princess, was sending message after message through her highly gifted medium.

Truth of Life

Maude shifted slightly, and smiled down at the audience with that infectious smile that is her's all alone. And which has put many a beginner in the work at ease, when Mayflower started through their ranks like a Sherman tank, such as what happened above.

"Lady," she said, pointing at a woman in dark clothes in the center of the house, "your child is here. And, lady, wasn't a little rosebud placed in this child's hands when it was put away?"

"Yes—"

"God bless it!" was Maude's sympathetic reply. "It has all the rosebuds it wants now—and more besides! Are you happy now, my dear?"

The only answer was a quiver of the lips. And the lights from the rostrum glistened in her eyes. Maude Kline smiled kindly on her. Another soul had crossed out of the darkness of ignorance. And the supreme happiness wrought in this moment of a face-to-face meeting with the Truth of Life was something to behold. Mayflower had again won her laurels—as another marched triumphantly up the hill to greater glory.

"And to add to that, my dear—An old gent is here that was crippled in life—and an old lady who was his dear wife. Is that right?"

A handkerchief went to those eyes—and the big audience rested in utter silence.

Maude started to turn from this lady, but Mayflower moved in again with: . . . Maude turned to the table, and wrote on the table-top with her finger.

"Here is a spirit writing right on the tabletop. He is writing the name John-Lester-Martin! Is that right, lady?"

"Every bit of it is right . . . so right." The voice was almost a whisper. These swiftly happening events were almost too much for her.

Gee Whiz . . . !

Addressing another lady—(have patience, there really are men here) . . . Maude summons with her hand:

"Lady, your son in spirit is here—and gives me the address 1009 South Long Street, Los Angeles, California. Is that right? Do you live there?"

"He lived there," came the answer.

"All right—I walk in here and take two steps to the right—and then two steps into another room—the living room."

"Correct!" And you could have heard that voice out in the street. Then Maude asked the audience a second time for addresses somewhere in the world.

"The lady in black," recognized California's great psychic, and daughter of Myrtle Cash, a highly-gifted trumpet medium of another day.

"162 White Fur Street, Yorkville, N. Y."

"I am going into rolling hills . . . I go down a hill . . . I cross a bridge . . . the town rests between two hills . . . I go to a house that is white—one side shorter than the other . . . two people live there all the time, though it is empty right now."

"That is very good, Miss Kline!"

"You also have a picture in your home of someone in spirit—In fact, two pictures in the living room of someone in spirit."

"Right."

"Say!—I want to walk into your house and say: 'Gee whiz!—what did you do to your bedroom!'" And Maude bore a twinkle in her eyes. The audience roars.

"Yes, I quite understand," said the lady, laughing.

"My heavens!" put Maude. "You must have dressed in a hurry tonight!"

Another roar of laughter swept the audience.

"Hello Everybody"

A nicely dressed lady in black stood up at the left rear of the audience, and Maude Kline directed her attention to her.

"Let's give this last opportunity to the lady in black, who gave a \$25.00 donation to the Ways and Means Committee. She deserves it!" Maude encouraged, smilingly.

"499 North Canton Drive, Beverly Hills, California," came the prompt reply to Maude's courtesy.

And then quick as a dart. "Is it at the foot of some mountain?"

"Yes, it is."

"Let's see—I wind up a steep grade . . . there's a wrought iron fence around the place . . . place next door has no fence . . . house sets back in trees . . . two people live there . . . I enter from the side and not the front. Am I right?" And Maude motioned toward the lady.

"You are very much correct in everything—and thank you." And the whole audience turned to smile on the lady.

Being an out-of-state guest of the convention, Maude invited me to the rostrum to examine the thick, heavy white cloths used to blindfold her for the billet reading. She strapped them across my own eyes, and tightened on the back of my head. It was like being plunged into a black abyss. No light could penetrate that. A blindfold with 32 thicknesses of cloth. It was like falling in a well at mid-

Hear REV. MAUDE KLINE

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night, I could imagine, it was so dark.

Maude seated herself before the rostrum's table on which the audience's sealed billets had been spread. Once the heavy blindfold was adjusted over her eyes, it was drawn down extremely tight against her temples. And then all left the platform except Maude Kline. The spirit control induced the trance very quickly, and Mayflower spoke through Maude with the greeting: "Hello, everybody!" The congregation responded. "Friends, we'll try to do our best for the next 25 minutes."

I pulled up a chair to the right of the rostrum, where I could get a broad view of this psychic in action. Bob, Maude's husband, had taken a chair at my left. More so, though, I wanted to watch those earnestly expectant faces, eagerly awaiting Mayflower's "driving rain" of spirit messages. A ringside seat on this epoch-making night was worthy of a few minutes in eternity.

"That's My Daddy"

Maude Kline's hand clinched the first billet . . . Mayflower's voice shot out: "Nora J! . . . No!—It's Neva J!" with Maude's hand going straight toward the right side of the house before the lady echoed: "Right!"

"You have a daughter named Vera . . . but you didn't say it on this, did you?" dangling the white envelope at the gladdened soul at my right.

"No, I didn't."

"Your daughter wants a change. She wants to go from her present

place. She wants to be away. Right!"

"Correct you are." And the lady's broad beaming smile told the answer.

"She'll make that change, lady," continued Mayflower. "And then she'll find true happiness."

"She's Going to Texas," came the independent voice of a spirit some five feet to the left of Maude Kline.

"That's my Daddy!" rang out the cry of joy . . . and this big audience was practically on its feet.

Why Beat Your Fists?

Timing, my god brother!—strictly spirit timing!—The spirit world had delivered a solid punch with the lightning stroke of a rapier . . . and simultaneously with Mayflower charging on her objective comparable to the roar of the rails in Grand Central Station. Trance mediumship through Maude Kline's lips, with a blindfold pressing into those temples like an iron mask; with Mayflower, the talented Indian maiden at the helm carrying the day before her. And then to the left! . . . quick as a comet! . . . a man's voice filled the air by independence voice 5 feet to Maude Kline's left, and on the rostrum with her . . . with the rostrum under the glare of hundreds of candle power—and No Darkness Anywhere!

In this heralded moment the Gates of the Eternal Opened!—with a great audience of several hundred looking on— And this father called out to his daughter in the audience, who recognized him! and the world that was there that night Saw and Heard—And They Believed!

"Oh, God!—Have mercy on this stumbling humanity who cannot see the light!" I muttered to myself. "If they were only here this night—"

Beat your fists against the wall, oh Orthodoxy! Beat your fists against your "Man-Made Wall," till they are raw to the bone—and scream . . . scream to the house-tops! "It isn't so! It isn't so! . . . It's of the devil! . . . It's against the Bible! . . . It'll run you insane!"

Beat your chest as the Pharisee did before the temple—But you will find all true Spiritualists calmly watching such ravings, unafraid! Why? Because we know the LAW—the scientific Law of God—that bridges the gap in order that the spirit world may talk—and talk just as good as you or I in the flesh!

. . . That Was Her Son!

The right fist of Maude Kline crushed another billet in a viselike grip—"Bill Mason." A man's hand went up on my right, and he half muttered his name. "You have asked in here about your spiritual development . . . Fine! You will get Inspirational Speaking, Semi-Trance, and Aura Work. You have read books on the aura already—haven't you?"

"I have."

"This one is signed by Mr. Knox," put in Mayflower. A hand went up—Inwardly I prayed for my fountain pen to hold onto the last speck of ink, for Mayflower was pushing me to a gallop. "Here," came that call from somewhere in that sea of humanity.

Then by independent voice, a spirit's voice broke through: "Mother."

"That's my mother," said the

sandy-haired man from the center. And one's very heart could sense the light of love in those eyes and face. Love for that precious soul reaching out from beyond, to cradle in her arms once more those memories—Memories of every babyish whim of his . . . his old rocking chair . . . his first stumped toe . . . all, that was Her Son!

Again came the spirit voice through the broad daylight, as Mayflower waited: "Hello, Leona." His wife's eyes twinkled in such a knowingly soft way, "Hello, Mother." Then this mother counseled, "We are interested in getting the estate settled, Son."

"That's right, Mother—We'll settle it all right—that's my mother's voice!" That proud chin went up, and those dart-filled eyes swept back over the audience . . . and, they wanted to shout, people!—they wanted to shout! He rubbed his nose, and swallowed. A chill spread over me, as he gripped his hands, staring straight ahead.

"I'm Not Dead"

Listen, America!—Listen to me, little people! You "gotta" listen—God wouldn't let me steer you wrong. This is no circus. No—God bless you;—dear ones, who built this land—This is no circus! (Let me rub my nose, too . . . just a little. This is the knock at the doorway, wonderful nation. The lighted doorway opening on "your rocks and rills and templed hills," with a majestic unfolding of a Truth this world can never escape from.)

"Three people are involved in this estate," broke in Mayflower. "But he will get it," pointing toward the sandy-haired man, who smiled and thanked her.

Independent Voice: "I want to speak to Esther."

"I'm here."

"A spirit is here beside me calling the address of 923 Chadwick Street, Indianapolis, Indiana," added Mayflower.

"That is correct."

"He wants to know about a lady relative. Is your father in spirit?"

"Yes, he is."

Independent Voice: "I'm all right, Esther."

"He passed away with a condition of the chest," said Mayflower.

"You are right."

"And this lady—at the Indiana address," continued Mayflower. She has had a stroke. Am I right? . . . And that recently."

"In every respect—Wonderfully so! Nothing was on the slip about the address or the stroke—and I thank you so much," praised this Esther.

"Della Wilson." And Mayflower held up another white paper. "A spirit gentleman here says something is wrong with your ears."

"Yes." And this dear soul had such a willing, honest face, as she cupped her hand behind her left ear.

Independent Voice: "Father—Della, go and take care of those ears." The big, broad smile—and especially the brightness in those eyes—made my very heart glad.

They Both Blushed

Mayflower kept on. "An old gent named Toney is here, Della. He spoke a different language. He wants to know if George and Mother are getting along all right."

"George is my brother," replied the little gray-haired lady, again cupping her ear.

"Is the family on a farm? And do they live at Fredericksburg, Ohio? . . . Two brothers are in spirit."

"Yes—" Her voice cracked a little. "You know, she's got it all right," turning to the lady on her right.

"Hello, Nellie. I want Nellie Huddleston," called Mayflower.

"I'm here." This seemed like a new voice, or maybe I was deceived by the starry-eyed expression.

"You want to know if you will succeed in your new enterprise. I have read message as it is—have I not?"

"Right."

"Keep it up," advised Mayflower, to which the lady said she understood.

"Jack Wilmont . . . are you here, sir?"

"I am!" a great big healthy, "I am!" One who wanted to get right in the middle of this he was witnessing.

"A gentleman spirit here says he wants you to be careful," smiled Mayflower. "You wrote: 'Do you think I am going to get married?'"

I need not tell you what the audience did.

"A beautiful lady from spirit (Con't. Page 4, Col. 1)

WESTERN SHAMBALLA

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"Pointless Controversy"?

WHAT *Psychic News*, London, refers to as "Pointless Controversy" is the subject of the editorial in their May 16th journal.

Since the controversy is pointless, it seems strange that they would devote a column and a half to inflict upon their readers another round of rhetoric in a feeble attempt to defend their stand when they took exception to the photographs of the etheric leg published three times in *Psychic Observer*, in an effort to explain our point of view.

Like many hard losers, they refuse to bow out gracefully and admit they have been in error. Rather, they try to defend their foolish stand by talking about duplication; and by inference, stating we did not have our facts.

Our challengers, in this controversy, chose to keep their own readers in the dark for not only have they refused to publish our photographs of the etheric leg (sent to them) but they have also neglected to publish the "duplication" photographs which they went to the trouble to manufacture.

It is a pity that *Psychic News* does not print the facts. The real facts in the case are the photographs and unless they publish these photographs, their own readers will never know what they are talking about.

It also seems that if the pictures we submitted were so bad why they would want to refer to them at all. Since they decided to refer to them, it follows they should have published the photographs so their readers would know what it was all about and make their own decisions.

Our job is to present our readers with the facts and not in any way to censor *Psychic News* for their snap judgment. *Psychic News* still seems to be working under the delusion that they have duplicated our psychic photographs of the etheric leg—duplication, me thinks, is duplication but instead of presenting photographs of an "etheric leg", they toss in a material leg, the 'red herring' we are talking about.

In their editorial in which they try to defend their silly decision, they say, "Without making any accusations, we returned the pictures". Then at the close of their article they say, "Psychic News only prints pictures if they are satisfied that they are genuine."

We are also accused of casting reflections upon A. W. Austin who left their employ in the middle of this controversy. The fact that Austin left *Psychic News* at this time could or could not have been the result of this controversy. Let's say it was coincidental.

We are also accused of "mischievous obstinacy" Obstinacy, yes, because we refuse to bow down to a decision made by those who have shown they know nothing about physical phenomena and people who don't know the difference between a duplication and a rank conjurer's trick.

In this particular editorial, *Psychic News* tried to infer we were careless proof readers and present bad printing. All of this has nothing to do with the facts in the case and is merely an attempt to cast aspersions upon our ability to put out a readable Spiritualist Journal.

I repeat, apologies are in order and time only will tell whether or not *Psychic News* is big enough to admit they have insulted the intelligence of thousands of American Spiritualists. Not only that, they have inferred, by saying that the photographs could have been faked in the first place, that the mediums and the parties participating in the experiment could have been dishonest.

Psychic Observer has always had the highest regard for *Psychic News* and the financial backer of *Psychic News* knows this but since the departure of A. W. Austin, no one is named as the editor and I am wondering whose job it will be to admit that they definitely lost this controversy. We shall see.

As far as *Psychic Observer* is concerned we are done with the whole affair and don't propose to speak of the matter again until *Psychic News* tells their readers the whole story. And they cannot tell the facts until they print not only our photographs of the etheric leg but also the photographs they had made in an effort to prove they could duplicate this phenomena. Until they do this the readers of *Psychic News* will always be in the dark unless they desire a copy of *Psychic Observer* and read what this controversy actually was about.

MORGAN CHALLENGED

I am impelled to refer again to the Swarthmore article in your May 25 issue. S. Rowland Morgan seems to take a view of my piece which even Swarthmore's head, Dr. John W. Nason, did not take—for the latter in a letter written after he had seen my article did not even mention the controverted story (See Exhibit 4 in *Observer* of May 25). Mr. Morgan uses such emphatic words as "defamatory," "Anger," "resentment," "harsh," etc.

I looked up that first word and Webster says it means "speak maliciously," to "render infamous," to "destroy a good reputation,"—slander, libel, etc.

I will leave it to the reader to get out a search-warrant and find something defamatory and "incorrect" or "untrue" in my story.

But the thing that brought me up with a start was this (to the Editor): "... whatever you publish will be not only incorrect and unkind, but also out of date."

I think this is far worse than anything "defamatory" (sic!) that may be found in the original article. That is an unguarded statement and unworthy of a gentleman of the evidently kindly nature and mature mind of this writer.

THOMAS F. OPIE
Great Barrington, Massachusetts.

PRO-REINCARNATION

I have never raised my voice before in print as a defender of Reincarnation. Wouldn't it be glorious if these people who are not advanced spiritually enough to understand reincarnation would go through the proper channels of fair investigation and receive illumination, instead of standing in their own light and retarding their spiritual growth by condemning the law whereby every Soul must reincarnate or be born again.

DELLA LAVIGNE, R. N.
Santa Barbara, California.

INTERESTED READER

Am well-pleased with the present mechanical job on *Psychic Observer*. The type is clear and in good alignment, and the inking is uniform and sufficient. The present paper is easy to read—and well-worth reading.

Especially worthy of mention are the two Re-incarnation articles—"Destiny and You" by Paul Brunton, Ph.D., and "Is Re-incarnation Splitting Spiritualism?" I read these two pieces over a number of times, and was well-rewarded.

It is amazing how much hostility some persons display toward the theory (for that is what it is at present), instead of keeping an open mind on the subject; you certainly would expect a Spiritualist to do the latter, by reason of the teachings he has received. It surely seem unwise to show intense antagonism toward something you cannot possibly disprove. Spiritualists, of all persons, should not imitate those who insisted that the world was flat because it looked that way to them.

Those who favor the Re-incarnation theory have recently been getting evidence in support of the theory. The healing-method known as Dianetics has taken the patient back to childhood days, and even beyond. These healers, in the course of their work, were amazed to find the patient remembering, indeed in some cases, almost reenacting, a former death.

This has happened not only in the United States, but all over the world. The patient described accurate details of the ways of long-past periods, described details of architecture and dress, and relived events of the past. The Dianetic healers were not believers in Re-incarnation, but the persistent and uniform results all over the world just about forced them to accept that theory as very probably being true. When the patient goes through a stirring event of the 16th or 17th Century, and does not merely narrate it, as a medium can do in trance, but actually goes through the entire event before your eyes, with full emotion, what are you to make of it?

When the patient seems in agony and feels intense pain, when you see him shrink away in terror and yelling out to some unseen person or persons not to harm him or her, and you see the horror of the moment reproduced on the face of the patient, what conclusion can you come to? When you see the patient able to give accurate descriptions of details of ancient things, can tell you exactly how the entire process of embalming a mummy went, can describe what was said and done in some ancient

LETTERS TO THE EDITOR

● Get It Off Your Chest
● Air Your Views

castle of Feudal times, what can you say?

Those who incline to the Re-incarnation theory as being best able to explain present conditions can take heart from these latest findings. Those who oppose the theory would do well to re-examine their position, to look around at conditions and ask themselves whether they can explain them satisfactorily by any other theory.

At present no-one knows whether the theory is true or not, but we should follow the example of the scientist. He formulates the best theory he can which will account for the observed phenomena; then he sticks to that theory until something occurs which cannot be accounted for by the theory; at that time he either modifies it or discards it altogether, and proceeds to build a new theory, one which will account for all observations. Should we Spiritualists do less?

W. S. ARNS
Kenmore, N. Y.

LADY REVERENDS

As to my being a Spiritualist, I am keeping my tongue in cheek but perhaps you are right. There are, of course, lots of items I cannot go along with and strange to say, one of the foremost sensitives, living in Miami, and with whom I had some correspondence, thinks along the same lines.

I do not like any lady to be called "a Reverend." If she is a sensitive, she should be the pastor's assistant with the same remuneration. It seems to me that a lady sensitive is called "a Reverend" to bolster up her ego, as this sensitive wrote.

Another item I can hardly go along with is: Incarnation and re-incarnation. For a Spirit to return to a body would be definitely retrogression. Everything in nature advances, including humanity. Besides, we have proof that our individual mind lives hereafter;—the theory of re-incarnation destroys this fact. Well, all I can do is keep on searching for the truth and your *Psychic Observer* certainly is a great help to this end.

