

### Spirit of G. B. S.

**D**URING his life-time, at every opportunity, George Bernard Shaw poked fun at 'life after death', 'spirit return' and Spiritualist mediums in general. Since his passing, November 2nd, 1950, his spirit seems to be quite muddled.

At least that is what Wainwright Evans emphasizes in his double-page spread feature story which appeared in American Weekly, June 7th issue. Mr. Evans uses as head-lines, "Haunted By the Ghost of George Bernard Shaw" and "Was Shaw's strange 'swan song' a warning that he would return after death to bedevil the man who 'failed him'?"

It seems that two of his friends, Mr. and Mrs. Gabriel Pascal, definitely claim they are haunted by the spirit of G.B.S.

The story quotes Pascal as saying "I am very psychic and knew exactly when Shaw's wife and Shaw, himself were going to die". It seems, also, that Pascal is so determined to prove that he is a medium that he has given Evans detailed data which appears in the 2000 word story.

English psychic journals, during Shaw's life-time, printed many instances where, when G.B.S. was asked about life after death or spirit communication, his curt reply was invariably, "Sentimental rubbish".

All this changed when Shaw was on his death-bed because it was there that he is reported to have actually sang his "swan song". His voice was weak and quavery, then high-pitched and finally strangely sweet—the passing of a great man, even if he did have to pass the hard way.

### Were Spirit Voices Heard at Shangri-La?

From the nation's capitol comes a story written by Isabel Kinnear Griffin: "Laughter of a 'dead' President heard at Camp Shangri-La?"

This article was sent in by Ola Pearl Coates, Worcester, Massachusetts who picked it up from the "Evening Gazette."

The article, dated June 5th, reads: "Shangri-La, re-named Camp David by President Eisenhower, has a 'spirit.' Will it show up to disconcert guests when President Eisenhower and his friends gather for rest and recreation at the moun-



SHANGRI-LA  
Where Spirit Voices Were Heard

tain hide-away in nearby Maryland built under the direction of President Franklin D. Roosevelt?

"I've never seen the 'spirit' myself, but I have heard its laughter and the click of poker chips when no poker game was in progress and no players were around. Others I know have seen the 'spirit.' They swear to it.

"The mountain on which Camp David is built lends itself to 'spirits.' I'd heard about the 'spirit' of a murdered woman who wanders about the mountainside swearing vengeance on her unfaithful husband before I ever visited Shangri-La, but I'd never

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# PSYCHIC OBSERVER

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## "What Can We Say About Reincarnation?"

"We must reject the doctrine of Trinity—Father, Son and Holy Ghost. It is unexplained and unsubstantiated.

"So also must we reject that unholy bit of folk-lore from India . . ."

—Rev. Converse Nickerson

The true believers in the theory of reincarnation have not professed to believe in spirit communication as we Spiritualists believe in it.

—by—

CONVERSE NICKERSON

In the court scene of 'The Merchant of Venice', Shakespeare causes Gratiano to say to Shylock:

"Thou almost makest me to waver in my faith  
To hold opinion with Pythagoras,  
That souls of animals infuse themselves  
Into the trunks of men."

While this passage of Shakespeare deals with the ancient doctrine of the Transmigration of Souls, it also links up with the newer philosophy held by obscure cults in India and China, that the souls of mankind reincarnate into bodies of the human race yet to be born.

The doctrine of the Transmigration of Souls is not a popular one and was early disproved by the logic of such glorious thinkers as Socrates, Plato, Epictetus, and every leading philosopher of Greece.

The adherents to the Transmigration theory abstained from the eating of flesh; they feared that it was a desecration of some human soul who had once inhabited that particular beast.

The souls or spirits of animals never seem to change, as we see them here on the earth plane. A tiger is always a tiger in perfect specimen, with traits of that animal which are distinctly different from those of the lion or the horse or the elephant. If there were any possibility of some Hindoo priest's spirit infusing itself into the body of an elephant, then that elephant would become not an animal typical of its race, but a freak and a monstrosity!