B. E. ROESSLING
Green Cove Springs, Florida.

METHODISTS LOSE, WE GAIN

I lost my job (Junior College, Missenheimer, N. C.) after five years with the Methodists here—lost it through my writings, I suppose, since everything is all right here and I am greatly admired for all the abundant good work I have done—but some of the board in New York must have seen my picture, name and (?) also business address on some of my articles. But you know, it had to be, I had to make the contacts that address gave me, and it was worth losing a job for. Everything like that works providentially.

I'm expecting to get another job soon in the deep south where they need me more than here, and from which I shall probably likewise in time be fired, because I come too near the truth and it is dangerous to the orthodox.

The Christian hounds seem to hate me because I am honest and convincing and Christian and broad-minded and I live an exemplary life—nobody can get me anywhere but on ideas and ideals religious—that's my Achilles' heel.

However, though no reason is ever given to me why I have to move on, I know the reason. A college president from Mississippi is flying up here to see me for a job down there—I wouldn't go to see him—too far, but I would like to be down there on the Gulf where I can go places—a little later on to Brazil.

DR. ENID D. SMITH
South Tamworth, New Hampshire.

JAPAN WANTS MEDIUM

I hope you leave me to introduce myself first; I am a friend of Dr. Kagawa and a Japanese pastor who belongs to Japanese Christian Association, and have been preaching Christian doctrine for many years. I am a member of Japan Psychical Research Society, too and the first Swedenborgian Society in Japan. I have been always interested in psychic phenomena.

I have made it a purpose of my life to establish the first Spiritual-

ist church in Japan, and preach Spiritualism at every Sunday morning service. But most pastors in Japan, it is very regrettable to inform this fact, do not understand Spiritualism, and frown down and oppress me whenever they may find opportunities to intervene my work. I will never change my belief, for it is only through Spiritualism and the Swedenborgian doctrine, I believe, that we can explain many curious facts described in Holy Bible.

I am not sure, however, I can reach my goal in my life, for I am now 64 years old.

I think, the circumstance in Japan will be made better, if a distinguished medium pastor in America could be in Japan (at his own expense) and experiment Spiritualism. I should be awfully grateful, if you can tell your friends the regrettable fact that an old Japanese pastor have many difficulties in preaching Spiritualism because of his colleagues not believing it, and you can introduce me to a learned medium pastor in America who can come to Japan.

NOBORU HIRATAKE
635, 1-chome, Daita,
Setagaya-ku Tokyo, Japan.

During the past 20 years of my association with American mediums, I have, on several occasions, heard some of them say they would like to make the trip to Japan but any effort on my part to encourage any medium to make the trip would be futile.

In the hopes that some medium may read your letter and this answer, both are being published.

The difficulties that confront you in your own country are little different than the situation here in America although I believe that English-speaking countries have made greater headway.

You are to be congratulated on your noble ambition and I trust that you will hear from some American medium in the not too distant future.

PRO-REINCARNATION

We surely are pleased that "Letters to the Editor" is this time confined to one page. The drivel that comes from those ignoramuses is simply idiotic—such as "Leave religion out of Spiritualism", "Leave Theosophy out of Spiritualism"—and others.

I note you have another of those articles against Reincarnation in your paper and I note the title and agree to this extent. It is splitting the real Spiritualists away from those who wish to leave off the thing that is most valuable and after leaving off Reincarnation all they have is just messages (Personally, I don't trust messages from a medium who does now accept Reincarnation).

Now we shall expect an equally long (and we know it will be more able) article for Reincarnation. To us who have 24 years background with Reincarnation, proven all the way, such articles are inane drivel and express a colossal ignorance of the fundamentals of life. Personally, were I compelled to give up Reincarnation I would be a plain atheist.

Am looking forward to seeing the article and am sure with the start made this issue (June 10th) we shall have a wonderful *Psychic Observer*.

THE KINGHAMS
Alhambra, California.

FOR SHAME!

I am demanding you to stop sending your paper to my address.—I have never paid one cent to have it sent to me and I am ashamed to have the Mail Man leave it.

MRS. FRED. H. WITTERS
Saginaw, Michigan.

It seems strange that Mrs. Witters is now ashamed to have the Mailman deliver *Psychic Observer* to her. She didn't seem ashamed to have it delivered for a year for free. Of course, what Mrs. Witters does not know is that the time she did receive *Psychic Observer*, the yearly subscription was given to her as a Christmas present by one of her dear relatives. That is why she says "I have never paid one cent"—I wonder what this kind relative will think of her now?

KLINE

(Con't. from Page 2, Col. 5)

tells me to tell you: 'Your plans will be carried out as made.'

The man twitched uncomfortably, and looked at the lady beside him—both blushed. Now you guess it. This was a compassionate spirit. She jestingly cautioned good embarkment in his little boat.

"G. F. S., a gentleman—your father—is here." The man voiced recognition.

"Lillian Johnson . . . are you here?"

"I am, Mayflower."

"Do not be disappointed in your undertaking. You understand?"

"Yes, I do."

"Glory Be—\$900"

Then the platform seemed to come alive with spirits calling out on all sides of Maude Kline.

"Hello, Mother—This is Margaret Elizabeth."

"That's my daughter!—I know that voice!" And those tear-dimmed eyes of this believing mother were watching anxiously, nervous fingers smoothing back the unruly right temple.

"This is Mollie. (A friend.) This is George . . . I'm Carl . . . Here is Edward—" They were coming from everywhere. And this big audience was on its toes, straining every nerve and fiber, as the spirit world came rushing over the "border" from many directions.

"Yes . . . yes!—They're all there." And a great wave of joy engulfed that tired but confident mother. "It's just like it used to be—" And this, little people, is the thing that pushes weary Spiritualists on in the face of fiendish persecutions—FAITH . . . FAITH in their God—and YOURS—who has always seen them through.

"Betty Lay is next." A hand went up in the center, and I heard a muffled voice.

"You want to know if you will collect a loan away from here involving two people. You did not mention the two people in your billet. It is that they don't want to pay, but neglect it . . . What you lost 3 years ago was \$900.00!"

"Glory be!—How do you do it! That's it. \$900.00 even, it came back to the rostrum."

"E. M. C." Maude Kline's fingers felt the paper quickly. "There's an orchid printed on this paper— isn't it?" said Mayflower, holding it up toward the audience. And there it was.

"Mary is here," continued Mayflower. "You want to know about someone on the earth plane— Things much nicer will come."

"I understand perfectly."

"No. 13—you were offered a price for your property, and you said, 'Yes.' Am I right?"

"Then that's all we need to know." The audience murmured. Maude Kline's fist crushed the billet, throwing it straight in the air, as the immortal Mayflower pounded home this great TRUTH with the skill of a gladiator.

"E. H.—and you also marked it No. 1633! Your son is here. Everything is wrong."

"Yes, that is quite right."

Independent Voice: (Son speaking) "You can't do anything about your son. You understand." (It seemed to me the 'dead' son was talking about his brother.)

"Yes, I do," came back the father's reply.

"M. M.—I want M. M." came Mayflower's moving stride.

"I'm here."

"You want to complete some business and take a trip West. You will. You also want to get two—one before the other. You will. And this was not on your paper at all! Right?"

"Right you are, Mayflower—and thank you."

"256—9— No!—that's not it! The spirit is giving it to me backwards. The correct number is 6-7556. The initials are B. C. F.!"

"Correct!" came the shout from the back of the house.

"And you want to know what I shall—blah-blah-blah, and blah-blah. And one word begins with 'Finance'."

"You have it, Mayflower—you have it!" came the jubilant answer.

"Two people stood back and listened—and you said, 'I don't know how I'll do it!' You said that didn't you."

"That is grand work! I certainly did!"

"Oh Orthodoxy . . ."

"You know I couldn't know that," added Mayflower. "I was thousands of miles away at the time. And only three know of this, and you are the only one of the three here. You will do it!" And Mayflower hammered Maude Kline's fist down on the table as a finality to her prediction.

"That is right again . . . and God bless you!"

"1915! You want to know when something will be settled. That's a lawsuit—and this was not on the billet. The people are not doing a thing. You will win." Again understanding came from the signer of billet "1915."

"J. B. X. . . Why, you wrote this at home!" exclaimed Mayflower.

"That is right . . . I did." And a gentleman right in front of me was the one.

"An old gent is here who says he was standing over you when you did it."

"I am blind—" the old gentleman

He Wrote The Story



J. BERNARD RICKS

For years he has been an enthusiastic Spiritualist; has witnessed the mediumship of many of America's foremost mediums. His ambition is to write a story for the stage and screen . . . depicting what a living hell a psychic has to go through . . .

replied. The audience was practically in the aisles at this. "This is my America!" I thought, as I watched their hearts go out to him.

"You did a good job," praised the sweet voice of Mayflower, so full of understanding. "And at home when you were writing it you said, 'I'm getting it all crooked.'"

"I said just that." And I could see a glow coming from behind those dark glasses.

Oh, Orthodoxy!—oh, Orthodoxy! How could you! That faithful face—I'll never forget it! A smile of belief on that countenance looking into the Summerland, as if a cool breeze from the prairie had swept it. There was a slight tremor in the aging chin. The knuckles of bony hands once young in another day clasped together over his cane, and waterless eyes turned heavenward—believing! And there holding his right arm, a quiet smile of assurance moving across the face of his devoted wife.

Put up your stones, ye of little faith—Go home!—go home!—and find a dark corner somewhere to pray in. Those of us who know can only have pity for you. But pray on your knees—please—for the intercession of your soul! Pray that one spark of Faith may light in your heart. Just a little of the faith that went up to Golgotha Hill that noonday.

Such were the thoughts surging through me, when the independent voice broke in again:

"Hello, Son," the spirit voice to the left of Maude Kline directed to the blind man, who was still smiling.

"Who is Fred?" joined in the ever alert Mayflower.

"My Cousin."

"He has a greeting from a lady who has not been over very long. Do you know Anna?" queried Mayflower.

"That's my Mother!—my precious mother!" the voice flamed with great admiration. And though those dear eyes could not see, that dear soul was seeing. A hard knot came in my throat—and I could hear a rumble deep inside.

Independent Voice: "Son, we have the girls with us."

"That's my Mother! And those are my sisters!" And a great glorified look of triumph fairly glowed where this happy couple sat holding to one another. The crest of the rim had been reached, and they had marched over together to receive their heritage. And that's the way they left—hand in hand—Their eyes dimmed with resurrected memories, but happy. They knew the TRUTH—together!

"No. 3-3294," spoke up Mayflower. I glanced at my wrist watch—10:10 P. M. The ever jubilant Mayflower had been driving home message after message of the TRUTH through her sturdy instrument, Maude Kline, for 1 hour and 10 minutes.

Independent Voice: "Hello, Alva. This is Mother Gray. Do You know me?"

"Yes, I do! . . . I can easily recognize you," replied No. 3-3294.

"We can't let the deal go through. We'll bring it out all right," promised the spirit. This was very loud, and could easily be heard at the back of the house. The spirit voice sprang up in front of Maude Kline, and seemed a part of the audience itself, which stirred the big assembly.

"Mr. Fields." And Mayflower turned toward the left side of the house, looking back of the rostrum. Dr. A. S. P. Fields, Vice-President of Oklahoma State, spoke up:

"Who is Alfred?" said Mayflower.

"My son on the earth plane."

"Something is wrong with his health. Do you understand?"

"I do—and thank you," replied the grateful Dr. Fields.

Mayflower squeezed the next billet very tightly in her fist.

"C. A. K. . . here, here, you put C. A. K. on twice!"

"That is right."

"Your mother is here."

Independent Voice: "Son, something will change."

"That is right, Mother. I understand."

Mayflower interrupted. "That will be all for tonight. My medium has gone long enough. And I am so happy to have served you—and I hope I have helped you."

"Thank you," rang out from one end of the great hall to the other. And one only had to look at their faces to see their undying gratitude.

Maude Kline relaxed against the back of the chair. Her faithful "Bob" was at her side immediately. The blindfolds were loosened from her head—her body gave a slight backward jerk, and the trance was over. Mayflower stepped out, and Maude Kline stepped back into her body. Bob now removed the blindfolds completely.

Concerning Spiritual Gifts . . .

Everywhere—in the Convention Hall, and out in the corridors, people were milling and talking of Mayflower's great triumph through her medium, Maude Kline.

As the crowd was dispersing, a fine old gentleman by the name of Alva V. Duncan walked up to me and extended his hand, "Wonderful triumph!" Only as a Maude Kline could have done it, I affirmed.

"I'm 83," he said, "and I've been a Spiritualist all my life. I used to live in your city of Shreveport, Louisiana, many years ago. You have a fine city. And I want to give you a little poem of mine." The fine figure stood erect, his eyes straight ahead—the snows of many seasons lined his temples—it was something!

He autographed the wonderful piece of verse called, *God's Laws of Creation and Control*, which he wrote in May, 1946. This is a masterpiece of writing, which should find its way into the pages of one of the psychic journals.

Near the door where Bob was awaiting me, I shook hands with J. H. Cuddy, one of the officers in the Oklahoma State, and the National. H. C. Randells was there,

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(P-360)

too. A very distinguished gentleman. Bill Mason, Vice-Pres., of the Second Spiritualist Church, walked up. Dr. and Mrs. Reynolds came by, that gracious couple all Oklahoma knows so well. With a wave to Dr. Fields, I was gone.

The city was sleeping as I found my way out of the Hotel Alvin that Friday night—just as many are sleeping to the glories that are, and which prejudice has prevented their receiving. The dust of many centuries of this prejudice has settled on every city, town, and hamlet—and people in this day of supposed enlightenment are struggling in confusion.

Look back, little people—and remember! Remember the Good Book . . . the light on that road to Damascus . . . that loyal servant of God who lived to write in that Book of these things! Don't you think he remembered—when he penned the persuasion, "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Yes—he remembered . . . remembered in the echos down the hallway of time he could hear Stephen's dying words. Dying words his own hasty judgment and prejudiced mind had help to wrought. And though he was not there, there came fleeting across the dawn of his soul that "darkened hill," whose only light at noonday was a white halo on a thorny crown—with the earth shaking—as the veil of the temple was rent to all the world!

And the hallowed utterance, "These things ye shall do, and greater things, if ye but have the faith!"

He left us with those words of FAITH. FAITH in the great TRUTH OF LIFE. Faith in a life beyond the grave—that can return triumphant to show us the Way. A Light on the pathway out of the black valley of ignorance and misunderstanding—toward the heights of a golden pinnacle.

They Were Mediums!

Toward the "big elm" on the edge of an unending tomorrow, where the Creek, the Cherokee, and the Osage Nations are waiting at an "eternal divide" with all the other nations of time memorial, and there with all your loved ones of ages passed to greet you.

Let the flourish of trumpets herald the day!—For those who spilled their blood that you might know! They're all there now—The Christians who died by the torch in the Roman arena because they knew—they are there; and little Joan of Arc, the girl-seeress, of Domremy, France, whom they burned at Rheims, she is awaiting you there.

All acts of madness on innocent souls because these tormentors did not know the TRUTH! Because these flowers in God's garden were mediums!

A silken breeze came wandering up the winding hills in old Oklahoma that night. The chirp of a cricket in the purple sage bade me breathe deeply of a gloriously green Spring. For the abiding love of Mother Nature was with her children everywhere. Their own had gone unto their own.

The saga of this night would be told children at their bedtime prayers for ages to come. The story of a "song that sang in the purple sage" of old Oklahoma; of the coming from spirit of the sweet-voiced Indian Princess, Mayflower, through her lovely medium, Maude Kline, to rekindle the memories of the "big elm," from the thundering Arkansas to the Cimarron.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try To Do Good Often Get The Worst Of It?

I will send you a treatise which will give you the answers to the above questions. I will also send you a treatise on ancient Spiritualism which will explain many things you have never thought about.

No matter what you have read, you can't afford not to have this valuable information. These amazing treatises are causing a real sensation and they are absolutely free. Please send two three cent stamps to cover postage. Write today to:

BISHOP ROBERT RALEIGH

(P-363)

STAR ROUTE, CALABASAS, CALIFORNIA

WHEN A SPEED KING CAME BACK . . .

The return of Sir Henry Segrave is one of the most remarkable in the annals of Spiritualism. Hannen Swaffer tells it in his brilliant series.

HANNEN
SWAFFER'S
seance room
dramas

Sir Henry's soul played tricks on me!

BEFORE his passing Sir Henry Segrave, the famous racing motorist, often used to come to my flat with his wife, inquiring into the philosophy of Spiritualism.

He accepted its facts, he said, because his life had been saved, during one of his record-breaking feats in America, by a spirit message received in England from Parry Thomas, who had been killed while on a speed test.

The message, sent to Segrave by an engineer friend, warned him that one of the parts of his machine would snap if he exceeded a certain mileage.

Although skeptical, he changed the part. Tested later in an engine shop, it broke approximately at the speed which had been mentioned!

When Segrave was killed, while racing a speed boat on Lake Windermere, it was a national loss. One of the most popular of all Britons, charming and gracious, he died for his country.

Was this courtly personality, this kindly friend of so many, then mere rotting flesh? A few days after he returned to me seeking to prove that he was as alive and alert as ever.

Segrave, on earth, was very interested in my jumping piano. Silly as it may seem, the jumping of that piano used to impress some skeptics much more than a message would, or even a spirit voice. For here was somebody—or something—breaking the law of gravity.

It was Emmett Adams' mediumship which, while he played a South Sea Islands tune on my piano, made it jump into the air. Afterwards, whenever he played this tune the piano invariably jumped.

'It was moved'

It is no good saying it was mass hypnotism, because Graham Simmons, the "Punch" artist living underneath, used to complain of the noise it made.

It is no good saying it was done by a trick because Will Goldsten, who made magical appliances for Houdini, saw it jump and said: "You would want three tons of machinery to do that."

Scores of people saw the piano jump in broad daylight, whenever that tune was played. Always a large bowl of flowers that stood on the piano would slide towards the edge but never fall off. Water would be thrown from the vase, but nothing was ever smashed.

With one exception, everyone who saw this admitted it. The exception was Lord Charles Hope, who, being a psychical researcher, had to be so very cautious! When at a Rudi Schneider seance told Sir James Dunn about the piano jumping in Lord Charles' presence and said, "Hope has seen it, haven't you?" he replied, "I wouldn't go so far as that."

"Well, how far would you go?" I said. "Either you did see it, or you didn't."

Well, on the Sunday after Segrave died, a newspaper published his last article, "Death Is Only Part of the Game," and also a statement that, in the presence of the newspaper's chairman, the risk-loving Segrave had said, "The only time I was ever frightened was

making a first effort to get through. Whoever it was had chosen, for his proof of supernormal power, the most delicate object in the room, and had then twice moved a paper on which the only open page was full of two articles about Sir Henry Segrave.

Scores saw it

"A cold reasoning brain like his might after coming to me, the only link he knew of, choose some such very difficult thing to do. Anyway whether this was Sir Henry Segrave or not, do take it from me, as somebody who has proof that, in the hour of your trouble your dear husband is very near you, and that his loss is only a physical one."