Our faith in God as a Mind of Infinite Intelligence and Wisdom, precludes the acceptance of this theory. If we turn the idea around we might believe that mankind often possesses traits that resemble closely those of the animal kingdom; some of us even look like certain animals; there are people who have the facial expressions of a fox, or a cat, or a lion,—and even of a fish! But knowing something of the supreme law of creation all around us, we know that such likenesses are derived wholly from the animal part of evolutionary creation.

### No Retrogression

I have heard of very definitely authenticated cases of children being marked by the mother's fear of some animal; the child evidenced at birth both the look and the 'habit-trait' of the animal that had caused the mother's fear. One young man I knew in California, still felt the urge to drink milk from a saucer like a cat, because, as he told me, his mother had felt a strong yearning for a pet cat that had strayed away, sometime before this child had been born.

Even though medical science

### He Rejects



REV. CONVERSE NICKERSON  
Somerville, Massachusetts

does not countenance the theory of birthmarks, yet we do not believe that the spirit of a cat had entered into this child's body. God's laws do not retrogress; ever there is the upward trend toward betterment and perfection. For the souls of the beasts to possess human bodies, the retrogression of God's perfect law would certainly then be manifest!

Considering the theory of Reincarnation, we come upon the action of such a law as the Transmigrationist believes to be true,—that the souls of one race infuse themselves into the physical bodies of other races and individuals.

### Few Spirits Attest

My difficulty would be that when I reached the spirit-world I might find that my grandmother had fled to regions of dark India, there to be re-born as a dusky maiden. Or dear Grandfather might be a chieftain in darkest Africa. Uncle Dann would probably be right then fishing for walrus through the ice away up in the frozen North. We might almost say that the now reigning Queen Elizabeth of England was before her birth my poor old crippled Aunt Zophie!

In any case, Reincarnation would be a law of the spirit-world, and I would find confusion and dislocation among my kith and kin over there. No message has yet been received from our loved ones in spirit that truly testifies of any such change and interchange of souls in the realms of our eternal home.

Great systems of philosophy are always stamped with a logic that corresponds to the known standards of spiritual truth,—that there is a God of wisdom and righteousness; that His offspring are considered to be rising in the scale

(Cont. Page 4, Col. 1)

## DAYLIGHT Materialization

With

J. J. DICKSON

as told by

MARIA ALEXANDER

to

Ruth G. Svendsen

About a year ago, the Rev. James J. Dickson and his wife were spending a quiet evening with me at my apartment on the fifth floor at Bush and Leavenworth, San Francisco, California, when materialization spontaneously occurred.

We were seated in the living room, conversing, when Minnie Brown, the Rev. Dickson's Spirit cabinet guide, suddenly appeared in full form as a small child, greeted us, then said:

"Maria, I shall try to bring some of your Spirit friends to you, if you wish."

"But Minnie, I have no cabinet curtain," I replied.

"We don't need any cabinet curtain," said Minnie. "And don't darken the rooms. It will not be necessary tonight."

Throughout the seance that followed, the Rev. and Mrs. Dickson sat near me. I could see them at all times.

### Never Expected

We meditated briefly with our eyes wide open so as not to miss any Spirit manifestation that might occur. Suddenly, from out of nowhere, a form appeared in front of us in a long designed purple robe fastened at the side. It was my deceased husband, Chase. He said:

"Can you see me, darling? I have not changed."

"I certainly can see you, sweetheart," I replied. "I've never seen you so clearly."

Chase walked over to a chair, placed his hand on the back, moved it as though he were in the flesh, then said:

"I am very happy in the Spirit Realm, Maria, dear. I stay near you so I can help you through the material life, and will stay with you as long as you are in earth life. When it comes time for you to pass into the Spirit Land I shall be there to receive you; then we shall be together forever. I love you, dear, very deeply. How grand it is that I can materialize in your home and talk with you."

"This is beyond all my expectations. I am thrilled," I replied.

Chase greeted the Rev. and Mrs. Dickson, bade us good night, and vanished without moving from the spot where he stood.

Next, my daughter, Arleta, materialized. Holding out her beautiful feminine arms, she walked over to the electric lamp.

"Look mother," she exclaimed. "Look how wonderfully I can reveal my Spirit form to you here in the light."