Wanting personal evidence Lady Segrave came to my home circle where through a non-professional medium, a highly cultured singer, her husband tried to speak to her, but both he and his wife were too full of emotion.

Then, although she went anonymously to Estelle Roberts' direct-voice circle, where she heard her husband's voice, the guide addressed her at once as "Lady Segrave." He knew who she was.

For long after, once a fortnight, Segrave returned to the Roberts circle to hold converse with his wife. Soon, as I can vouch, for I was often present, he was able to prove who he was beyond question.

The late Earl of Cottenham, his great friend, and before then a skeptic, testified that it was Segrave in articles he wrote testifying to the truth of Spiritualism. More quickly than almost anybody I remember, Segrave learned how to master the means of communication which is, in its earlier stages, so difficult that, as Segrave once said, "I knew how to drive a boat or a car, but I'm hanged if I can get the run of this yet." He put his portrait on a psychic photograph. He communicated by automatic writing with Lord Cottenham.

He even at a seance at Lady Caillard's placed on his wife's finger a ring made from a stone in the other world.

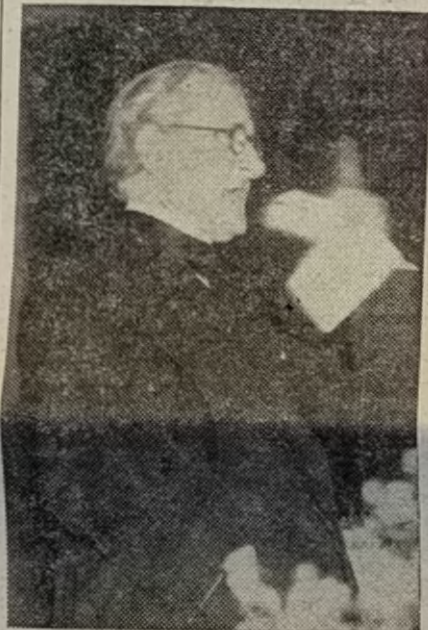
Once, when the light went up, Lady Segrave found a red rose covered with dew on her lap.

The seance room had been occupied by a score of people for over two hours, with the doors tightly closed and the windows sealed, so that no air could enter. More, it was a hot summer night.

Yet, on Lady Segrave's lap was a flower as fresh as though it had been plucked a minute before in a garden bathed with dew. This, we were told, had been given her as a reward for her great courage in giving to the world her proofs of her husband's survival.

She had to brave the criticism of relatives and close friends. No new truth was ever easy to proclaim.

When I first saw her after the tragedy, she seemed a broken woman. Then she lived for those fortnightly talks with him. Gradually, she bloomed out again into the radiant happiness of the womanhood which she enjoyed when first I knew her.



HANNEN SWAFFER
"No earthly hands . . ."

when I first saw the piano jump in Hannen Swaffer's flat."

Later that night he tried to prove his survival by moving that paper about my rooms! Next day I described the happening in this letter to his wife:

"Last night we had left a newspaper open at the page in which your husband's last article appeared, in the drawing room.

He knew her

"After supper, I went back to the bedroom and, forgetting I had left the light on not long before, found it dark and so turned the switch. No light came. Mrs. Swaffer a little later turned on the other light, and then pointed to the electric bulb. It was in the fireplace!

"No earthly hands could have put it there, for it was the one which I had left lighted a few minutes before.

"If it had fallen, it would have fallen on the bed. It could not have got into the fireplace, for it would have had to climb over a tiled fender. Had it fallen where it was found, it would have crashed into a thousand pieces, for it was on a hard surface. Yet, when the bulb was put back in the lamp, it lit immediately, for not even the filament was broken.

"Then we noticed that the newspaper which we had left in the drawing room was on the bed! We took it back into the drawing room and discussed the matter. Then when we returned to the bedroom found that once again, the newspaper was on the bed!

"I believe it was your husband

Extends Invitation



DAVID BEDBROOK
Secretary of the I.S.F.

WORLD TRIENNIAL CONGRESS

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

suitable for overflow meetings. A fine Committee Room will be available, also Secretariat and Enquiry Bureau just inside the entrance.

Proudly from the masthead of the Congress Hall, during the week, will fly a flag 3 metres long (12¾ feet) bearing the symbol known to Spiritualists all over the world, the emblem of the I.S.F.

A well-varied program of excursions will intersperse the Executive, various subcommittee meetings, lectures, etc. These will afford all delegates attending an excellent opportunity of social intercourse and exchange of views with members of other countries. Plans are already afoot to run excursions to Hilversum with a visit to one of the Netherlands' principal broadcasting and television stations: to Apeldoorn to visit the palace of Her Majesty Queen Wilhelmina of the Netherlands; to see an exhibi-

tion of Netherlands Indies Native Dancing, and also a trip round Amsterdam's fascinating canal waterways.

It is proposed to show the flags of all nations attending, and also those who, through distance difficulties, are unable to do so. To this end, uniformity in size of the flag is important, and it is requested that, where possible, each delegation bring its national flag, measuring as near as possible to 1 metre 50 centimetres (5 feet) in length.

Countries unable to send a delegate or delegates would in all cases, it is felt sure, wish to have their flags flying as a token of their support of the Congress. These should be sent by Registered Post to reach the General Secretary at last one month in advance of the Congress date, that is, not later than early in August, 1954. Delegations attending Congress should hand their flags in at the Secretariat immediately upon arrival.

All this information is being released well in advance. It is being done with good reason:

1. So that a public 'awareness' of such a World Congress can be made through each National Organization in every country.

2. So that the Congress can be given as much world-wide publicity through the spoken word and press publicity with each individual nation and thus, by so doing, arouse and maintain a growing interest in the event.

3. So that National Organizations, independent Societies and Groups, etc. can at once start up special funds and collecting boxes to help defray the costs of sending a delegate or delegates to the Congress.

Special arrangements are being made for delegates travelling via Great Britain to the Netherlands, whereby they can join up and travel with the Administrative Section of the I.S.F. Executive from London.

The Koninklijke Luchvaart Maatschappij, N.V. Royal Dutch Airlines, have been appointed as the official Air Agents for the Congress, and full particulars will shortly be announced relative to their proposed arrangements in future numbers of the I.S.F. quarterly Newsletter, "Yours Fraternally," which is circulated regularly to all affiliated National Societies, Groups and individuals. The General Secretary will be pleased to remit a copy of this quarterly to any non-affiliated group or individual against receipt of an International Postage Coupon.

Where Congress Will Be Held



ENTRANCE TO CONGRESS HALL: Kon. Ver. Indisch Instituut; Ingang grote Aula.



DUTCH INSTITUTE: Indisch Instituut; Vleugel van het Indisch Instituut van de Muiderpoort uit gezien, zijde Mauitskade.

This is the fourth in a series of four articles, written by Hannen Swaffer, one of the world's greatest propagandists for Spiritualism, recently published in "The People", a London pictorial weekly.

(Continued from June 25th Issue)

How I Broke My 'Will To Disbelieve' and Became A Real Spiritualist

Honest Investigation
Begets Avalanche of
Evidence

By
ETHEL KETTERER

In last issue, the author of this story told how she first learned of Spiritualism, her first seances, her startling revelations . . . a "dead" murderer confesses!

He said to her among other things: "Well, Aunt Kate, I can make that lock of hair lay down straight now!" That was a very evidential piece of information, for she had told me that where the lightning had struck him right on the top of the head, they could not brush the hair down straight nor keep it from standing up on end at that spot, as he lay in the coffin.

Kate asked Walter during that conversation, if he had been shot or killed before being thrown down the cliff. And he said that he had been shot right through the head with his own gun, and that his body was dead when they threw it down the cliff. And that they had thrown stones and rocks on it to make it appear that he had got killed accidentally by falling down the cliff.

After awhile when she had talked to a good many of her friends she asked Mrs. White how she would know when it was time to go, as the room was dark. Mrs. White said:

"We will ask the spirits to tell us when it is time for you to go." So that was what they did. At about 9:45 Walter came in again and said:

"Well, Katherine, it is time for you to go to work now." So she slipped out and down the stairs as carefully as she could, so as not to disturb the meeting, and let herself out of the front door, which would open from the inside but not from the outside.

Natural Healers

Some of my people had come and spoken to me before Kate left, but they all seemed to keep out of the way so as to let Kate's people have the field, as she had to leave early, but now they came in with a rush and my father, mother, sister, husband and daughter, all came and talked to me, and not just a few words either, but a nice long chat with each one.

My father had been a violin player before his death and I asked him if he could play for us there in the circle, though I knew there was no violin in the room.

He said: "Well, I don't know. But if you will sing something I will try." So we sang "Old Kentucky Home" and he joined us with the violin, and then we gradually ceased singing, and he carried the air right along on what sounded to us like a violin, and it was away up near the ceiling, and flashed all around the room while it was being played.

Mrs. White is a short and heavy woman, and it would have been impossible for her to reach up that high if she had wanted to, and besides she could not have flashed from one side of the circle to the other like lightning, like he did.

I said after my relatives had all gone, and it was getting rather late, that I was sorry I had not asked my sister to treat my lame back, for I was suffering with my back terribly, and had been very much ever since that operation. My sister had been a pretty good nurse, and I thought she might be able to do something for it.

I had seen and heard many people being treated for different things that evening, which was what made me think that perhaps I, too, might get some treatment. Mrs. White's father was sitting next to me in the circle, and he

said: "I don't believe I would ask my sister if I were you. Why don't you ask an Indian? They are natural healers and that is a large part of their work and they enjoy it."

"Well," I said, "I once had an Indian guide offered me, but I was too foolish to accept him, and I suppose they would not come near me again."

Mr. Montgomery was also a clairvoyant, and could see many spirit forms that many of us could not see, so he said: "There is someone standing right in front of your knees now, and if you speak to them I believe they will answer you." So I said:

"Is there someone standing near me?" And a big rough man's voice answered almost right in my face: "Me HERE!"

"Well," I said: "Who are you, and what is your name?"

Tenacious Scepticism

He answered: "My name Silver Moon. Me treat you." Here Mrs. White spoke up: (She doesn't go into a trance during the circle at all. Like so many other mediums do) and said: "You better stand up and he will treat you now."

It was the usual custom for those who were being treated to stand up in a circle as they were being treated, and I could hear the spirits massaging them and slapping them on all sides. So I was about to rise when Silver Moon said:

"No, medium too tired. Circle too old. Forces almost gone. Me treat you go to your blankets."

Instantly in spite of all I had seen and heard, I thought: "Oh yes, that's just an easy way to get out of it."

Showing how tenacious scepticism is, and how it sticks to one even after we have the most wonderful proof as I had had that night. However, I didn't say anything, and the circle was soon dismissed.

I went home very happy though, because I could not get away from the conviction that I had talked with my loved ones, for they had talked with me about things that no one knew anything about except myself and them.

When I got home and had climbed three flights of stairs it was after 11 o'clock, very late for me, where I was all alone in the apartment of course, as Kate was working. It was my custom and has been for years, to lie and read a short time after I get to bed, so that is what I did this time.

But I had a feeling all the time as if someone was telling me to put out the light and go to sleep. I attributed this to the fact that it was late and it was probably my conscience talking to me.

Proof Positive

But I finally did turn out the light and turned over in bed, saying in a very sarcastic voice: "All right, Silver Moon. Come and treat me now. I am ready."

I had no sooner gotten the words out of my mouth than something grasped the head of my iron bed and shook it very violently, and then as if it were being struck with an iron poker, the sound went all around the top of the iron bed, and across the iron foot also.

Following this, which nearly startled the wits out of me something took hold of the blankets near the shoulder and jerked them violently twice.

Well!—Even now words almost fail me when I seek to describe my feelings. I was so frightened at first that I thought I should not close my eyes or sleep a wink, but in a minute or two I must have fallen into a deep sleep, for the last I remembered I was thinking that the people in the flat below me must have heard that noise as well as I.

In the morning I awoke refreshed to a wonderful degree, and my back was so much better that I have often thought that probably if I had kept up those treatments I might never have had to go to a hospital again, which I did just

five years afterward for another terrible operation.

When Kate came in I was bursting with the news, and she was almost floored, and if she had not known me so well, she frankly told me, she would have considered it incredible. As for me, it settled it for me forever.

For any power or intelligence that could enter my locked room without a body, and keep an intelligent promise like that, must have been a spirit, and if one lives, we all live, for we all come from the same source.

Happiness Supreme

I went back to a circle as soon as I could, and said nothing to anyone there about my experience, but as soon as the circle was opened Silver Moon came in and spoke to me, and stood right close to me, and laughed in a hoarse man's voice: "Ha, ha, ha, ha!"

I said: "Silver Moon, who came to my room?" and he said: "Me come, me tell you me come!"

"Yes," I said, "You did, but you nearly scared me to death. Why did you do that?"

I could feel him turn around so that he faced the room with his back to me, and then he said to them all: "Me had to do that to shake some sense into her head. She think she so smart!"

There now, I felt properly chastised! For I had made the remark many times that I would have to be shown, and that I would not swallow anything like that. Then he turned around again and faced me in the darkness, and said in the kindest and gentlest way—I would never have thought an Indian's voice could be so caringly gentle: "White squaw, me treat you from your brain box to your moccasins! Make heap better."

This was true. For I was indeed better both physically and mentally for I was happier than I had ever been in my whole life, for I knew now that my darling baby, and those other lost ones, were not lost at all, but just in "another country," and that not so very far away either, and that ultimately I would join them, and we would all be happy again, where there would be no need to worry about poverty or sickness.

Not Forgotten

Since then I have had many remarkable experiences. To write them all would be to write a large volume, but the foregoing will show why I am a Spiritualist, and I cannot see that there was anything else for me to think, after such a wonderful revelation. Not everybody has a revelation, but usually if one keeps at it, something of a very evidential character will come out that will convince one, that those who have gone before are just "over there" waiting for us.

Among the many experiences that I have had in the years that I have been a Spiritualist, is the one that stands out very distinctly in my mind. Once when I was at a meeting at Mr. Johnson's again, this time with Kate, he said to me: "There is a man standing beside you who was killed in his working clothes. It looks to me like he was run over by a train."

He then described him and I could not have described my husband myself any better. He was killed while on duty by being run over.

Again when I was talking to my sister at one of Mrs. White's wonderful circles, I said: "Well dear, are you perfectly happy now?"

She answered: "I would be if it were not for my poor husband." It was her husband who had killed her and my mother too. Then she went on to tell me that she had quite forgiven him for his terrible crime, for she had learned since passing over, that he had a most terrible road to travel after he, too, should come over there. And that he was a most miserable man in the penitentiary where he was confined. That he never had a moment's peace, and she would be glad if she could lighten his burden somewhat.

I said to her: "Do you ever go there Annie?" and she said: "Oh no. I could not go there. There are so many dark and terrible thoughts there. But I get his thoughts sometimes just the same."

My mother, on the contrary, did not forgive him so easily, though she said that she would not like to come back to earth and live as she had done before.

Once after I went back to Seattle in the year of 1917, I went to

Cayce Foundation Hold Convention On West Coast

—by—

PHILLIPPA MERRY MANSUR

Anyone who has read *THERE IS A RIVER*, the life story of Edgar Cayce, by Thomas Sugrue, knows the deep sincerity and the high spiritual rectitude that was inherent in this almost unequaled clairvoyant. None can read this book without feeling humility.

It was indeed a privilege for me to attend all sessions of the Sixth Western Conference of the Association for Research and Enlightenment, whose work is to make available for use the thousands of readings left by Edgar Cayce.

Branch Study Groups in the Los Angeles area were responsible for the well-planned and well-conducted Conference. There were splendid talks by these local workers, by guest speaker Manly P. Hall and by the Virginia Beach workers. Elsie Sechrist and Esther Wynn accompanied Hugh Lynn Cayce, son of the great clairvoyant, on his trip to the Pacific Coast and the three shared much of their knowledge of the records with us.

THEME AND PURPOSE

The theme of the conference was **Freedom From Fear** and its purpose was **Attunement with the God-force within**. The speakers provided mental and spiritual food to meet the individual needs of those in all stages of unfoldment, yet all stayed closely with the chosen theme and purpose, showing in multiple ways the familiarity, reason, immensity, peculiarity and often hidden intensity of countless fears.

With these exposures of fears, loving suggestions for their overcoming were clearly and humbly given.

All of these talks were based on

She Reported The Convention



PHILLIPPA MERRY MANSUR
Fullerton, California

She is author of the books: "Light Toward The Heights", "Beyond The Border" and other books with a spiritual trend.

a circle there with a medium whom I had never heard of before, and who of course did not know me, and Mother came in and cried, and said in a sobbing voice: "Oh, Ethel, I am so glad to talk to you, for it has been so long since I talked to you and IT WILL BE SO LONG AGAIN!"

At that time I had said to her: "Well, Mother, how does it seem to be back in Seattle again?" (It was here that she was killed.) and she said: "Well, it is all right, but I would not like to come back and live in Seattle ALTHOUGH I HAVE NOT FORGOTTEN HOW I LEFT THERE!"

She said that she had difficulty passing onward and upward like

(Con't. Page 7, Col. 1)

His Work Continues



EDGAR CAYCE

that storehouse of Edgar Cayce Readings.

GROUP THERAPY

Four morning sessions, conducted by Hugh Lynn Cayce, introduced to those present a new experiment, begun earlier in Virginia Beach. The purpose was to aid those participating to recognize hidden fears that blocked their progress along any line and to check harmful emotional urges that come, time and again, into a life with fruitless repetition.

This work blended self-examination, dream-experience and meditation into focused light and was indeed fruitful to many. How far-reaching that blessed light of release will travel none can tell.

BROAD FIELD

Edgar Cayce left thousands of readings which cover almost every conceivable subject, from human relationship, and soil conservation, on through philosophy, religion, diet, karmic patterns and an endless avenue of healing that traverses almost every known branch of physical therapy.

These readings have, as yet, scarcely been touched in making them available for the use of mankind, due to the vast number of documents, although the work of tabulating and indexing has gone forward steadily for years.

Each reading was, however, a blessing and a help to some individual when it was first given through the lips of Edgar Cayce.

LIVED TO BLESS OTHERS

Perhaps some of those who read this article knew Thomas Sugrue, author of *There Is A River*. He dearly loved and admired the great mystic of whom he wrote and, whom he had the privilege to observe, day after day, under that most trying of all tests, daily life.

Others may have known Mr. Cayce himself during the years when he gave so freely of himself to bless mankind.

Still others, as I did not have that privilege, but I feel those who sat through those meetings in April, came away feeling we HAD been touched by the great man as he still lives through the thousands of Readings he left behind and through the hearts and lives of those others who loved him and were blessed by him—and who are carrying on his work today.

HIS WORK CONTINUES

Through his son, Hugh Lynn, who is often spoken of in his fathers life story, Edgar Cayce's work is going forward. It is not the same expression of work, it is true, but it is the same work and a great one. The fact that one of a younger generation shoulders the work begun in an earlier one, and carries it forward under great testing experiences, with love and consecration, is proof of the authenticity of that work and the spiritual sincerity behind it.

LIGHT SPREADING

Light shone in that room during those six days. The prayer and mediation of all entered into it. I feel sure none left to walk their individual ways without carrying some bit of that light with them.

Thus does LIGHT broaden and spread over a darkened earth, blessing those who accept it and those who give, and drawing all a little nearer together in tolerance and brotherly love.

Ketterer Story

(Con't. from Page 6, Col. 4)

other spirits did, because she had "PASSED OUT BEFORE MY TIME!" All of these things are evidence if I needed any more evidence, which I do not, but I appreciate it just the same as identification.

Again—I asked my girl how she knew she was dead when she found herself there because I had been told so often that many times they will not believe that they are dead. And she said that she saw me kneeling in front of the bed, with my arms around her body crying—and she didn't know what to make of it, as she was standing by my side looking at her own body, but she said she could not make me see or hear her.

Then she said: "Aunt Annie came and took me by the hand and said: 'Come dear we must go now.'"

But I said to her: "But Aunt Annie can't we tell Mama that I am not dead? She is just breaking her heart thinking I am dead."

And Aunt Annie said to me: "Well, dear, she would not believe it if we told her, and she could not hear us anyway, but sometime she will know it."

She said that after she saw her Aunt Annie she knew she was dead, because she had gone to Aunt Annie's funeral, so if she could see her like that and talk to her she must be in the same condition. She had known for a long time that she would die before long.

Again there comes to my mind an occasion where Kate and I were both at a circle, and Walter Brooks came in and talked to both her and to me, and said to me: "I have to thank you Ethel for bringing Kate to a circle the first time, so that I could talk to her."

I said: "Well, Walter, you talk so much better now than you did at first."

And he said: "Oh yes. I am learning the ropes."

This bears out what I have been told so often by the spirits themselves, that they have to learn to talk to us through the powers of the medium just the same as we have to learn to talk through the telephone. We cannot talk to a friend over the telephone if we refuse to touch the instrument or try to use it.

I have since become convinced that Mrs. Rumsey was a very good medium herself even though an undeveloped one. And also that not everyone can develop into a medium, but that they are born with the gift, the same as singers or artists.

They are, however, much more common than I at first supposed, for out of a group of people of a dozen persons, it is not at all unlikely that three or four will have more or less mediumistic powers, even though undeveloped and unsuspected by the persons themselves. But at the time that I was with Mrs. Rumsey I hardly knew what the word meant.

I have learned many things in

Her Convincing Story



Ethel Ketterer, San Diego, California, author of this article, says: "I think all Spiritualists, having first-hand knowledge of Spiritualism, should make it known (I am 78) so that those just learning, may be encouraged to go deeper into its study and learn the comforting fact that their dear ones are not dead at all but only waiting on the 'other side for us when we, too, shall be called.'"

these past few years, and among them is the fact that many spirits need much help when they first pass the barrier called death, and that they will not believe those who come to try to help them to learn about the new life, and to tell them that they are what the world calls "dead."

And they are in constant darkness many times, and until some kind earth friends whom they know to be "alive," speak to them and give them kind thoughts, they are to be pitied.

This is very hard for a novice to understand, and even for an old Spiritualist like me, but I have a better understanding of it now than I used to have.

This is what my husband meant when he said: "Oh, Ethel, help me!" in that despairing way. My daughter also told me that he was in very deep darkness, and that it was almost impossible for her to reach him herself.

Once at a circle at Mrs. White's when Kate was with me, I asked Silver Moon if he wore a blanket now, and he said he did, and that it was beautiful, or, in his words: "Heap good."

I said to him that I would like to see the colors of it, as he tried to tell me about it, and he said that if I would sit right still, and give him loving thoughts he would materialize a piece of it in my lap.

I did as he told me, and there in my lap appeared a piece of blanket about six inches square some kind of a tan color, with stripes of different Indian colors running through it.

I asked if I could touch it, and he said: "Yes," and I felt of it, and it felt like a piece of harsh old horse blanket, but he thought it was "heap good," so I had to think so too.

Remember the room was pitch dark and the scrap of blanket was only illuminated by a sort of glow of its own which just showed this piece of blanket and nothing else. I could see my own fingers as I handled it, but it dematerialized right through my fingers after a few minutes, into thin air.

In another circle there, Ella Wheeler Wilcox was one of the sitters though she asked that she be made known to none of us, and during the seance, a little girl of about five or six years old, came in and talked to a number of people, among them Mrs. Wilcox, and a Dr. Ring, who also was present.

This child asked Dr. Ring, as she was talking to him, if he would like to put his hands on her curls, as he had asked her to describe herself to him, and she had said that she had golden curls and blue eyes. He said he surely would, and in a moment he said: "She

has laid her head right on my hands in my lap."

I then spoke to the child, who was, as she described herself, no relation to anyone there, but just a "visiting angel" and asked her if I might feel of her curls too, as I loved little girls.

She laughed and said: "Sure, only don't pull my hair!" And then she laid her head in my lap, and I passed my hands over the little head, and it felt just like any other little child's head covered with silky curls about five or six inches long. There was no illumination this time, although I should have loved to see the shining hair. She said it shone like gold.

Once again, I was in that circle and my daughter came and gently lifted my glasses off my face and folded them and laid them down in my lap, after which she caressed my face and hair all around with her soft little hands, and patted my cheeks and at last kissed me on the cheek and the hands felt as soft and human as they did when she lived in the body. And warm too.

When she left me she did not put my glasses on again, and I asked her why the next time I talked to her, and she said laughingly: "Well Mama, I remember what an old crank you are about putting on your own glasses, and that no one can put them on to suit you!"

This was very evidential for we had often laughed about the fact that no one not even an oculist could put my glasses on the way I liked them.

One time I asked her where she was when she was not talking to me, and she said: "Well, Mama, where are your thoughts when you are not using them? I am very busy helping little children who come over here without their mothers, and teaching them about their new life."

Once in the little apartment, where someone had given Kate and me a large bouquet of roses we had taken them and divided them and put half of them on each dresser, before the pictures we had standing there, one of my daughter, and one of Walter Brooks, on the respective dressers, and we had said that we wondered if they knew it.

When we went to a circle soon after that, Gladys came in and the first thing she said was: "We know about the flowers Mama, and Walter and I want to thank you for thinking of us." These things are very evidential.

Once when I was talking to my sister, I said to her about her own daughter who had two children: "Do you ever see Mamie's babies?" and she said: "Oh yes, but they are big children now!" I had never seen them and thought of them only as the babies, but it was true they were getting big then, about 10 and 12 years old.

Annie told me when she first went over, as she had died like a flash, and they told her that she was dead, she thought that she had just lost her mind and suddenly gone insane, and she said not until she saw our Grandmother, whom she had helped to lay out in her coffin, was she convinced that she was also what we call "Dead."

But she said that she was very much surprised that she could talk to me in the body, though she had heard other spirits around her talking about it, but she didn't believe any more than I did that I could talk to her.

I had lost my home many years before this, about 18 months after my husband's death in fact, and this was what had me in such despair after losing my girl, and now my health again began to get worse and worse until I had to go to the hospital for another operation, but I had been hoping that I would not be compelled to have it done, and was in such a low state of mind, being out of funds, and in great pain.

So that I was desperately near to taking my life, and on going to a circle one night, my daughter came in and said in a breathless sort of way:

"Mother, don't you DO it! Don't you do it now!"

I said: "What do you mean Gladys?"

She said: "You know what I mean Mama. You must not try to come over here until you are sent for. THAT is not your business. You have much work to do

This is the second in a series of lessons compiled and written by Rev. Lena Barnes Jeffs, one of Spiritualism's foremost lecturers and teachers of the Science, Philosophy and Religion.

Science Of Spiritualism

—by—

LENA BARNES JEFFS

LESSON TWO

THE SCIENCE OF SPIRITUALISM

ACCORDING to the definitions—given to us by the National Spiritualist Association: "Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication by means of mediumship, with those who live in the Spirit World."

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Because Spiritualism is a trinity: science, philosophy and religion, one must accept all three in order to be a real Spiritualist for one is equally as important as the other.

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It is the scientific side of Spiritualism that has done much to prove to the world the continuity of life and the return of spirit. The predominating fact regarding Spiritualism is that it is the one and only religion that can submit to scientific test: be analyzed, classified and proven.

Theology and science have never agreed because science demands proven facts and theology says: "Never mind facts—just believe, —believe what we tell you."

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With the knowledge we have gained through actual demonstrations, we now know man can make of his life what he wills if he learns to understand the power of thought vibrations in his life and will endeavor to set into motion the constructive thoughts which will bring health, happiness and success into tangible manifestation.

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Ketterer Story

(Con't. from Page 6, Col. 4)

other spirits did, because she had "PASSED OUT BEFORE MY TIME!" All of these things are evidence if I needed any more evidence, which I do not, but I appreciate it just the same as identification.

Again—I asked my girl how she knew she was dead when she found herself there because I had been told so often that many times they will not believe that they are dead. And she said that she saw me kneeling in front of the bed, with my arms around her body crying—and she didn't know what to make of it, as she was standing by my side looking at her own body, but she said she could not make me see or hear her.

Then she said: "Aunt Annie came and took me by the hand and said: 'Come dear we must go now.'"

But I said to her: "But Aunt Annie can't tell Mama that I am not dead? She is just breaking her heart thinking I am dead."

And Aunt Annie said to me: "Well, dear, she would not believe it if we told her, and she could not hear us anyway, but sometime she will know it."

She said that after she saw her Aunt Annie she knew she was dead, because she had gone to Aunt Annie's funeral, so if she could see her like that and talk to her she must be in the same condition. She had known for a long time that she would die before long.

Again there comes to my mind an occasion where Kate and I were both at a circle, and Walter Brooks came in and talked to both her and to me, and said to me: "I have to thank you Ethel for bringing Kate to a circle the first time, so that I could talk to her."

I said: "Well, Walter, you talk so much better now than you did at first."

And he said: "Oh yes. I am learning the ropes."

This bears out what I have been told so often by the spirits themselves, that they have to learn to talk to us through the powers of the medium just the same as we have to learn to talk through the telephone. We cannot talk to a friend over the telephone if we refuse to touch the instrument or try to use it.

I have since become convinced that Mrs. Rumsey was a very good medium herself even though an undeveloped one. And also that not everyone can develop into a medium, but that they are born with the gift, the same as singers or artists.

They are, however, much more common than I at first supposed, for out of a group of people of a dozen persons, it is not at all unlikely that three or four will have more or less mediumistic powers, even though undeveloped and unsuspected by the persons themselves. But at the time that I was with Mrs. Rumsey I hardly knew what the word meant.

I have learned many things in

Her Convincing Story



Ethel Ketterer, San Diego, California, author of this article, says: "I think all Spiritualists, having first-hand knowledge of Spiritualism, should make it known (I am 78) so that those just learning, may be encouraged to go deeper into its study and learn the comforting fact that their dear ones are not dead at all but only waiting on the 'other side' for us when we, too, shall be called."

these past few years, and among them is the fact that many spirits need much help when they first pass the barrier called death, and that they will not believe those who come to try to help them to learn about the new life, and to tell them that they are what the world calls "dead."

And they are in constant darkness many times, and until some kind earth friends whom they know to be "alive," speak to them and give them kind thoughts, they are to be pitied.

This is very hard for a novice to understand, and even for an old Spiritualist like me, but I have a better understanding of it now than I used to have.

This is what my husband meant when he said: "Oh, Ethel, help me!" in that despairing way. My daughter also told me that he was in very deep darkness, and that it was almost impossible for her to reach him herself.

Once at a circle at Mrs. White's when Kate was with me, I asked Silver Moon if he wore a blanket now, and he said he did, and that it was beautiful, or, in his words: "Heap good."

I said to him that I would like to see the colors of it, as he tried to tell me about it, and he said that if I would sit right still, and give him loving thoughts he would materialize a piece of it in my lap.

I did as he told me, and there in my lap appeared a piece of blanket about six inches square some kind of a tan color, with stripes of different Indian colors running through it.

I asked if I could touch it, and he said: "Yes," and I felt it, and it felt like a piece of harsh old horse blanket, but he thought it was "heap-good," so I had to think so too.

Remember the room was pitch dark and the scrap of blanket was only illuminated by a sort of glow of its own which just showed this piece of blanket and nothing else. I could see my own fingers as I handled it, but it dematerialized right through my fingers after a few minutes, into thin air.

In another circle there, Ella Wheeler Wilcox was one of the sitters though she asked that she be made known to none of us, and during the seance, a little girl of about five or six years old, came in and talked to a number of people, among them Mrs. Wilcox, and a Dr. Ring, who also was present.

This child asked Dr. Ring, as she was talking to him, if he would like to put his hands on her curls, as he had asked her to describe herself to him, and she had said that she had golden curls and blue eyes. He said he surely would, and in a moment he said: "She

has laid her head right on my hands in my lap."

I then spoke to the child, who was, as she described herself, no relation to anyone there, but just a "visiting angel" and asked her if I might feel of her curls too, as I loved little girls.

She laughed and said: "Sure, only don't pull my hair!" And then she laid her head in my lap, and I passed my hands over the little head, and it felt just like any other little child's head covered with silky curls about five or six inches long. There was no illumination this time, although I should have loved to see the shining hair. She said it shone like gold.

Once again, I was in that circle and my daughter came and gently lifted my glasses off my face and folded them and laid them down in my lap, after which she caressed my face and hair all around with her soft little hands, and patted my cheeks and at last kissed me on the cheek and the hands felt as soft and human as they did when she lived in the body. And warm too.

When she left me she did not put my glasses on again, and I asked her why the next time I talked to her, and she said laughingly: "Well Mama, I remember what an old crank you are about putting on your own glasses, and that no one can put them on to suit you!"

This was very evidential for we had often laughed about the fact that no one not even an occultist could put my glasses on the way I liked them.

One time I asked her where she was when she was not talking to me, and she said: "Well, Mama, where are your thoughts when you are not using them? I am very busy helping little children who come over here without their mothers, and teaching them about their new life."

Once in the little apartment, where someone had given Kate and me a large bouquet of roses we had taken them and divided them and put half of them on each dresser, before the pictures we had standing there, one of my daughter, and one of Walter Brooks, on the respective dressers, and we had said that we wondered if they knew it.

When we went to a circle soon after that, Gladys came in and the first thing she said was: "We know about the flowers Mama, and Walter and I want to thank you for thinking of us." These things are very evidential.

Once when I was talking to my sister, I said to her about her own daughter who had two children: "Do you ever see Mamie's babies?" and she said: "Oh yes, but they are big children now!" I had never seen them and thought of them only as the babies, but it was true they were getting big then, about 10 and 12 years old.

Annie told me when she first went over, as she had died like a flash, and they told her that she was dead, she thought that she had just lost her mind and suddenly gone insane, and she said not until she saw our Grandmother, whom she had helped to lay out in her coffin, was she convinced that she was also what we call "Dead."

But she said that she was very much surprised that she could talk to me in the body, though she had heard other spirits around her talking about it, but she didn't believe any more than I did that I could talk to her.

I had lost my home many years before this, about 18 months after my husband's death in fact, and this was what had me in such despair after losing my girl, and now my health again began to get worse and worse until I had to go to the hospital for another operation, but I had been hoping that I would not be compelled to have it done, and was in such a low state of mind, being out of funds, and in great pain.

So that I was desperately near to taking my life, and on going to a circle one night, my daughter came in and said in a breathless sort of way:

"Mother, don't you DO it! Don't you do it now!"

I said: "What do you mean Gladys?"

She said: "You know what I mean Mama. You must not try to come over here until you are sent for. THAT is not your business. You have much work to do

This is the second in a series of lessons compiled and written by Rev. Lena Barnes Jeffs, one of Spiritualism's foremost lecturers and teachers of the Science, Philosophy and Religion.

Science Of Spiritualism

—by—

LENA BARNES JEFFS

LESSON TWO

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SPECIAL CONVENTION REPORT

Spiritualist Episcopal Church

at Detroit, Michigan

—by—

Ralph Hicock

THE TIME: The evening of May 30th 1953.

THE PLACE: The Grand Ballroom of the Hotel Sheraton-Cadillac in Detroit, Michigan.

A vast assemblage was present to witness the mass demonstration of Psychic Phenomena, sponsored by the Spiritualist Episcopal Church, Eaton Rapids, Michigan and The Allen Memorial Spiritualist Episcopal Church of Detroit. Seven of the most notable mediums of these United States were present.

Skeptic and believer alike were there; the one because he had to be shown; the latter because he saw in this gathering an opportunity to once again reach across the border-land, and through that bond of love that death and grave cannot restrain.

But truly, the words "come back" are a misnomer; they don't come back; they are always here; they never leave. It is only we who, in our blindness of sight, our deafness of ear, and our colossal stupidity, who think so.

Many messages were given through the mediumship of Rev. Nellie Curry, that grand clairvoyant of Chesterfield Camp; a friend to all who come in faith believing and honestly seeking. Messages were also given by Clifford Bias, James Laughton, Edward Mackey, and Dorothy Flexer; communications which teemed with identification and love for those individuals to whom they were intended.

My own message, through Edward Mackey, was replete with the identification of those I love; and took me back to a dark period of my life 44 years, repeating the words said to me at parting. His words were so impressive and true, that after it was over I felt that I had indeed been listening over a telephone wire, a psychic telephone line which stretched out into the boundless realms of Eternity, with Mackey the switchboard operator.

Modus Operandi

Then too, there was the outstanding demonstration of independent voice given by the daughter of Nellie Curry, Dorothy Hiatt, as gifted and kind as her mother.

Came the time when Charles Swann was to demonstrate his phase of mediumship, Precipitation of Spirit Pictures on silk. This young Chesterfield Medium stepped forward and explained in a simple straightforward manner the modus operandi of his demonstration.

To those who are not familiar with this particular phase: the

colors are "drawn" from bottles of ink, various colored pencils, and even flowers, placed upon the table upon which also are several small squares of silk. These colors are implanted, or impregnated upon the silk much in the same manner that water is drawn up into the higher atmosphere by the rays of the sun shining upon a body of water, a phenomena that we have all witnessed at one time or another, and which is a fair illustration of the way the psychic energy is utilized by those chemists and controls on the other side to bring about this wonderful phenomena.

An element of drama injected into this large seance, to me, was the high-light of the evening and moved me to write this article; a drama in which Faith was standing there alone in the person of Charlie... unbounded Faith that those on the other side could not, and would not, fail. Others might doubt, might tremble in weakened Faith, but not Swann; and perhaps this is the stuff all good Mediums are made of.

Electric Storm

Before continuing I would like to interject a note of explanation how I, as an observer, believe this came about.

The conditions under which Swann was to demonstrate this phase were by no means favorable; nor were they the same conditions under which he had been accustomed, and he knew that. He was very much alone, this young man, or was he?