"Yes, Arleta, my darling," I answered. "To see you so clearly here in my home is something I never expected to happen."

After Arleta and I exchanged a

### She Tells The Story



MARIA ALEXANDER  
and  
Her Dog, "Penny"

few love greetings, she walked into the center of the room, and just blended out before our eyes.

While we were discussing the manifestations, Mrs. Dickson's Guide, Rosene, appeared in flowing robes and high-combed hair. She walked with heavenly grace and stately elegance about my apartment imposing fantasy upon the old familiar scenes. After talking with us a few minutes, she suddenly disappeared.

### Never Dreamed

Up to this time, my little dog, Penny, seated in my lap, had watched the Spirits quietly. As the Angels move about, she turned her head, and, when they spoke, she listened attentively to their melodious voices.

### But now a dog barked.

At the Rev. Dickson's feet slowly materialized a toy bulldog. It was Tony, the medium's beloved little pet. Penny wriggled with excitement and tried to get down. In my fondness for dogs, I aided time and again in Tony's care during the last days of his earth life. To see the little dog materialized now at the Rev. Dickson's feet was a touching sight. Tony barked again, and vanished.

Although I had been a Spiritualist for nine years previous to attending the Rev. Dickson's materializing seances at his church, The Spiritualist Church of Revelation, Incorporated, 1762 Page Street, San Francisco, I never dreamed manifestations such as I have seen in his public and private seances were possible. The precious home seance was the prelude to phenomenal wonders.

### Phenomena Surpasses

Several months later, I went to the Rev. Dickson's residence, 2940 Nineteenth Ave., San Francisco, for my regular materializing seance in softened light. It was about 1:00 P. M. After a number of my Spirit loved ones had materialized and talked with me, Dr. Adams, one of my Guides, stepped from the cabinet in full form and said:

"Maria, I will now show you my form in the daylight."

He walked over to the locked door, turned the key, opened the door wide, and stepped into the daylight-flooded doorway.

"How do you like this, Marie?" he asked.

"Dr. Adams," I exclaimed. "What a wonderful sight! You're young again. You haven't changed otherwise. You're as tall and slender as ever."

"Yes," he replied. "I'm more than six feet, dear, and not fat, as you see."

As I gazed upon his splendid youthful form, Dr. Adams stepped to my side, walked completely around my chair, and faded from view.

Once having seen daylight materialization, so far did the spectacle surpass all other phenomena, I kept hoping for a full daylight seance. Eventually my wish was fulfilled, but for what occurred at that meeting, I was totally unprepared.

Cont. Page 2, Col. 3)



This is the third of 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.

## —The Philosophy of— Spiritualism

—by—

LENA BARNES JEFFS

THE Philosophy of Spiritualism was received through Spirit Communication, by means of mediumship, from the great philosophers and teachers in the Spirit World. The National Spiritualist Association defines it as follows—

"Spiritualism is a philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of the present day."



We have always, in all ages, had philosophers, those who have made a study of the principles of human nature and conduct and the laws that govern them. Years before the birth of the Nazarene humanity was presented with various theories for the conduct of life which harmonized in many ways with the later teachings of Jesus. A philosopher draws his conclusions from the study of natural objects and phenomena and the laws that govern them. He sets a law into action and from the result of that action he learns that a given cause is bound to produce certain effects wherever and whenever that law is set into motion. As far back as we have any records we have known the theories of the wonderful philosophers of the world. In making a study of the written word that they have left behind them we find much that harmonizes with the philosophy of Spiritualism. I would urge all who are interested in our movement to study the lives and teachings of both ancient and modern philosophers, especially if you desire to become a teacher or a lecturer. Several years ago a person who was sitting for the development of mediumship came into my office and asked the following question—

"I have just received a new guide, his name is So-cratz (pronounced as spelled). Will you please tell me where I can read about him in the Christian Bible?"

When I questioned her she acknowledged that she had received

the name of this great teacher through her own mediumship. If she had made the effort to study about these ancient philosophers or at least to become familiar with their names she would never have made this ridiculous error regarding the greatest of all Greek philosophers—Socrates. Surely the Law of Attraction teaches us that a person who does not know what philosophy is and cannot even pronounce the name of the philosopher correctly would not attract such a master mind from the World of Spirit.

Now let us touch briefly upon the many important things that our philosophy teaches us—It is my personal belief that the seventh of our Declaration of Principles is the most important of them all—

"We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws."—(N.S.A.)

All down through the ages the majority of men have believed in a Vicarious Atonement. They have assumed that Jesus paid for the sins of the world through a "blood atonement" and if, at the end of a misspent life, they accepted the Nazarene as their Saviour they would automatically be forgiven for all error. It is most inconsistent for us to believe that a God of Justice would permit another to pay for our individual errors.

The philosophy of Spiritualism teaches us that we ourselves must make atonement for our errors or sins. What is sin? We are told in First John—third chapter and fourth verse—

Sin is the transgression of the law.

Therefore it is quite evident that if we break nature's law we commit sin or error. The law is immutable and no respecter of persons therefore we must come to the conclusion that we alone can make reparation for the mistakes that we have made. When all men become conscious of the fact that they must pay, either here or hereafter, for destructive thinking and acting they will, perhaps, be more careful of the thought vibrations that they set into motion in their own lives.

Our philosophy teaches us that

man is a spirit now just as much as he ever will be; only encased in a physical body which to a certain extent impedes his progression. If we live our lives in accordance with the desires of the five physical senses and pay little heed to the development of our Higher Selves (The Spiritual Man) we are not working in harmony with the Universal Plan. We are prone to think that the physical body is the real I—let us realize that the material or fleshly body is only the house in which we live during our earthly existence—the Real Man—the I Am that I Am is the Spirit.

Our philosophy also teaches us that all men are brothers and God their Father, therefore all men are divine because of the spark of God within. They have all the potentialities of God if they choose to develop them. Knowing that all men are brothers and one with God we realize that there is no separation—there is no place, person or thing that is not in touch with God. God's Love, Power and Spirit reach all but are still a part of Him. Jesus said—

"I am in the Father and Ye in me and I in you."

Thus we realize that separation is but an illusion—we are all parts of the Whole—the only difference between them being the degrees and states of growth. Because we are all one—a word or deed that hurts me hurts all mankind and I am responsible to God and man for the vibrations that I send out into the universe to contact others. Perfect harmony is the keynote to Spiritual Growth so I must live in accordance with the Laws of God that I may create a Perfect Pattern.

These are only a few thoughts regarding the Philosophy of Spiritualism—limited space forbids my giving you more. I am sure that a study of our philosophy will be of inestimable value to you in your daily lives for it will emancipate you from all fear and limitation.

## DAYLIGHT Materialization

(Cont. From Page 1, Col. 5)

On September 23, 1952, about 2:30 P. M., I went to the Rev. Dickson's for another private materializing seance. I entered the seance room, saw the sunlight streaming in through the large uncovered windows on each side of the cabinet, and turned to the Rev. Dickson questioning.

"The room is not prepared for my seance."

"Minnie Brown told me that you

are to have a daylight materialization seance today," he replied.

Juanita, the Rev. Dickson's lecture and artist Guide, had once told me that to get good daylight materialization, the sunrays should be shining directly onto the Spirit form. It seemed to be the ideal time for such a manifestation. My heart thumped with excitement.

Unlike ordinary softened-light seance procedure, the Rev. Dickson, in this instance, did not pass into a psychic sleep. He sat fully conscious in plain sight throughout the seance. He and Minnie Brown talked with me when I was not talking to my Spirit friends.

The curtains parted, and out into the sunshine stepped my Guide, Wewanna, an Indian princess, wife of my Indian Guide, Black Eagle. I have never seen anything so glorious. Wewanna was so life-like in color, contour, and movement she might have emerged from a wood ed glen, yet, her whole being was of an indefinable exquisiteness that transcended anything material. I gazed enthralled upon this enchanting Indian princess. Wewanna wore a long full dress of bright red, yellow, blue and black block-like Indian designs, gathered at the waist by a beaded belt with designs that matched ornamental designs interwoven into her long shoulder braids. Beaded neck strands dangled low over her full feminine form. How picturesquely did her garment and adornments contrast with her brownish-olive skin and lustrous dark hair.