The Heavenly Angels of God's Universe of Heavens were there at his side. They would bear him up in their hands; they would not fail him. And Swann knew this. But others... were wondering.

Out there in that vast expectant audience, perhaps a few had come fully expecting and believing they would witness nothing else but trickery. I was very close to Swann and knew his work was genuine and true, but because of these most unusual conditions, I trembled and worried.

The red light-bulb that Charlie had brought along was unsuitable because of the high volage of the electrical system of the Hotel and a pocket cigarette lighter was substituted. There was no "circle" existing here, as in his seance room, with each individuals finger's placed upon the piece of silk. Conditions here represented a radical departure from long established rules and methods; adhered to in his seance room.

Outside the elements were lashing the city in a mighty crescendo of fury and sound, hail and rain, caused by a freakish thunderstorm

which pelted the city with hailstones; some said to be as big as baseballs. Car roofs and hoods were dented by the hail, and canvas convertibles were slashed as if by knives. Damage to roofs and windows was heavy.

And within this large room, which held over a thousand expectant souls, amid the lightning flash and the fury of the storm without, Swann proceeded to give his demonstration of what those who had gone on could do, even tho conditions were not of the best.

As Of Yore

I can see him very clearly in my minds eye, even now, as he stepped to a little table upon which was a small stack of pieces of silk cloth and two bottles of ink; a tall personable young man, who seemed to possess that special kind of confidence that walks hand in hand with a supreme and buoyant Faith.

Explaining the methods used in making the Spirit Pictures, he suddenly paused, looked in the direction of his wife who stood in the outer aisle and far back from the platform, and said, "Before I continue with this demonstration I would like to tell Pauline not to worry, because I'm not." As simple as that. In those few and splendid words, he affirmed his Faith and gave assurance to his wife who trembled for his success.

And so that, to me, was the dramatic high-light to a most wonderful evening; a simple statement of fact, put forth upon the ether as a Beacon Light shining bravely to the one who feared, because of the unusual conditions, he might fail, and failing, bring forth one more bombast of ridicule from those who deny the immortality of the soul or the ability of the so-called dead to communicate with the living.

They, who would tell us, and have us believe; they, who have never honestly investigated the matter; they, who say caustically, "It is impossible. None have ever returned, or if they have, it is impersonation; but not now. Possibly in Bible days but not now."

What a beautiful and wonderful thing is Faith, as exemplified that night amidst the electric storm, by the utterance of this young and gifted medium to his wife far back in the audience. He knew her fear; he knew his Helpers. He possessed the Faith that knows; a belief LIVED, out of which Reality is discovered.

Faces Of Loved Ones

And the thought came, bright and clear, that we also can have that Faith. We have only to listen to Him who spake the word, "Come" and hearing, Act.

He said, "COME unto me all ye who labor and I will give you rest" ... rest from the labors, and the tears, and the trials of man's own errors. And comfort for those who mourn. Only, "COME"; and, "In Faith believing, these things shall ye do; and greater things shall ye do."

Swann lit his pocket lighter several times that evening, as his work progressed, and the result was several pieces of silk upon which were clear and distinct, recognizable faces of loved ones from beyond the veil, together with the name of the one for whom they were intended.

A gentleman who sat near me, and who had received a manifestation, permitted me to examine his silk. His happiness was hard to describe; the features of the various faces, —9 in all— were very plain and recognizable by him as members of his family. He told me that no amount of money in all the world could be adequate compensation to the medium for that which he had received, that it was beyond price.

I asked him if he believed. His answer was, "Tell me how it is possible for me, in view of what I hold in my hands, NOT to believe?"

A New World

I looked at this man's eyes and knew that here was a happy man; one whose whole world, with the gift of that little square of silk which he had received this night, had been put aright again; and somehow I felt that a new world had been added.

I spoke then to the friend at my side, one who had come as an open minded honest investigator in search of just one fact, one instance and one alone, to give him the proof of that which he was searching for, and thereby the answer; I spoke to him and said, "From what you have witnessed here, and

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

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of

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SWANN**



Throughout the summer, July and August, Charles Swann will hold private and group seances, by appointment ONLY. Do not miss these rare demonstrations of this rare phenomena. Seances conducted in alternate red light and darkness. Note: Both Mr. Swann, his wife, Pauline, and "Junior" (2) reside at Chesterfield Spiritualist Camp, Chesterfield, Indiana, the year 'round. They have a telephone.

(P-360)

MY EXPERIENCE OF PSYCHIC HEALING

By MARGERY LAWRENCE

Any conscientious psychic healer is dedicated to his work as surely as any monk or nun is dedicated to God—and has about as much private life as a monk!

I HAVE been lucky, in a good many years' study of psychic matters, to have seen a great deal of this much-discussed art—profession, gift, call it what you will—that is generally described as psychic healing.

I have been treated myself very many times, and seen many others treated, for scores of different maladies—maladies ranging from acute nervous complaints and mental collapses to broken bones, skin diseases, in fact every sort and kind of illnesses.

I am not going to say that every case handled by a healer is cured—no healer would thank me for making such a silly statement! But I can and do affirm that the number of cases healed by this method is remarkably high, and (I suggest) compares more than favorably with the number of cures in similar cases.

COMING EVENTS

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

May 30th-August 31st: Annual camp season of the Edgewood Spiritualist Camp, Tacoma, Washington; For 1953 programs, write: Mary B. Crisp, 410-14th Avenue, Seattle 22, Washington.

June 25th-Sept. 7th: Fifth annual season Hydesville Spiritualist Assembly, Hydesville, (Newark) N. Y. For 1953 program, write: Margaret Lewis, Box 169, Rennselaer, N. Y.

June 26, 27, 28: Fiftieth anniversary of the founding of the First Spiritualist Church, Onset (Cape Cod) Massachusetts.

June 27th-August 23rd, 1953: The 1953 season—Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Secretary, Mable Riffle, Camp Chesterfield, Chesterfield, Indiana.

June 27th-Sept. 1st: 74th annual season, Lily Dale Assembly, Lily Dale, N. Y. For 1953 program, write secretary, Lily Dale Assembly, Lily Dale, N. Y.

June 27th-September 6th: 1953 season Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; for programs write: Ethel Post Parrish, Camp Silver Belle, Ephrata, Pennsylvania.

June 28-Sept. 6: Annual season Freeville Spiritualist Camp, Freeville, N. Y.; For 1953 programs, write: Olive McMillen, Secretary.

June 28-Labor Day: Brady Lake Spiritualist Camp, Lake Brady, Ohio; President: Rev. Della Kingsbury.

June 28-Sept. 6: Annual season of The First Spiritualist Church, Onset (Cape Cod) Massachusetts; For 1953 program, write: Kenneth D. Cundance, 86 Highland Ave., Onset, Mass.

July 5th-August 16th: The 50th annual session of Mayflower Spiritualist Camp, Kansas City, Kansas. For 1953 programs, write: Joe Hutcherson, 5940 Sand Springs Road, Tulsa, Oklahoma.

July 5th-August 31st: Annual season Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut. For 1953 program, write Alice Dayton, Niantic, Conn.

July 26th-August 23rd: 71st annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1953 programs, write: Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

August 2nd-23rd: Annual summer season of Sunset Spiritualist Camp, Wells, Kansas; For 1953 programs, write: Maxine Dindhorst, secretary, Wells, Kansas.

August 18th-23rd: 12th Annual Convention of The Federation of Spiritual Churches and Associations, Inc. The Shoreham Hotel, 2500 Calvert Street, N. W. (at Connecticut Ave.) Washington 8, D. C.; Convention chairman: Rev. Alice W. Tindall, 1900 "F" Street, N.W., Washington 6, D. C. (Phone) Metropolitan 0540.

August 24th-30th: The Fifth Annual Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Pauline Swann, Registrar, Chesterfield, Indiana.

August 27, 28 and 29th: The annual convention of the State Association of Washington, Edgewood Spiritualist Camp, located on beautiful Lake Sunrise; phone Waverly 8-415.

September 3rd-6th: Convention of The International General Assembly of Spiritualists, Norfolk, Virginia; Sec'y: W. Blount Darden, 1100 Greenway Drive, Portsmouth, Virginia.

October 5-10: 51st Annual Convention of National Spiritualist Association, Aladdin Hotel, Kansas City, Missouri; Chairman: Hiram B. Tucker, 2718 Brooklyn St., Kansas City, Missouri.

es treated by Harley Street methods.

I do not mean to belittle the wonderful work done by earthly doctors and surgeons, and psychic healers themselves would be the last to do this, or to wish it done. But I am convinced that we shall not really begin to conquer disease in these our physical bodies until the best brains on both sides of existence—on earth amongst the living, and on the Other Side amongst those so-called dead—are working together in harmony with each other, each contributing his particular gifts and knowledge to the joint work of healing.

I am positive that sooner or later this will come. Indeed, in a quiet way it is already taking place, especially amongst the younger generation of doctors, many of these fought in the recent war and, during their experience there, developed a realization of the nearness, the vitality of the spirit people, and their deep desire to help us.

"Laying on of Hands"

I know two such young doctors working together now who are using their mediumistic powers to help them diagnose their patients' ills and prescribe a cure. And the very high percentage of cures they are recording is an impressive indication of what can and will be done along these new lines in the future, when men become aware of the enormous value of spirit-help in their work and in their lives, and realize that it is possible to "tap" that help and make practical use of it.

Psychic healing—the "laying on of hands" as it is termed in the Bible—is as old as man himself, and in older and wiser days was recognized and valued as it deserved. But the witch mania of the Middle Ages called psychic healing "necromancy" drove it underground; and it is only now slowly and painfully beginning to return to its old place and honor amongst men.

The fact that the Church is now belatedly beginning to acknowledge psychic healing as a fact—although naturally it is endeavoring to corral it within the ring-fence of orthodox religion—is proof positive of this.

Public interest in psychic healing is increasing steadily and surely; and the long queue of patients that

await any well-known healer is proof that this interest is not merely that of curiosity, or for the sake of getting a thrill in seeing something new.

It is the interest that comes from success! If psychic healers did not "produce the goods"—in other words, if they were not succeeding in curing people of their ills—they would not have this constant stream of patients coming to them! Nor (which is even more impressive) the letters, gifts, thanks from old patients cured perhaps many years ago.

Sometimes a difficult case may take time for its cure. Sometimes (though rarely) the cure comes almost at once—though since these cases are promptly hailed as "miracles" by the Press, and every new patient expects the same thing to happen to him, most psychic healers are not very fond of these "lightning" cures!

What Is It That Heals?

But I have rarely known any case a complete failure—that is, if the patient will co-operate faithfully with the healer. But odd as it seems, a large percentage of people will not do this. They seem to feel it all rests with the healer, and that they have no part to play in it at all—which is far from the truth. Most healers ask their patients to aid their efforts by doing something.

It may be massage, or daily exercises, or making and taking some simple herbal remedies, or merely to sit and concentrate at a certain time each day, if only for ten minutes—but whatever is ordered by the healer is an essential part of the cure. Yet people rarely bother to follow these instructions, or if they start they fail to keep it up—and then when they don't get cured they blame the healer instead of their own laziness and impatience!

I have often been asked questions such as these:—

"Why does Mr. So-and-So see his patients individually and Mr. So-and-So only see them all together?" "Why does Mr. 'X' have a clinic in London and Mr. 'Y' live in the country?" "Why does Mr. 'Y' heal free of charge and Mr. 'Z' wants a fee?"

The answer is that each healer must arrange his work in the way that suits him, as each medium arrange his, and nobody can say why they differ! Does it matter how or why their methods vary if their work is good?

Absent healing is little understood by the public at large; but it is actually prolonged prayer and concentration on the cases under treatment by a group of workers sitting with the healer, often for hours on end. These groups work in shifts—and in difficult cases I have known the work carried on all

ENGLISH AUTHOR



MARGERY LAWRENCE

night and all day for several days, the new "shift" of sitters slipping silently into place when the old shift had to be relieved.

I know of two cases of serious illness cured by this form of treatment before the patients had ever seen the healer! More can be wrought by prayer and the strong purposeful direction of thought than outside people ever dream of. We have learnt much, progressed and invented much in this 20th century of ours; but we have retrogressed most shockingly in our knowledge of and belief in prayer, and in the world of spirit that we can contact by prayer.

"What actually is the power that heals through these people?" is a question I am often asked. All I can say is what the healers themselves say—that it is a power that comes from God, that can be (and is) harnessed and directed through the persons of certain specialized people. And that it does do what it claims to do, heal disease, is proved by the countless numbers of men, women and children who have been and are being steadily restored to health by the power of psychic healing.

Most Are Modest

This mysterious power—the power so strong in Christ that he could heal by a touch of the hand—the power he taught to his Disciples—has never died! It has descended all through the ages down to today, when it rests upon the shoulders of these grand and selfless men and women whom we call psychic healers.

Only those who know them as I have been privileged to do, know how seriously they take this gift of theirs; how hard and unremittingly they work; how they shrug off the mean and malicious stories, the hints and rumors that are inevitably circulated about them; how few holidays they take, and how little money they personally make in return for the sacrifice of their entire lives. And I assure my readers that "sacrifice" is not too strong a word!

Any conscientious psychic healer is dedicated to his work as surely as any monk or nun is dedicated to God—and has about as much private life as a monk! His whole life is bound up in his work—and yet I have never met a psychic healer who was anything but modest, no matter how vast his fame or how amazing his list of cures.

New York City

Spiritual Science Mother Church, Inc.

1010 Carnegie Hall, 56th and 7th Ave. N. Y. C.

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OPEN ALL SUMMER

Services As Usual. (P-362)



Rev. Argoe

- ★ . . . Because I am a Real God: I know that President Dwight D. Eisenhower is the Real Godhead of our Nation . . . a Real God that will not religiously tyrannize any American Father, Mother or Child with a Literary Insane Campaign of Loyalty.

The United States Academy of Culture, Spiritual Adm., 1802 Eats St., Apt. 40, Arlington, Va. (P-356)

Convention Report—

Con't. from Page 8, Col. 3)

these mediums, would you say that they are capable of fraud, deceit, trickery?"

He threw me a glance of outrageous indignation and pity that I should ask such a question and said, "No, they are not capable of anything of the sort. These people are GOOD people; and the phenomena is genuine. Of that I am certain." And from the manner in which this statement was uttered, I could not doubt his sincerity.

This friend, who was convinced of the reality of that which he saw and heard, is a Methodist Minister, well versed in orthodoxy and its dogmas, but with this exception. He is a man who feels as John Wesley did—and I quote from the London edition of Mr. Wesley's works, Vol. 4, page 358:

"They well know—whether Christians know it or not,—that giving up these things, spiritual phenomena—is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of intercourse of men with separate spirits be admitted, their whole castle in the air of Deism, Atheism, and materialism, falls to the ground."

And it is also his considered opinion that as long as orthodoxy continues to refuse to look the facts in the face, psychic phenomena) and is unable or fails to give a satisfactory explanation, based on the existing evidence in the Bible and in this our own time, just so long will it's ranks be depleted, and it's votaries be denied the proof of the fruits of the "Works" of The Master Jesus.

I might also add that I have a picture on silk of my own, obtained last summer at Chesterfield through Swann. Upon it is the living likeness of my Greatgrandfather. I say, "living likeness" because the old-fashioned photo I have of him shows him stern and unrelaxed; the picture on silk shows the same identical face, but his features are no longer stern. He is smiling a soft, friendly, lovable, and welcome smile of greeting and in which also is the assurance that he is very much alive.

And no treasure on earth could cause me to part with this bit of silk; because, you see, I never knew him.

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Dortch Campbell

Box 832, Clarksdale, Mississippi



Dortch Campbell

(P-359)

— PROPHECY —

A new age is coming, Great things will happen. There will be an eruption and devastating destruction in Louisiana. Many things will happen in that area over a period of months. There will be a volcano, too. After the eruption there will be peace. A light in the sky shall be for a sign of peace. Religious leaders will crumble guided by God. Old religious leaders will die. A famous religious leader will pass away this year from a heart attack. There is going to be a different regime in the Catholic Church. Black is symbolic of darkness. The new teachers of truth will wear white trimmed with a slight amount of gray.

I have been given a mission to teach the truth. The truth comes from the highest intelligence beyond. I need the names and addresses of progressive thought groups. Please write and ask to have your name put on the mailing list. There is no charge.

SAINT GEORGE
FAITH FARM

ROSCOE, N. Y.

(P-356)

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(P-361)

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LOS ANGELES 41, CALIFORNIA

Chesterfield, Indiana: The 5th An-
nual session of the Spiritualist
Episcopal Institute opens at Ches-
terfield, Indiana, August 24th and
continues 6 days, through August
30th.

In the catalogue of courses and
events, those interested in the
science, philosophy and religion of
Modern Spiritualism, will find this
outstanding Institute provides a
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of the low cost to those attending.
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to members of the Spiritualist
Episcopal Church but also to all
students in the field of Spiritualism
everywhere.

Members of the faculty: Rev.
Clifford L. Bias, Dean; Rev.
John W. Bunker, Rev. Lytle K.
Sensabaugh, Rev. Lillian Dee
Johnson, and Rev. Austin D.
Wallace.

For the 4-page explanatory cata-
logue of "Courses and Events,"
write Registrar, Pauline Swann,
Chesterfield Spiritualist Camp,
Chesterfield, Indiana.

Bronx, N. Y.: Rev. Angela J. Sessa,
minister of the Franciscan Order of
Good Will and Harmony, 1991 Ar-
thur Ave., presented Ethel Percal
and Elizabeth Pfister on two con-
secutive Sundays recently as fea-
tured lecturers. The former's sub-
ject—Musical Therapy, included an
explanation of the healing prop-
erties of music and how they are
extensively used today. The latter
presented Poetry-Readings with a
metaphysical trend.

The pastor was assisted by Eliza-
beth Andresen in the message ser-
vice which followed both services.

Toledo, Ohio: Verlin Seyer was
ordained recently by Rev. Agnes
Mower, pastor of the Church of
Revelation, 512 Ash Street. Rev.
Seyer is secretary of the church.

Seattle, Washington: The Mary A.
Tower Memorial Spiritualist
Church, 916 East James St., was
rededicated recently by Rev. Loe
Elmore (now in her 89th year) ac-
cording to Mary B. Crisp, president
of the State Spiritualist Association
of Washington.

Rockford, Illinois: Mary Joyce re-
ports outstanding services con-
ducted by Rev. Maude Kline, Long
Beach, California. Mrs. Joyce, presi-
dent of the Psychic Science Church,
sponsor of the service says: "Miss
Kline demonstrated outstanding
blindfold billet work, travelling
clairvoyance and independent
voice. There were 'oh's' and 'ah's'
heard throughout the audience
during these demonstrations. Any-

one, seeing or hearing this demon-
stration, could never doubt Spir-
itualism..."