### Deeply Stirring

This scintillating exciting entity, this dainty glamorous Indian princess stepped forward, looked at me with her lovely dreamy black eyes, and with beautiful shapely arms and hands held out her skirt. In silvery tones she called my attention to its fascinating texture, design, and intriguing sparkle in sunray angles. Three times she repeated this performance. I looked and looked again. Surely, no grander spectacle had ever been beheld by man.

I sat transported, carried away. The celestial delicacy, the radiating colors, the ineffable sweetness of this Indian princess from the Land Beyond defied the language. Words had yet to be coined to convey the magnitude of a Spirit fully materialized in daylight. When Wewanna's appearance ceased, it seemed that heaven's door, thrice ajar in my behalf, had latched forever.

An experience such as this is deeply stirring.

Here was mediumship at its zenith. Here, in broad daylight, by appointment, material laws were pierced. Here, in broad daylight, by appointment, I was seeing a visitor from the Land Beyond, a gorgeous gaudy Spirit with the sunlight playing upon her being. This was Spiritualism in all its glory, wooing the heart with its gentleness, fascinating the eye with its revelations, assuring the fear that fear is unfounded, challenging the scientific with its mysteries.

The materializations continued. Now from the curtains into the sunrays stepped a Spirit completely enshrouded with white ectoplasm. This materialization, following Wewanna, came as a surprise.

It turned out that the Spirit was presenting a phenomenal demonstration within phenomena to excite the experts.

How many times has the question been asked: What does ectoplasm look like in the light of day? Here was the answer.

The ectoplasm about the Spirit before me, while dimly transparent here and there, was, as a whole, intensely white, and so reflecting of the sun, it dazzled the eyes. Beneath it, the features of the manifestor were indiscernible.

### How They Dress

"Dr. Creely," the Spirit announced; I greeted an old friend.

Ectoplasm-enshrouded Dr. Creely walked over before the sunray-piercing window, and there demonstrated in a most spectacular way. He commenced to pull, with graceful gestures, portions of ectoplasm from his being, exposing by degrees his Spirit form to the glorifying sunrays. He continued these movements, draping meticulously the withdrawn ectoplasm over his arm, until nearly all the ectoplasm was removed from his form.

In the end, the Spirit, Dr. Creely, stood quietly before me, dressed in a dark brown business suit, every contour in proportion, every molecule atint, a scintillating rhapsody of psychic science with folds

## He Was The Medium



REV. JAMES J. DICKSON

of dazzling white ectoplasm draped over his arm!

What a spectacle! What a demonstration!

Lest the essence of this manifestation be obscured by its brilliance, what Dr. Creely revealed was the difference between the fleecy ectoplasm usually seen in darkened, seances and the extremely thin, invisible layer of ectoplasm with which the Spirits cover themselves for daylight materialization, that the sunlight, in striking the substance, bombast into human perception the Spirit form and celestial coloring beneath it.

This demonstration was the most penetrating yet of the vibration step-down process used by the Spirits in materializing.

Overwhelmed with awe and wonder, I looked over at the Rev. Dickson plainly visible between the parted curtains. There sat this modest little man—in a blue suit—as much absorbed in Dr. Creely's demonstration as was I myself. He said simply:

"Isn't that a grand manifestation of daylight materialization?"

While the three of us, Dr. Creely,

## She Wrote The Story



RUTH G. SVENDSEN

the Rev. Dickson, and I were talking, Minnie Brown commented:

"It takes a lot of psychic power to produce a materialization like that."

Dr. Creely added: "It was my special demonstration for you, Maria, for I knew you would appreciate it."

When Dr. Creely faded out into the sunshine, Areleta's father stepped from the cabinet. There, in the sunlight, with that familiar tuft of brown hair hanging as always over his forehead, he was wonderful to see.

"Hello, Ben," I greeted him. "You haven't changed a bit."

"I tried to come just as you knew me on earth so you would recognize me," he replied.

Ben and I talked for a few minutes, then he returned to the cabinet.

I shall never be able to fully explain all I saw and heard on that sunny afternoon at the Rev. James J. Dickson's. The one thing I do know is that when I think of those glorious daylight-materialized Spirits, my heart sings out with joy, and I feel an inner peace deeply comforting and enriching of my life experience.

## 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**

STAR ROUTE, CALABASAS, CALIFORNIA

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### Cooperation A-La-Carte

THAT thing called cooperation is that strange something which is asked of the other fellow, sometimes selflessly but in most instances selfishly. There is usually a motive back of requests for cooperation and this motive is usually crystal clear to those asked to cooperate. In essence, what is meant: "You cooperate with me and I will cooperate with you."

This is not as selfish as it sounds but nevertheless it seems to be the pattern followed by man, organizations and countries as well as religious leaders and followers alike. Since we are concerned with the field of religion, it follows that most leaders infer that the workings of cooperation should be automatic . . . meaning, as you give cooperation so shall you receive it.

It is automatic up to the degree that if you do give it without being asked, the chances of receiving it are greater. Now to the point. None of the so-called truth organizations, whether they call themselves metaphysical, spiritual or philosophical,—will get anywhere unless they learn to cooperate one with the other irrespective of whether they see eye to eye in their varied fields of thought.

During its existence, *Psychic Observer* has attempted to cooperate with all metaphysical as well as Spiritualist groups and, to a small degree, there has been reciprocity. We have published and sold much of their literature but few in the metaphysical field have shown their appreciation.

Invariably, when some of these truth leaders write their "God is Love" articles, they seldom miss the opportunity to look down their noses at the Spiritualists, Spiritualist mediums and the religion of Spiritualism in particular, although basically they are all on the same road, ever striving for Spiritual understanding.

True, *Psychic Observer*, at times, has taken a pot-shot at these sanctimonious conveyers of truth because differences of opinion, properly aired, can sometimes ruffle sleeping souls and bring them out of a state of pseudo cosmic consciousness which, if allowed to crystalize, can make any person spiritually obnoxious.

Even so, out of it all, today there seems to be greater cooperation in all fields of spiritual understanding. Of course, this does not, only in rare cases, include our orthodox brethren who preach brotherly love but extend it only to those who do not differ with them.

Cooperation then is a two-way door. It's working is automatic provided those desiring it make the first move. Only a rank egotist or religious bigot will differ.

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### Real Service!

"I like your *Psychic Observer*," writes a dear sweet soul, "but I cannot afford to buy it . . . won't you please give me the name and address of one of your subscribers in my vicinity so I can borrow it from them and read it?"

That might be fine but what if the subscriber is a total stranger to her or would that phase the dear soul?

I suppose we should stretch a point and while we are at it we might as well send her taxi fare so she will not be inconvenienced. Nothing like lending a helping hand.

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### INVOCATION

BECAUSE my body is God's temple I know that it contains the recreating forces of God necessary to maintain it in health and perfection. I turn to God and His ministering ones in spirit for the renewing and revitalizing healing forces to lead me towards the full expression of health within my body and soul.

As I praise and bless and give thanks to God for the perfection that belongs to me as His child my faith in healing by the Spirit is strengthened. May the recreating forces calmly, their steady and unceasing work in my body temple played part there—and added ruefully.

#### THE FLYING SAUCERS

It is extremely gratifying to read that Dr. Argyria Kouzas of Thessaloniki, Greece, presents his theories that the "saucer" are "ectoplasmic psycho-spiritual phenomena."

Now that the passing years have disproven that the discs are (1) secret weapons, (2) Little Men from Mars or Venus, and (3) mere mirages—the last resort, the paranormal—is being seriously considered. Mr. Kouzas' "ectoplasmic" theory is reminiscent of mine presented to the U.S.A.F. in July, 1947, and published in the "Saturday Evening Post" in the spring of 1949, and in "Life" magazine in the spring of 1952; the difference being that he believes them the result of human radiated thought, whereas I am convinced they represent individual, higher attenuated life forms—varieties of ectoplasmic "animals" or protozoa adapted to the heights of our heaven.

I believe the silence manifest on this subject by the colorful "guides" and by all English and American psychic papers (save your own recently) a terrible reflection on the realm of spirit. It appears to evince the fact that the "guide" or "control" is no wiser than the "medium" and is no better read on current events than he.