Winnipeg, Canada: Mrs. F. G. M.
Wright, London, England was fea-
tured recently at the Inspirational
Church of Truth, 133 Worthington
Ave., according to minister, Mrs.
R. W. Northmore.

San Francisco, California: A Com-
munion service was held recently
at The Little Church of Saint An-
drews, 875 Valencia Street, accord-
ing to pastor, Rev. Alda Scheier-
man.

Those taking part in the service:
Rev. Mildred Sieder, Rev. Blanche
Glennon, Rev. Eleanor Silva, Rev.
Julia Hullquist, Roy Oliver, Rev.
Dorothe Reppeteau, Mary Stephen-
son Clarence Westbrook, Gaylord
Greenly, Helen Greenly and Rev.
Helen Bercu.

The new members joining the
church: Kenneth Quinn, and Marie
Demerille,—all from San Rafael,
California.

Baltimore, Maryland: A grant of
ordination was presented recently
to Ella L. Watties according to Rev.
J. Bertran Gerling, director of the



REV. ELLA L. WATTIES

Universal Psychic Science Church,
St. Petersburg, Florida.

Rev. Watties is pastor of the Rose
of Sharon Spiritual Temple, 1830
Bolton St., services every Sunday
and Thursday evening.

New London, Conn.: According to a
local newspaper, Judge Comley
ruled that the Connecticut Spir-
itualist Camp Meeting Association
asked for the dissolution of the

group. The Judge ruled against 19
stockholders.

The plaintiffs contended the As-
sociation has not held any regular
Spiritualist meetings in the last
ten years. Judge Comley, Superior
Court, filed the decision with Clerk
John B. Burke, Norwich, Connecti-
cut.

The plaintiffs own cottages at the
Niantic summer colony and lease
the property from the Association.
They charged that the Association
has refused to allow them to trans-
fer their leases on religious and
racial grounds and asked the court
to require it to supplant their
leases with quick-claim deeds.

In his decision, Judge Comley
found dissension among the stock-
holders, who hold 25 of 193 shares
in the corporation. "The only rea-
son why any of the plaintiffs are
before the court," Judge Comley
said, "is because the plaintiffs have
discovered that lending institutions
loath to take mortgages upon prop-
erties held in that kind of tenure
and that it seriously affects the
marketability of their real estate.
Such dissatisfaction with the real
estate tenure is no ground for dis-
solution, the Judge found, noting
that 'Every one of these plaintiffs
knew exactly what he was buying'."

In the matter of Spiritualistic
meetings, the Judge agreed that
the Association conducted few, but
added that the Ladies Aid Society,
which conducts most of the relig-
ious activity, "is certainly an arm
of the defendant."

Niantic, Connecticut: The 71st an-
nual season of the Connecticut
Spiritualist Camp Meeting Associa-
tion opened July 4th at Pine Grove
and will close, August 30th, accord-
ing to Alice M. Dayton, secretary.

Speakers and mediums listed on
the official program: C. Harrison
Engel, Etna, Maine; Rev. Harre C.
Miles, Boston, Mass.; Rev. Curtis
B. Morris, Columbus, Ohio; Rev.
Henry M. Paulson, Minneapolis,
Minn.; Betty Clayton Possehl, Lily
Dale, N. Y.; Rev. D. Mona Berry,
Buffalo, N. Y.; and William Elliott
Hammond, Cassadaga, Florida.

Niantic is located approximately
110 miles from New York City; 90
miles from Boston; 45 miles from
New Haven; 45 miles from Hart-
ford; 7 miles from New London.

Buffalo, N. Y.: The seventh annual
convention of the Temple of Divine
Science Spiritualist Church, Inc.,
opened May 31st at 267 Sycamore
St. and closed June 7th, according
to president and founder, Rev.
Katie Lee Henderson.

Canadian Day marked the open-
ing services featuring: Rev. Gwen
Laws, Rev. Ferdinand DuKuyper,
and Rev. A. C. Luke.

Others listed on the official pro-
gram: Rev. and Mrs. S. M. Van
Duyzers, Bradford, Penna.; Rev. J.
McNeil, Rochester, N. Y., and Rev.
J. Harrison.



MARY B. CRISP

She is President of the State
Spiritualist Association of Wash-
ington, sponsor of Edgwood
Spiritualist Camp, Surprise Lake,
Tacoma, Washington, where sum-
mer services are currently being
held. 1953 season closes August
31st.

Los Angeles, California: The 26th
annual conference of The Federa-
tion of Spiritual Science Churches
is currently (July 13th to 19th) be-
ing held at The Spiritual Science
Temple, 247 West 58th St., accord-
ing to president, Rev. Frank Mick-
ley.

Oklahoma City, Oklahoma: Rev.
Maude Kline was the featured
medium recently at special services
sponsored by the Central Spiritual-
ist Church, 1005 North Harvey St.,
according to Frank D. Warren,
church secretary.

WYNKOOP - NELSON

Laura M. Wynkoop, Chesterfield,
Indiana and Chester E. Nelson, El-
wood, Indiana were married recent-
ly at Chesterfield Spiritualist Camp.
Rev. Mamie B. Schultz, Philadel-
phia, Penna., officiated.

SUMMERLAND

This column is open to every Spir-
itualist, every Spiritualist minister,
every Spiritualist Church and or-
ganization . . . to use without
charge.

Send typewritten notices, include
full name, age, survivors, and name
and affiliation of Spiritualist min-
ister officiating—Ed.

WOOD, Celeste (99) passed away at
Groton, N. Y. May 6th; Rev. Allen
M. Dittmann, pastor of the Me-
morial Spiritualist Church, Cort-
land, N. Y., officiated.

SLOOP, Carl (70) passed away May
19th; he was a spiritual healer in
The Beckoning Light Spiritualist
Church, Miami, Florida; Rev.
Jewel E. Williams, Fort Lauder-
dale, Florida, officiated.

Florida Group Assemble At Camp Silver Belle During 1952 Season



Front row, left to right: Lena Barnes Jeffs, Ethel Post-Parrish, James M. Parrish, Marta Mallory. Standing left to right: Olive Searles, Mary Fulton, Edna Gleaves, Olive Hill, Lydia Emery, James Blythe, E. F. Quimby, Arthur Ford, Olga Ruths Carpenter, Blanche Sears, Vrooman Du Fais, Katherine Du Fais and Edna Andrews.

The 1953 season opens at Camp Silver Belle June 27th. Services and seances will continue afternoon and evening throughout the season closing September 6th.

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.

Little Rock: First Spiritualist Church, 810 West 16th St.; Sun. 8 P. M.; Classes: Sun. & Mon. 8 P. M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Prettyman, 919 West 15th St.; President: Charles Cox, 1304 Welch; Phone: 4-4436; Secretary: Valeria Thornton, 4905 Lee Ave.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Burlingame: Chapel of Truth, 737 Farrington Lane. (Chartered by The Church of Revelation) Minister: Rev. Guita Pineas; Phone: Diamond 3-8586.

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.

Beverly Hills—Church of Peace, 101 North Robertson Blvd.; Sunday "High Noon"; Wed. 7:30 to 9:30 P. M.; State of California Charter; Hal Styles presiding; Phone: CR 6-2634; Sec'y: Mildred Mullins.

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

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

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California
People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Luncheon Circle: Thurs. 12 M.; Class: Fri. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M. & 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-3216; Church Phone: 99-214.

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 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: 6-5123.

Los Angeles, California
Astarte 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. West-ern 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 PLessant 2-7858.

Spiritualist Ch. of Divine Light, 954 S. Vermont Ave. 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.

Temple of Universal Truth, Rowena Field Memorial, 801 South Wilton Place; Sunday services: Healing, 2 P. M.; Lecture and Spirit Communion, 2:30 P. M.; Special Service, Wednesday 7:45 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.

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.

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

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

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

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NOR-mandy 2-4404.

Oakland—The First Temple of Spiritualism, 1442 Alice Ave.; Services: Sun. & Tues. 8 P. M.; Minister: Miltzie Monroe, 2014 Fifth Ave.; Phone: MITtebar 5-3442; Sec'y: Earl Dowd.

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 Juliese 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 Church, 132 East Fifth St., Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89532.

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 Spiritual Church, Inc., 1502 Second St., Sunday: 11 A. M. 7, 8 P. M.; Pastor and President: Rev. Gust Thunberg; Sec'y: Daisy M. Dewoody.

1st Spiritualist Ch. of San Diego, 3777 42nd St.; Sun., Healing 7 P. M.; Lecture: 8 P. M.; Pastor: Rev. Emily G. Davis; Phone TA1bot 3-1950.

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

San Francisco, Calif.
The San Francisco Harmony Center U. M. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: MArket 1-0298.

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.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P. M.; Sec'y: Leah Cornwell.

Little Missionary Ch. Spiritualist; 534 Laidley St. (Bus No. 10 or No. 26 off at Roanoke St.) Sun. & Thurs. 7:45 P. M.; Classes: Tuesday 1 P. M.; Wed. & Fri. 7:45 P. M.; Pastors: Rev. F. Link Jr. Armon & H. Thornton; Phones: DE 3-3932 or MI 8-2412.

The Spiritualist Church, 414 Mason St.; Sun. 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JU-niper 7-1232; Vice President: N. B. Williams.

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, 3rd & Santa Clara Sts.; Message circle: Sun. 2 P. M.; Healing & Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rollo Hall; Sec'y: Raymond F. Swisher, 120 N. Buena Vista.

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. Cecelia Isert.

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: AI 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 Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

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.

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

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.

FLORIDA

Cassadaga—Cassadaga Spiritualist Auditorium; Services: Sunday 7:30 P. M.; lecture, messages & healing; Roy H. Johnson, Rev. Eloise Page, Gladys Besette and Dr. John Heitz.

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.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson. Phone 253 M 4.

(FLORIDA—Cont.)

Jacksonville, Fla.
United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Messages: Wed. 8 P. M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

America's Spiritual Science Church, 220 East Monroe St., Sunday 7:45 P. M.; Healing: Mon. 8 P. M.; Minister: Rev. Eileen Tatrow; Phones: 82-111 or 2-9392.

Melbourne—Indian River Universal Psych-ic 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 through July 31) Friday 7:30 P. M.; Rev. Marie Wilson, Minister. Phone: Miami 7-1411.

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.

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

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

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.

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: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres.: Earl Behtler; 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
First Roseland Spiritualist Church, 10957 S. Park Ave.; Sun. 3 P. M.; Pastor: Deon Fry; Sec'y: S. Henderson.

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P. M.; Tues. 8 P. M.; Pastor: Rev. Harold Klingensmaier; 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.

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: HElock 4-9181.

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

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

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: KEdzie 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.

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.

First Church of Spiritual Science, 1544½ East 64th St.; Sun. 4 P. M.; Mon. & Fri. 8 P. M.; Rev. Crawford Chambers. Phone: MI 35-357.

1st Spiritualist Ch. of Divinity, 6146 South Ashland Ave.; Sun. 8 P. M.; Founder: Freida Brown; Phone: HElock 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. Theo-Siers; 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.

NO CHARGE FOR HAVING YOUR CHURCH LISTED

(CHICAGO—Cont.)

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, 7374 Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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

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

INDIANA

Chesterfield — Chesterfield Spiritualist Camp, Chapel Services every Sun. 2:30 to 4 P. M.; Featuring Chesterfield Mediums.

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

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

Gary, Indiana
First Spiritualist Church of Gary (N.S.A.) 2430 West 11th Ave.; Sunday 8 P. M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallon, 228 Ellsworth St.

Temple of Spiritual Life, Labor Temple 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Carrie L. Frame; Ass't. Pastor, Rev. Elam H. Frame.

Hammond—Unity Spiritualist Ch., 5454 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana
Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P. M.; Minister: Dr. B. F. Clark.

Progressive Spiritualist Ch., 739 Park Ave.; Sun. Healing: 7:15 P. M.; Service: 7:30 P. M.; Tues. afternoon & Eve; Sat. 7:30 P. M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1025.

St. Paul's Spiritualist Church, 1714 East Washington St.; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Edward Fawcett; President: Oma Catherine Jones.

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

Marion—Distributors of Light Spiritualist Ch.; City Hall, 2nd & Adams Sts.; Sun. 7:30 P. M.; Minister: Rev. Mable Pitman, 204 S. Nebraska; Phone: 391.

Michigan City: First Spiritualist Church, 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M.; Minister: Rev. Amelia Hullinger; Sec'y: Gertrude Rochar; Phone: 2-1618.

South Bend—Church of Spiritual Truth, 519 South Joseph St.; Sunday, 3 nda 7:30 P. M.; Minister: Rev. George Lonic, 911½ West La Salle Ave.; Phone: 4-2351.

Terre Haute—Golden Hour Spiritualist Church, 503½ Washab Ave.; Sunday 8 P. M.; Rev. Nellie Rodgers; Rev. Goldie Russell.

IOWA

Des Moines—Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Locust St.; Sun. 7:45 P. M.; Circle every Friday at pastor's residence—Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43520.

KANSAS
Kansas City, Kansas
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.

KENTUCKY

Louisville—Universal People's Divine Healing and Abundance Circle; The Second Spiritual Life Chapel; Services: Sunday: 2:30 P. M., 9:36 South 5th St.; Ass't. Pastor: Rev. Virginia Carpenter; Founder and Pastor: Rev. R. W. Lagneau, 333

(MISSOURI—Cont.)

St. Louis, Missouri
Independent Assembly of Spiritualists, 3813 Washington Blvd., Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.
Society of Spiritual Fellowship, 3816a N. Grand Ave., Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.
Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3663 Dover Place.

NEW HAMPSHIRE

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

NEW JERSEY

Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.
4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.
Clifford—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heimann.
East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.
Elizabeth—Seventh Ch. of Psychic Science, 416 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

Jersey City, New Jersey
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.

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

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthea Dencer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.; Rev. A. Miller; Thurs. Rev. Rena L. Nagel; Fri. Rev. D. C. Dencer, Psychometrist; Sun. 3 & 7 P. M.; Guest Mediums.

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

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

Union City, New Jersey
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.
Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

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

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

NEW YORK STATE

Albany, New York
First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; Sec'y: Mabel V. Couse.

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

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

Brooklyn, New York
Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; Minister: Alla 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 6-6392; Sec'y: Mrs. Hull, 126 Cornelia.

Buffalo, New York
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.

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

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

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

PRAYER CHANGES THINGS

With God, distance is no object. "Ask and ye shall receive" is God's beautiful promise to His children. People want to be healed, not just helped... "Many diseases pronounced incurable, can be healed by prayer. God created us and he can heal us." Write your troubles; receive healing prayer and instructions. Enclose stamped envelope and love offering. P-361

Rev. ANNA B. KNESS
Route No. 1, Van Buren, Missouri

Gloversville—1st Spiritualist Ch., 15 South Main St.; Sun. 7:30 P. M.; Wed. 8 P. M.; Rev. Clara Osborne; Phone: 5-3461.

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

John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., Franklin Square; Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday: 11 A. M. to 1 P. M.; Minister: Rev. Irene Boyd.

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

Richmond Hill South—Church of Spiritual Guidance, 11-41—120th St.; Message service: Sun. 8 P. M. & Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Minister: Rev. Mollie; Phone: Virginia 3-5979 (Rev. Beck will be at Camp Silver Belle, Ephrata, Penna. during July & August).

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

New York City
Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Delores Stewart.
All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 P. M.; Evening: 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

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

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

First Spiritual Science Church, Studio No. 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. 8:30 P. M.; Thurs. & Sat. 1 P. M.; Ministers: Sylvia Brooks, Elisa Ehrmann and Evelyn Kearns; Sec'y: Martha Felstein; Phone: ENdicott 2-3555.

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

Second Church of The Creator, Inc., 1574 Mayflower Ave. (Bronx); Services: Thurs. & Sun. 8 P. M.; Class: Fri. 8 P. M.; Minister: Rev. Zora Lakes; Phone: JERome 7-8212.

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

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

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

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

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

Fourth Spiritual Science Church, Inc. Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yoga Class: Thurs. 7:30 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5827.

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

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

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

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

Little Cedar Spiritualist Church, 123 West 94th St.; Services: Sunday, Tuesday and Friday, 7 P. M.; Wednesday, 1 P. M.; Rev. Beulah H. Brown, Minister; Phone: RI 9-7680.

Church of Divine Guidance, The Great Northern Hotel, 118 West 57th St., Room No. 203; Wed. 1 P. M.; Friday 7:30 P. M.; Class: Tuesday, 8 P. M.; Minister: Rev. Martha K. Seidler; Phone: Circle 5-4913.

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Asst. Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

Rochester, New York
Divine Inspiration Spiritualist Church, 27 Appleton St.; Wed. & Sun. 8 P. M.; Minister: Rev. E. Taylor Andrews; Asst. Pastor: Rev. M. Newble.

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Asst. Pastor: Rev. Merion Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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Schenectady, New York
Progressive Spiritualist Church, 6 Myndes St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Lillian Weir.

Temple of Truth Church, Knights of Pythias Hall, 968 State St.; Services: Sun. 3 & 7:30 P. M.; Minister: Rev. F. W. Mitchell, 420 Summit Ave.; Sec'y: Olive Cooper; Phone: 3-5073.

Syracuse, New York
Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres.: Albert Potter; Phone: 9-5235; Sec'y: Luania Caley.

Universal Psychic Science, 119 Dell St., Odd Fellow Temple (Cor. Columbus) Sun. 3 & 7:30 P. M.; Co-Pastors: Rev. Ruth LaBarr & Dr. Joseph LaBarr.

Tenawanda—Elmawn Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

Yonkers—Occult Science Society, 65 South Broadway; Sun. 7:30 P. M., Healing Demonstrations; Minister: Rev. Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; Phone: Yonkers 57266.

Utica—Utica Christian Spiritualist Ch., Maher Bldg. (Seneca St. entrance); Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mabel R. Hammel, 902 S. Plymouth Ave., Rochester, N. Y.; Phone: Rochester-Genesee 2527R or Utica 4-8313.

OHIO

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

Friendly Spiritualist Ch., 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

Ashabula—First Spiritualist Temple, Main & West 43rd St.; Pres.: Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

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

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

Cleveland, Ohio
Spiritual Science Church, 504 East 149th St. (near Westropp & East 152nd St.) between Westropp and Lake Shore Blvd.; Ministers: Rev. Iva Wand and Rev. Edmond Drowns.

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Asst. Pastors: Rev. Katherine K. Koutnik and Rev. Jeanette S. Harrocks.

Columbus, Ohio
Congregational Spiritualist Association, 187 S. Sixth St.; Sun. 9:15 & 10:30 A. M.; Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles H. Pugh, Jr., President; Madeline Pugh, Sec'y, 29 East Blake Ave., Columbus 3; Phone: MA 8284 & LA 4631.

Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

Ohio Ave. Spiritualist Church, 86 South Ohio; Services: Sunday 9:30 A. M., Lyceum; 10:30 A. M. lecture and spirit communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: UN 3438.

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

Spiritual Church of God, Apt. No. 5, 37 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.