Before the Frank Scully book was exposed as fictional, I recall one San Diego medium's "control" explaining why the bodies of the little men taken from the crashed disc had been taped. It was an unforgivable error as there was no crashed disc and no little men to begin with.

I congratulate Dr. Kouzas for his theory and you for publishing it.

J. P. BESSOR

Fort Loudon, Pennsylvania.

#### LINDBERGH'S PSYCHIC EXPERIENCES

The fact of Spirit is coming out from unexpected sources. Spiritualism still overflows its own banks. Here comes no other than the famed flier, Charles A. Lindbergh, announcing the presence of unseen people about him. He is writing in a popular magazine, a series of

"I saw spirits and heard them speak with earthly voices."



Charles A. Lindbergh  
in his  
"Spirit of St. Louis"

articles about his historic flight back in 1927: 33 Hours to Paris."

Without apology, without doubt or quibble he writes: "If I weaken now I'll become one with the Ghostly Presences riding in my airplane."

There they were—the Helpers from Beyond—right there in the little ship, The Spirit of St. Louis, when he was now only 1,000 miles from Paris, his objective, in the first solo air flight across the Atlantic.

Read on: "They came aboard almost two hours ago—vaporlike shapes crowding the fuselage, speaking with human voices, giving me advice and important messages from a realm beyond."

I wonder just how the non-Spiritualists and the doubting Thomases and the Know-it-alls who eschew all this will react to the Lindbergh narrative. Why wonder? Don't you already know? Today with friends in a car I referred to this amazing disclosure—from a source certainly not prejudicial to Spiritualism—and a gentleman grinned and announced, "Lindbergh went fluey."

My friend, who was not there, knew more about all this than Lindbergh who was there—with a host of "ghostly presences"—disincarnate spirit beings, out to steady him in a terrific ordeal and to "give him messages" and "important advice."

I ask, Is it sane to assume that my friend, who was 26 years from the reported event—some 4,000 miles distant from the scene of this episode—knows more about

what was happening than the famed flier himself? Think it over. And then ask if you know of any incident or occasion when Lindbergh has ever shown any inclination to hallucination, insanity, imbalance, or incapacity to evaluate a personal, objective experience of his own.

Later on in this personal narrative, Charles writes: "The wish to sleep has left and with it the ghostly presences which began to ride with me this morning. They no longer stand behind my shoulder, murmuring friendly advice. I didn't notice their absence before, but now I realize that my phantom passengers remained behind . . ."

Then comes this confessional assertion in conclusion: "I've never believed in apparitions, but how can I explain the forms I carried with me through so many hours of this day? Transparent forms in human outline—voices that spoke with authority and clearness—that told me—that told me—but what did they tell me? I can't remember a single word they said."

Friend if you can read these lines and then shrug them off as of no consequence—as something arising out of the imaginative mind of Charles A. Lindbergh as something NOT LIKE HUMAN FORMS—and not like AUTHORITATIVE VOICES—and not like GHOSTLY (SPIRIT) PRESENCES—then you have got to prove that this writer was OFF THE BEAM, in mental imbalance, unreliable in what he reports—JUST TO PROVE that YOU are right—when you know nothing whatever about this and kindred episodes of communication.

If that is fair, if that makes more sense than C.A.L.'s own personal commitment, then I'm a MADMAN.

How many of the exact words of a conversation you had with friends 26 years ago can you recall? I wonder.

THOMAS F. OPIE  
Great Barrington, Massachusetts.

#### WESLEY KNEW

How splendid the *Psychic Observer* is, and it is improving! I have read every word of the news material and have gone over the ads, as usual. It is the only publication of many, that we read from first to last. Opie is a splendid reporter, keep him on the job. Was delighted to read Mrs. Ketterer's experiences. She sure is a wonderful woman.

It burned me up when I noted your comment re. Dr. Enid Smith. If I mistake not, Pfeiffer College is a Methodist institution. In the early histories of Methodism and the life of John Wesley there is the story of his mother's death in England, and her appearance informing him of it, at practically the same time if not exactly the same time, although an ocean existed between them.