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

Psychic Center of Truth Ch., 106 E. Sixth St.; Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., E. Rochester, Pa.

Toledo, Ohio
Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P. M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.

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Church of Divine Revelation No. 16, 512 Ash St.; Services: Sunday 7:45 P. M.; Minister: Rev. Agnes Mower; Sec'y: Verlin Seyer, 543 Milton St.

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

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone: Christian Spiritualist Church, 1222 Erie St.; Cecil Engle.

Warren—Christ Universal Spiritualist Church, 174 North Park Ave., P.H.C. Hall; Tues. & Sun. 7 P. M.; Pres.: Ina Carson; Sec'y: Paul Carson.

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

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

OKLAHOMA

Blackwell—First Sp'list Church, 116 1/2 E. Padon St.; Lyceum; Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.

Enid—Spiritual Healing Center Church, 1020 East Maine, Sunday, 10 A. M. & 7:45 P. M.; Mr. and Mrs. A. S. P. Field, Co-pastors; Phone: 1138.

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

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

Universal Science Spiritualist Church, 1112 North Boston; Services: Sun. & Wed. 8 P. M.; Physical Phenomena mediums please contact R. Stevens and Velma Cook; co-pastors; Phone: Tulsa 4-2343.

OREGON

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

Universal Sanctuary of The Soul Temple, No. 2 (Spirit Guided Friends) 5729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: SU 8966.

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

PENNSYLVANIA

Erie—1st Free Psychic Church, 2516 Peach St.; Sun. & Thurs. 8 P. M.; Pastor: Rev. Emil Penningroth.

New Castle, Penna.
Spiritualist Church of Truth, McGowan Hall, 215 1/2 East Wash.; Sun. & Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40).

First Association of Spiritualists, Master & Carlyle (near Broad St.); Sunday, 3:30 & 8 P. M.; Wed. 8 P. M.; President: Charles McElwer; Sec'y: Beth Phillips, 2117 Fulmer St.

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

Reading—First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; Vice President: Laura Harbach, 1250 North 11th St.

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

RHODE ISLAND

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

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

TEXAS

Fort Worth—Third Spiritualist Church, Room 106, Westbrook Hotel; Services: Sunday 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: Wilson 1258; Church Phone: Edison 3431; Sec'y: Estelle Underwood, 4210 West Vichy Blvd; President: Freda Stead.

Houston, Texas
First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

Second Spiritualist Church, 4301 Rossmoyne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

Mission—Pedro Jaramillo Spiritual Healing Chapel; 2 1/2 miles north of Taylor Road; Services: Mon. & Wed. 8 P. M.; Healing: Mon., Wed., Fri. & Sun. 10 A. M. to 6 P. M.; Minister: Rev. Raymond G. Cavazos; Phone: McAllen 6-7

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questions are spiritual searchlights;
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follows knowledge, environment
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Sand Springs Road, Tulsa, Oklahoma. After July 1st, write Joe
Hutcherson, 1055 Armstrong Ave., Kansas City, Kansas. (P-356)

ANNUAL CONVENTION OF THE INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS

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For 1953 programs, write Secretary, Maxine Windhorst,
Wells, Kansas (P-356)

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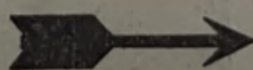
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ETHEL POST-PARRISH, CAMP SILVER BELLE, EPHRATA, PA. (X-357)

MY EXPERIENCE OF PSYCHIC HEALING

By MARGERY LAWRENCE

Any conscientious psychic healer is dedicated to his work as surely as any monk or nun is dedicated to God—and has about as much private life as a monk!

I HAVE been lucky, in a good many years' study of psychic matters, to have seen a great deal of this much-discussed art—profession, gift, call it what you will—that is generally described as psychic healing.

I have been treated myself very many times, and seen many others treated, for scores of different maladies—maladies ranging from acute nervous complaints and mental collapses to broken bones, skin diseases, in fact every sort and kind of illnesses.

I am not going to say that every case handled by a healer is cured—no healer would thank me for making such a silly statement! But I can and do affirm that the number of cases healed by this method is remarkably high, and (I suggest) compares more than favorably with the number of cures in similar cases.

COMING EVENTS

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

May 30th-August 31st: Annual camp season of the Edgewood Spiritualist Camp, Tacoma, Washington; For 1953 programs, write: Mary B. Crisp, 410—14th Avenue, Seattle 22, Washington.

June 25th-Sept. 7th: Fifth annual season Hydesville Spiritualist Assembly, Hydesville, (Newark) N. Y. For 1953 program, write Margaret Lewis, Box 169, Rennselaer, N. Y.

June 26, 27, 28: Fiftieth anniversary of the founding of the First Spiritualist Church, Onset (Cape Cod) Massachusetts.

June 27th-August 23rd, 1953: The 1953 season—Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Secretary, Mable Riffle, Camp Chesterfield, Chesterfield, Indiana.

June 27th-Sept. 1st: 74th annual season, Lily Dale Assembly, Lily Dale, N. Y. For 1953 program, write Secretary, Lily Dale Assembly, Lily Dale, N. Y.

June 27th-September 6th: 1953 season Camp Silver Belle, Mountain Springs Hotel Ephrata, Penna.; for programs write: Ethel Post Parrish, Camp Silver Belle, Ephrata, Pennsylvania.

June 28-Sept. 6: Annual season Freeville Spiritualist Camp, Freeville, N. Y.; For 1953 programs, write: Olive McMillen, Secretary.

June 28-Labor Day: Brady Lake Spiritualist Camp, Lake Brady, Ohio; President: Rev. Della Kingsbury.

June 28-Sept. 6: Annual season of The First Spiritualist Church, Onset (Cape Cod) Massachusetts; For 1953 program, write: Kenneth D. Custance, 86 Highland Ave., Onset, Mass.

July 5th-August 16th: The 50th annual session of Mayflower Spiritualist Camp, Kansas City, Kansas. For 1953 programs, write: Joe Hutcherson, 5940 Sand Springs Road, Tulsa, Oklahoma.

July 5th-August 31st: Annual season Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut. For 1953 program, write Alice Dayton, Niantic, Conn.

July 26th-August 23rd: 71st annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1953 programs, write: Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

August 2nd-23rd: Annual summer season of Sunset Spiritualist Camp, Wells, Kansas; For 1953 programs, write: Maxine Dindhorst, secretary, Wells, Kansas.

August 18th-23rd: 12th Annual Convention of The Federation of Spiritual Churches and Associations, Inc. The Shoreham Hotel, 2500 Calvert Street, N. W. (at Connecticut Ave.) Washington 8, D. C.; Convention chairman: Rev. Alice W. Tindall, 1900 "F" Street, N.W., Washington 6, D. C. (Phone) Metropolitan 0540.

August 24th-30th: The Fifth Annual Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Pauline Swann, Registrar, Chesterfield, Indiana.

August 27, 28 and 29th: The annual convention of the State Association of Washington, Edgewood Spiritualist Camp, located on beautiful Lake Sunrise; phone Waverly 8-415.

September 3rd-6th: Convention of The International General Assembly of Spiritualists, Norfolk, Virginia; Sec'y: W. Blount Darden, 110 Greenway Drive, Portsmouth, Virginia.

October 5-10: 61st Annual Convention of National Spiritualist Association, Aladdin Hotel, Kansas City, Missouri; Chair: Hiram B. Tucker, 3718 Brooklyn City, Missouri.

es treated by Harley Street methods.

I do not mean to belittle the wonderful work done by earthly doctors and surgeons, and psychic healers themselves would be the last to do this, or to wish it done. But I am convinced that we shall not really begin to conquer disease in these our physical bodies until the best brains on both sides of existence—on earth amongst the living, and on the Other Side amongst those so-called dead—are working together in harmony with each other, each contributing his particular gifts and knowledge to the joint work of healing.

I am positive that sooner or later this will come. Indeed, in a quiet way it is already taking place, especially amongst the younger generation of doctors, many of these fought in the recent war and, during their experience there, developed a realization of the nearness, the vitality of the spirit people, and their deep desire to help us.

"Laying on of Hands"

I know two such young doctors working together now who are using their mediumistic powers to help them diagnose their patients' ills and prescribe a cure. And the very high percentage of cures they are recording is an impressive indication of what can and will be done along these new lines in the future, when men become aware of the enormous value of spirit-help in their work and in their lives, and realize that it is possible to "tap" that help and make practical use of it.

Psychic healing—the "laying on of hands" as it is termed in the Bible—is as old as man himself, and in older and wiser days was recognized and valued as it de-

served. But the witch mania of the Middle Ages called psychic healing "necromancy" drove it underground; and it is only now slowly and painfully beginning to return to its old place and honor amongst men.

The fact that the Church is now belatedly beginning to acknowledge psychic healing as a fact—although naturally it is endeavoring to corral it within the ring-fence of orthodox religion—is proof positive of this.

Public interest in psychic healing is increasing steadily and surely; and the long queue of patients that

await any well-known healer is proof that this interest is not merely that of curiosity, or for the sake of getting a thrill in seeing something new.

It is the interest that comes from success! If psychic healers did not "produce the goods"—in other words, if they were not succeeding in curing people of their ills—they would not have this constant stream of patients coming to them! Nor (which is even more impressive) the letters, gifts, thanks from old patients cured perhaps many years ago.

Sometimes a difficult case may take time for its cure. Sometimes (though rarely) the cure comes almost at once—though since these cases are promptly hailed as "miracles" by the Press, and every new patient expects the same thing to happen to him, most psychic healers are not very fond of these "lightning" cures!

What Is It That Heals?

But I have rarely known any case a complete failure—that is, if the patient will co-operate faithfully with the healer. But odd as it seems, a large percentage of people will not do this. They seem to feel it all rests with the healer, and that they have no part to play in it at all—which is far from the truth. Most healers ask their patients to aid their efforts by doing something.

It may be massage, or daily exercises, or making and taking some simple herbal remedies, or merely to sit and concentrate at a certain time each day, if only for ten minutes—but whatever is ordered by the healer is an essential part of the cure. Yet people rarely bother to follow these instructions, or if they start they fail to keep it up—and then when they don't get cured they blame the healer instead of their own laziness and impatience!

I have often been asked questions such as these:—

"Why does Mr. So-and-So see his patients individually and Mr. So-and-So only see them all together?" "Why does Mr. 'X' have a clinic in London and Mr. 'Y' live in the country?" "Why does Mr. 'Y' heal free of charge and Mr. 'Z' wants a

The answer is that each healer must arrange his work in the way that suits him, as each medium arrange his, and nobody can say why they differ! Does it matter how or why their methods vary if their work is good?

Absent healing is little understood by the public at large; but it is actually prolonged prayer and concentration on the cases under treatment by a group of workers sitting with the healer, often for hours on end. These groups work in shifts—and in difficult cases I have known the work carried on all

ENGLISH AUTHOR



MARGERY LAWRENCE

night and all day for several days, the new "shift" of sitters slipping silently into place when the old shift had to be relieved.

I know of two cases of serious illness cured by this form of treatment before the patients had ever seen the healer! More can be wrought by prayer and the strong purposeful direction of thought than outside people ever dream of. We have learnt much, progressed and invented much in this 20th century of ours; but we have retrogressed most shockingly in our knowledge of and belief in prayer, and in the world of spirit that we can contact by prayer.

"What actually is the power that heals through these people?" is a question I am often asked. All I can say is what the healers themselves say—that it is a power that comes from God, that can be (and is) harnessed and directed through the persons of certain specialized people. And that it does do what it claims to do, heal disease, is proved by the countless numbers of men, women and children who have been and are being steadily restored to health by the power of

psychic healing.

Most Are Modest

This mysterious power—the power so strong in Christ that he could heal by a touch of the hand—the power he taught to his Disciples—has never died! It has descended all through the ages down to today, when it rests upon the shoulders of these grand and selfless men and women whom we call psychic healers.

Only those who know them as I have been privileged to do, know how seriously they take this gift of theirs; how hard and unremittingly they work; how they shrug off the mean and malicious stories, the hints and rumors that are inevitably circulated about them; how few holidays they take, and how little money they personally make in return for the sacrifice of their entire lives. And I assure my readers that "sacrifice" is not too strong a word!

Any conscientious psychic healer is dedicated to his work as surely as any monk or nun is dedicated to God—and has about as much private life as a monk! His whole life is bound up in his work—and yet I have never met a psychic healer who was anything but modest, no matter how vast his fame or how amazing his list of cures.

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The United States Academy of Culture, Spiritual Adm., 1802 East St., Apt. 40, Arlington, Va. (P-356)

Convention Report—

Con't. from Page 8, Col. 3)

these mediums, would you say that they are capable of fraud, deceit, trickery?"

He threw me a glance of outrageous indignation and pity that I should ask such a question and said, "No, they are not capable of anything of the sort. These people are GOOD people; and the phenomena is genuine. Of that I am certain." And from the manner in which this statement was uttered, I could not doubt his sincerity.

This friend, who was convinced of the reality of that which he saw and heard, is a Methodist Minister, well versed in orthodoxy and its dogmas, but with this exception. He is a man who feels as John Wesley did—and I quote from the London edition of Mr. Wesley's works, Vol. 4, page 358:

"They well know—whether Christians know it or not,—that giving up these things, spiritual phenomena—is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of intercourse of men with separate spirits be admitted, their whole castle in the air of Deism, Atheism, and materialism, falls to the ground."

And it is also his considered opinion that as long as orthodoxy continues to refuse to look the facts in the face, psychic phenomena) and is unable or fails to give a satisfactory explanation, based on the existing evidence in the Bible and in this our own time, just so long will its ranks be depleted, and it's votaries be denied the proof of the fruits of the "Works" of The Master Jesus.

I might also add that I have a picture on silk of my own, obtained last summer at Chesterfield through Swann. Upon it is the living likeness of my Greatgrandfather. I say, "living likeness" because the old-fashioned photo I have of him shows him stern and unrelaxed; the picture on silk shows the same

identical face, but with a soft, friendly, lovable, and welcome smile of greeting and in which also is the assurance that he is very much alive.

And no treasure on earth could cause me to part with this bit of silk; because, you see, I never knew him.

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(P-359)

— PROPHECY —

A new age is coming, Great things will happen. There will be an eruption and devastating destruction in Louisiana. Many things will happen in that area over a period of months. There will be a volcano, too. After the eruption there will be peace. A light in the sky shall be for a sign of peace, Religious leaders will crumble guided by God. Old religious leaders will die. A famous religious leader will pass away this year from a heart attack. There is going to be a different regime in the Catholic Church. Black is symbolic of darkness. The new teachers of truth will wear white trimmed with a slight amount of gray.

I have been given a mission to teach the truth. The truth comes from the highest intelligence beyond. I need the names and addresses of progressive thought groups. Please write and ask to have your name put on the mailing list. There is no charge.

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Johnson, and Rev. Austin D.
Wallace.

For the 4-page explanatory cata-
logue of "Courses and Events,"
write Registrar, Pauline Swann,
Chesterfield Spiritualist Camp,
Chesterfield, Indiana.

Bronx, N. Y.: Rev. Angela J. Sessa,
minister of the Franciscan Order of
Good Will and Harmony, 1991 Ar-
thur Ave., presented Ethel Percal
and Elizabeth Pfister on two con-
secutive Sundays recently as fea-
tured lecturers. The former's sub-
ject—Musical Therapy, included an
explanation of the healing propert-
ies of music and how they are
extensively used today. The latter
presented Poetry-Readings with a
metaphysical trend.

The pastor was assisted by Eliza-
beth Andresen in the message ser-
vice which followed both services.

Toledo, Ohio: Verlin Seyer was
ordained recently by Rev. Agnes
Mower, pastor of the Church of
Revelation, 512 Ash Street. Rev.
Seyer is secretary of the church.

Seattle, Washington: The Mary A.
Tower Memorial Spiritualist
Church, 916 East James St., was
rededicated recently by Rev. Loe
Elmore (now in her 89th year) ac-
cording to Mary B. Crisp, president
of the State Spiritualist Association
of Washington.

Rockford, Illinois: Mary Joyce re-
ports outstanding services con-
ducted by Rev. Maude Kline, Long
Beach, California. Mrs. Joyce, pres-
ident of the Psychic Science Church,
sponsor of the service says: "Miss
Kline demonstrated outstanding
blindfold billet work, travelling
clairvoyance and independent
voice. There were 'oh's' and 'ah's'
heard throughout the audience
during these demonstrations. Any-

CHURCH NEWS

one, seeing or hearing this demon-
stration, could never doubt Spir-
itualism."

Winnipeg, Canada: Mrs. F. G. M.
Wright, London, England was fea-
tured recently at the Inspirational
Church of Truth, 133 Worthington
Ave., according to minister, Mrs.
R. W. Northmore.

San Francisco, California: A Com-
munion service was held recently
at The Little Church of Saint An-
drews, 875 Valencia Street, accord-
ing to pastor, Rev. Alda Scheier-
man.

Those taking part in the service:
Rev. Mildred Sieder, Rev. Blanche
Glennon, Rev. Eleanor Silva, Rev.
Julia Hullquist, Roy Oliver, Rev.
Dorothe Reppeteau, Mary Stephen-
son Clarence Westbrook, Gaylord
Greenly, Helen Greenly and Rev.
Helen Bercu.

The new members joining the
church: Kenneth Quinn, and Marie
Demerille, all from San Rafael,
California.

Baltimore, Maryland: A grant of
ordination was presented recently
to Ella L. Watties according to Rev.
J. Bertran Gerling, director of the



REV. ELLA L. WATTIES

Universal Psychic Science Church,
St. Petersburg, Florida.

Rev. Watties is pastor of the Rose
of Sharon Spiritual Temple, 1830
Bolton St., services every Sunday
and Thursday evening.

New London, Conn.: According to a
local newspaper, Judge Comley
ruled that the Connecticut Spir-
itualist Camp Meeting Association
asked for the dissolution of the

group. The Judge ruled against 19
stockholders.

The plaintiffs contended the As-
sociation has not held any regular
Spiritualist meetings in the last
ten years. Judge Comley, Superior
Court, filed the decision with Clerk
John B. Burke, Norwich, Connecti-
cut.

The plaintiffs own cottages at the
Niantic summer colony and lease
the property from the Association.
They charged that the Association
has refused to allow them to trans-
fer their leases on religious and
racial grounds and asked the court
to require it to supplant their
leases with quick-claim deeds.

In his decision, Judge Comley
found dissension among the stock-
holders, who hold 25 of 193 shares
in the corporation. "The only rea-
son why any of the plaintiffs are
before the court," Judge Comley
said, "is because the plaintiffs have
discovered that lending institutions
loath to take mortgages upon prop-
erties held in that kind of tenure
and that it seriously affects the
marketability of their real estate.
Such dissatisfaction with the real
estate tenure is no ground for dis-
solution, the Judge found, noting
that 'Every one of these plaintiffs
knew exactly what he was buying.'"

In the matter of Spiritualistic
meetings, the Judge agreed that
the Association conducted few, but
added that the Ladies Aid Society,
which conducts most of the relig-
ious activity, "is certainly an arm
of the defendant."

Niantic, Connecticut: The 71st an-
nual season of the Connecticut
Spiritualist Camp Meeting Associa-
tion opened July 4th at Pine Grove
and will close, August 30th, accord-
ing to Alice M. Dayton, secretary.

Speakers and mediums listed on
the official program: C. Harrison
Engel, Etna, Maine; Rev. Harre C.
Milesi, Boston, Mass.; Rev. Curtis
B. Morris, Columbus, Ohio; Rev.
Henry M. Paulson, Minneapolis,
Minn.; Betty Clayton Russell, Lily
Dale, N. Y.; Rev. D. Mona Berry,
Buffalo, N. Y.; and William Elliott
Hammond, Cassadaga, Florida.

Niantic is located approximately
110 miles from New York City; 90
miles from Boston; 45 miles from
New Haven; 45 miles from Hart-
ford; 7 miles from New London.

Buffalo, N. Y.: The seventh annual
convention of the Temple of Divine
Science Spiritualist Church, Inc.,
opened May 31st at 267 Sycamore
St. and closed June 7th, according
to president and founder, Rev.
Katie Lee Henderson.

Canadian Day marked the open-
ing services featuring: Rev. Gwen
Laws, Rev. Ferdinand DuKuyper,
and Rev. A. C. Luke.

Others listed on the official pro-
gram: Rev. and Mrs. S. M. Van
Duyzers, Bradford, Penna.; Rev. J.
McNeil, Rochester, N. Y., and Rev.
J. Harrison.



MARY B. CRISP

She is President of the State
Spiritualist Association of Wash-
ington, sponsor of Edgwood
Spiritualist Camp, Surprise Lake,
Tacoma, Washington, where sum-
mer services are currently being
held. 1953 season closes August
31st.

Los Angeles, California: The 26th
annual conference of The Federa-
tion of Spiritual Science Churches
is currently (July 13th to 19th) be-
ing held at The Spiritual Science
Temple, 247 West 58th St., accord-
ing to president, Rev. Frank Mick-
ley.

Oklahoma City, Oklahoma: Rev.
Maude Kline was the featured
medium recently at special services
sponsored by the Central Spiritual-
ist Church, 1005 North Harvey St.,
according to Frank D. Warren,
church secretary.

WYNKOOP - NELSON

Laura M. Wynkoop, Chesterfield,
Indiana and Chester E. Nelson, El-
wood, Indiana were married recent-
ly at Chesterfield Spiritualist Camp.
Rev. Mamie B. Schultz, Philadel-
phia, Penna. officiated.

SUMMERLAND

This column is open to every Spir-
itualist, every Spiritualist minister,
every Spiritualist Church and or-
ganization . . . to use without
charge.

Send typewritten notices, include
full name, age, survivors, and name
and affiliation of Spiritualist min-
ister officiating—Ed.

WOOD, Celeste (99) passed away at
Groton, N. Y. May 6th; Rev. Allen
M. Dittmann, pastor of the Mem-
orial Spiritualist Church, Cort-
land, N. Y., officiated.

SLOOP, Carl (70) passed away May
19th; he was a spiritual healer in
The Beckoning Light Spiritualist
Church, Miami, Florida; Rev.
Jewel E. Williams, Fort Lauder-
dale, Florida, officiated.

Florida Group Assemble At Camp Silver Belle During 1952 Season



Front row, left to right: Lena Barnes Jeffs, Ethel Post-Parrish, James M. Parrish, Marta Mallory. Standing left to right: Olive Searles, Mary Fulton, Edna Gleaves, Olive Hill, Lydia Emery, James Blythe, E. F. Quimby, Arthur Ford, Olga Ruths Carpenter, Blanche Sears, Vrooman Du Fais, Katherine Du Fais and Edna Andrews.

The 1953 season opens at Camp Silver Belle June 27th. Services and seances will continue afternoon and evening throughout the season closing September 6th.

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 & Asst. 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.

Little Rock—First Spiritualist Church, 810 West 16th St., Sun. 8 P. M.; Classes: Sun. & Mon. 8 P. M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Prettyman, 919 West 15th St.; President: Charles Cox, 1304 Welch; Phone: 4-4436; Secretary: Valeria Thornton, 4905 Lee Ave.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Burlingame—Chapel of Truth, 737 Farrington Lane, (Chartered by The Church of Revelation) Minister: Rev. Guita Prineas; Phone: Diamond 3-8586.

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.

Beverly Hills—Church of Peace, 101 North Robertson Blvd.; Sunday "High Noon"; Wed. 7:30 to 9:30 P. M.; State of California Charter; Hal Styles Presiding; Phone: CR 6-2654; Sec'y: Mildred Mullins.

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.

Long Beach, California
People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Luncheon Circle: Thurs. 12 M.; Class: Fri. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M. & 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-3216; Church Phone: 99-214.

"The Chapel in the Sky" Spiritual Science Church 216, Suite No. 1509, 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.

Los Angeles, California
Astarte Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P. M.; Robert and Earlyne Chaney; Phones GRanite 5523 or DUinkirk 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; Asst. Pastor: Rev. Walter H. Goff; Phone: PLeasant 2-7858.

Spiritualist Ch. of Divine Light, 954 S. Vermont Ave.; 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.

Temple of Universal Truth, Rowena Field Memorial, 801 South Wilton Place; Sunday services: Healing, 2 P. M.; Lecture and Spirit Communion, 2:30 P. M.; Special Service, Wednesday 7:45 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.

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

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

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

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

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NORmandy 2-4404.

Oakland—The First Temple of Spiritualism, 1442 Alice Ave.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: Templebar 5-3442; Sec'y: Earl Dowd.

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

San Bernardino, California

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

First Spiritualist Episcopal Church, 132 East Fifth St., Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89532.

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 Floranza.

Fraternal Spiritual Church, Inc., 1502 Second St., Sunday: 11 A. M. & 8 P. M.; Pastor and President: Rev. Gust Thunberg; Sec'y: Daisy M. Dewdney.

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

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

San Francisco, Calif.

The San Francisco Harmony Center U. M. C., 47 (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: Market 1-0298.

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.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P. M.; Sec'y: Leah Cornwell.

Little Missionary Ch. Spiritualist, 534 Laidley St., (Bus No. 10 or No. 26 off at Roanoke St.) Sun. & Thurs. 7:45 P. M.; Classes: Tuesday 1 P. M.; Wed. & Fri. 7:45 P. M.; Pastors: Rev. F. Link Jr. Armon & H. Thornton; Phones DE 3-3932 or MI 8-2412.

Spiritualist Church, 414 Mason St.; Sun. 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone JUiniper 7-1232; Vice President: N. B. Williams.

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, 3rd & Santa Clara Sts.; Message circle: Sun. 2 P. M.; Healing & Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rollo Hall; Sec'y: Raymond F. Swisher, 120 N. Buena Vista.

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. Cecelia Isert.

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: GLeendale 7344; Asst. 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 Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut

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

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

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.

FLORIDA

Cassadaga—Cassadaga Spiritualist Auditorium; Services: Sunday 7:30 P. M.; lecture, messages & healing; Roy H. Johnson, Rev. Eloise Page, Gladys Bessette and Dr. John Heitz.

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; Asst. 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.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hadden; Phone: 2-3160.

(FLORIDA—Cont.)

Jacksonville, Fla.

United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Messages: Wed. 8 P. M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

America's Spiritual Science Church, 220 East Monroe St.; Sunday 7:45 P. M.; Healing: Mon. 8 P. M.; Minister: Rev. Eileen Tatton; Phones: 82-111 or 2-9392.

Melbourne—Indian River Universal Psy-

chic 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: 390-13; 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 through July 31) Friday 7:30 P. M.; Rev. Marie Wilson, Minister, Phone: Miami 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Pastor: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P. M.; Healing Center 7 P. M.; Phone 48-1325.

Sarasota, Florida

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

St. Petersburg, Florida

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

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; Asst. Pastor: Rev. Lillian Dee Johnson; Phone: 7-38124.

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: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres.: Earl Beighler; 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

First Roseland Spiritualist Church, 10957

S. Park Ave.; Sun. 7:30 P. M.; Pastor: Dean Fry; Sec'y: S. Henderson.

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P. M.; Tues. 8 P. M.; Pastor: Rev. Harold Klingensmaier; Asst. 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.

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 Birken.

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: HEmlack 4-9181.

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

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

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. Armistage; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdrie 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.

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.

First Church of Spiritual Science, 1544½ East 64th St.; Sun. 4 P. M.; Mon. & Fri. 8 P. M.; Rev. Crawford Chambers, Phone MI 35-357.

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

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

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M. (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: RODney 3-4422.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; 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; Asst. Pastor: Rev. Ernst A. Schoenfeld.

(CHICAGO—Cont.)

East St. Louis, Illinois

Spiritual Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Peoria, Illinois

Spiritualist Church of God Spiritual Center, G.A.R. Hall, 416 Hamilton Blvd.; Services: Sun. 7:45 P. M.; Friday, 7:30 P. M.; Prayer and Classes; Minister: Rev. M. E. Price, 206 Albert St., Sunnyland Add'l., Washington, Illinois; Phone: 3-6190; Sec'y: Ethel M. Gibson.

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

INDIANA

Chesterfield—Chesterfield Spiritualist Camp, Chapel Services every Sun. 2:30 to 4 P. M.; Featuring Chesterfield Mediums.

Evansville, Indiana

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

Fort Wayne—Spiritualist Church of Di-

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

Gary, Indiana

First Spiritualist Church of Gary (N.S.A.), 2430 West 11th Ave.; Sunday 8 P. M.; Minister: Rev. Velma Hool; President: Ruth Jenne; Sec'y: Reba Schallon, 228 Ellsworth St.

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

Hammond—Unity Spiritualist Ch., 5454 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana

Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P. M.; Minister: Dr. B. F. Clark.

Progressive Spiritualist Ch., 739 Park Ave.; Sun. Healing 7:15 P. M.; Service: 7:30 P. M.; Tues. afternoon & Eve; Sat. 7:30 P. M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1025.

St. Paul's Spiritualist Church, 1714 East Washington St.; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Edward Fawcett; President: Oma Catherine Jones.

Spiritualist Center Church, 1901 Lexington St.; Sun. 7

(MISSOURI—Cont.)

St. Louis, Missouri
Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd., Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.
Society of Spiritual Fellowship, 3816a N. Grand Ave., Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andrews.
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. 3:30 & 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.) Leighton 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, Woodlawn; Ass't Pastor: Margaret Davies.
Clifton—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heilmann.
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 4-8394.

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 Dancer, 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. Dancer, 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. Pinkey; Phone: Rumson 1-0399-R.

Union City, New Jersey
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.
Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

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

NEW YORK STATE

Albany, New York
First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; Sec'y: Mabel V. Couse.
Progressive Spiritualist Temple, 88-90 N. Pearl St. (Entrance 1st door on Sheridan) Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rev. Margaret Lewis; Phone: Albany 38974.

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

Brooklyn, New York
Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; 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 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Mediums) 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. Orloski; Phone: EL-7543.

Cortland, N. Y.
Sacred Temple of Harmony Church, Cortland, N. Y., 85 Homer Ave. (G.A.S.) Sun. 8 P. M.; Pres.: Marjorie Newman; Sec'y: Alma Whiting.

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

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

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Gloversville—1st Spiritualist Ch., 15 South Main St.; Sun. 7:30 P. M.; Wed. 8 P. M.; Rev. Clara Osborne; Phone 3-3461.

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

John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., Franklin Square; Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday: 11 A. M. to 1 P. M.; Minister: Rev. Irene Boyd.

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

Richmond Hill South—Church of Spiritual Guidance, 11-41—120th St. Message service: Sun. 8 P. M. & Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Minister: Rev. Mollie; Phone: Virginia 3-5979 (Rev. Beck will be at Camp Silver Belle, Ephrata, Penna. during July & August).

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

New York City
Spiritual Temple of Light Church, 163 West 71st St. (1st floor of 3-way); Message service: Sun. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Delores Stewart.

All Souls Spiritualist Ch., 605 West 148th St.; Sun. 11:30 to 1:30 P. M.; Evening, 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.
7th Spiritualist Ch., Hotel McAlpin, 34th & W 4th; Services: Sun. 11 A. M. (worship and healing); Tues. 7:30 P. M. (messages) Room 354 Hotel McAlpin; Minister: Rev. Lillian Bleser, 446 40th St., Brooklyn.

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

First Spiritual Science Church, Studio No. 656, 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. 8:30 P. M.; Thurs. & Sat. 1 P. M.; Ministers: Sylvia Brooks, Elsie Ehrmann and Evelyn Kearns; Sec'y: Martha Feinstein; Phone: ENdicott 2-3555.

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

Second Church of The Creator, Inc., 1574 Mayflower Ave. (Bronx); Sec'y: Thurs. & Sun. 8 P. M.; Class: Fri. 8 P. M.; Minister: Rev. Zara Lakes; Phone: JErôme 7-8212.

Cathedral of Faith, 205 W. 80th St.; Message service: Wed. & Fri. 1 P. M.; Mon., Wed. & Thurs. 7 P. M.; Sunday: Healing, Lecture & Meditation, 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 2-0994.

Universal, Studio 1010, Carnegie Hall, entrance 3rd and 7th Ave.; Healing, Messages and Classes, Mon. 7:30 P. M.; Thurs. 1 P. M.; Minister: Rev. William Henry DuBois.

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

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

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

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yogi Class: Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5827.

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

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

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

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

Little Cedar Spiritualist Church, 123 West 94th St.; Services: Sunday, Tuesday and Friday, 7 P. M.; Wednesday, 1 P. M.; Rev. Beulah H. Brown, Minister; Phone: RI 9-7680.

Church of Divine Guidance, The Great Northern Hotel, 118 West 57th St., Room No. 203; Wed. 1 P. M.; Friday 7:30 P. M.; Class: Tuesday, 8 P. M.; Minister: Rev. Martha K. Seidler; Phone: CL 5-4915.

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogeli; Ass't Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

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

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Ass't Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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Schenectady, New York

Progressive Spiritualist Church, 6 Myn-deese St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Lillian Weir.

Temple of Truth Church, Knights of Pythias Hall, 968 State St.; Services: Sun. 3 & 7:30 P. M.; Minister: Rev. F. W. Mitchell, 420 Summit Ave.; Sec'y: Olive Cooper; Phone: 3-5073.

Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres.: Albert Potter; Phone: 9-5235; Sec'y: Luanita Caley.

Universal Psychic Science, 119 Dell St., Odd Fellow Temple (cor. Columbus St.) Sun. 3 & 7:30 P. M.; Co-Pastors: Rev. Ruth LaBar & Dr. Joseph LaBar.

Tonawanda—Elmawn Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

Yonkers—Occult Science Society, 65 South Broadway; Sun. 7:30 P. M.; Healing Demonstrations; Minister: Rev. Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; Phone: Yonkers 57266.

Utica—Utica Christian Spiritualist Ch., Mah-her Bldg. (Seneca St. entrance); Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mabel R. Hammel, 802 S. Plymouth Ave., Rochester, N. Y.; Phone: Rochester-Genesee 2527R or Utica 4-8313.

OHIO

Akron, Ohio

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

Friendly Spiritualist Ch., 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

Ashtabula—First Spiritualist Temple, Main & West 43rd St.; Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

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

Cincinnati, Ohio

Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services: Lectures, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Ass't Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio
Spiritual Science Church, 504 East 149th St. (near Westropp & East 152nd St.) between Westropp and Lake Shore Blvd.; Ministers: Rev. Iva Wand and Rev. Edmond Drowns.

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Ass't Pastors: Rev. Katherine K. Koutnik and Rev. Jeanette S. Harrocks.

Columbus, Ohio

Congregational Spiritualist Association, 187 S. Sixth St.; Sun. 9:15 & 10:30 A. M.; Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles H. Pugh, Jr., President; Madeline Pugh, Sec'y, 29 East Blake Ave., Columbus 3; Phone: MA 8284 & LA 4631.

Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

Ohio Ave. Spiritualist Church, 86 South Ohio; Services: Sunday 9:30 A. M., Lyceum; 10:30 A. M. lecture and spirit communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 327 Vermont Place; Phone: UN 3438.

Dayton, Ohio

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

Spiritual Church of God, Apt. No. 5, 37 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.

East Liverpool, Ohio

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

Psychic Center of Truth Ch., 106 E. Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., E. Rochester, Pa.

Toledo, Ohio

Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P. M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.

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Church of Divine Revelation No. 16, 512 Ash St.; Services: Sunday 7:45 P. M.; Minister: Rev. Agnes Mower; Sec'y: Verlin Seyer, 543 Milton St.

Good Will Spiritualist Church, 1515 Ot-tawa Drive; Sunday School, 10 A. M.; Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crid-der.

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone: Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

Warren—Christ Universal Spiritualist Church, 174 North Park Ave., P.H.C. Hall; Tues. & Sun. 7 P. M.; Pres.: Ina Carson; Sec'y: Paul Carson.

Youngstown, Ohio

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

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

OKLAHOMA

Blackwell—First Sp'list Church, 116 1/2 E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.

Enid—Spiritual Healing Center Church, 1020 East Maine, Sunday, 10 A. M. & 7:45 P. M.; Mr. and Mrs. A. S. P. Field, Co-pastors; Phone: 1138.

Oklahoma City, Oklahoma

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

Tulsa, Oklahoma

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

Universal Science Spiritualist Church, 1112 North Boston; Services: Sun. & Wed. 8 P. M.; Physical Phenomena mediums please contact R. Stevens and Velma Cook; Co-pastors; Phone: Tulsa 4-2343.

OREGON

Portland, Oregon

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

Universal Sanctuary of The Soul Temple, No. 2 (Spirit Guided Friends) 5729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: SU 8986.

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

PENNSYLVANIA

Erie—1st Free Psychic Church, 2516 Peach St.; Sun. & Thurs. 8 P. M.; Pastor: Rev. Emil Penningroth.

New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 215 1/2 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkin-son; James H. Anderson.

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

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40).

First Association of Spiritualists, Master & Carlyle (near Broad St.); Sunday, 3:30 & 8 P. M.; Wed. 8 P. M.; President: Charles McElwre; Sec'y: Beth Phillips, 2117 Fulmer St.

Pittsburgh, Pennsylvania

First Church of Spiritualists (N.S.A.), 236 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone: Mayflower 1-2179.

Reading—First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; Vice President: Laura Har-bach, 1250 North 11th St.

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

RHODE ISLAND

Providence, Rhode Island

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

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

TEXAS

Fort Worth—Third Spiritualist Church, Room 106, Westbrook Hotel; Services: Sunday 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: Wilson 1258; Church Phone: Edison 3431; Sec'y: Estelle Under-wood, 4210 West Vichy Blvd; President: Freda Stead.

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

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(Continued from Page A-7)

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follows knowledge, environment
follows progress; always the men-
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into the illimitable possibilities of
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