I have wondered what the leaders and writers of this good old denomination are thinking about, when they leave that incident out of his life. It is one of the most important events in Wesley's life, and can be convincing.

Rev. Hovarth, and what Hal Styles has to say about Orthodoxy failing is really something. *Psychic Observer* makes me a better church member by far than I would be without it, and we take church papers. Our family have been paternally Presbyterians for generations, and maternally, Free Will Baptists and Congregationalists. My Grandfather was a farmer and Free Will Baptist preacher and the things that Dr. Smith talk about occurred in the home.

That is why I have long been conditioned to an interest in such things. I suppose if John Wesley were to stand before a conference of Methodists and tell the story of

his Mother's appearance, he would be out.

However, I am satisfied that, slowly, the people are awakening, or some of them. I find Catholics are generally more interested than Protestants, and a Catholic executive has asked me to tell things. His son, a boy eight or nine years old, asked me to show him a spirit picture. I took the father and the lad to Conneautville, and showed them the spirit picture hanging in the Stone Library. The story appeared in the *Observer* eighteen months ago.

WALTER JACK

Erie, Pennsylvania.

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#### WANTS PHENOMENA

May we have more of the materialization pictures you formerly had. The paper is now only a lecture paper which we can get from many other books and papers.

I enjoy reading about the unusual phenomena, most.

LOUISE ECKHARDT

Cape Girardeau, Missouri.

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#### SPIRITUALIST MINISTERS IN SERVICE

I was deeply interested in the letter written by Rev. Louise N. Daniels, of New Westminster, Canada, regarding servicemen who are Spiritualists.

It would be most interesting to know how many servicemen in the United States military forces are Spiritualists. I am in the Army Reserves, being temporarily assigned to the 425th Engineers Aviation Battalion, with headquarters in Los Angeles. While on active duty, 1950-51, I was stationed at Fort Lawton, Seattle, Washington.

While there I lectured at the Tower Memorial Church, Rev. Mary B. Crisp, president and pastor. Also gave message circles, private readings, and platform messages. Also, I have done Spiritual work in Bremerton, Ellensburg, and Everett, Washington. I am now certified as a Medium by the Washington State Spiritualist Association, which is affiliated with the N. S. A.

I would be most interested in hearing from and about other people in military service who are Spiritualists. Perhaps an active campaign might enable some of us to become military chaplains. My ordination as a minister did not come in "ten easy lessons." It was after over 20 years of study in Unity, Absolute Science, New Thought, and many other forms of philosophy before even "sitting for psychic unfoldment." Then there was many years of working for psychic expression. Adn, I am still a long ways from my goal which I hope in time I may reach.

REV. LEIGHTON H. MOFFATT  
Los Angeles, California.

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#### PRAYERS FOR PEACE

I am a member of the *Psychic Science Church*, also Dollie Clark's healing class. We meet each Friday for the purpose of sending prayers for material aid to all in need; also for world peace. We pray that the desire for peace will come into the hearts of the people of all nations. Peace must come from the heart before we can have it on earth.

Prayer changes things and thoughts are things. If everyone would think, desire and pray for peace we would have peace.

God's supply is here for all His people everywhere but man's love for power and greed brought wars and suffering to the people. When nations forget God they will fall and be destroyed. If our country is to survive our leaders must turn to God for wisdom, understanding and power to serve mankind. We must overcome hate with love, fear with faith—faith in God and country.

ROSE BEST

Indianapolis, Indiana.



(Cont. From Page 1, Col. 3)

of intelligence and enlightenment; that God's Mind can be glimpsed in the intelligence of man and that such intelligence is the offspring and image of the God Mind!

We may well consider that this world and its laws were laid in a mystery that was unknown to man's understanding in the dawn-time of the advent of the human race. Evolution has demonstrated that fact: all revealed knowledge through the findings of science are making manifest the fact that God's process of revelation is according to His process of creation. Man slowly discerns through his experience and intelligence what God wants him to know. Then, shall we not say that the findings of spiritual truth, revealed slowly through the ages, have all worked in harmony with man's reception of scientific truth?

Every yearning of the soul looks toward a continued existence which shall sustain and glorify the individual personality of man's soul as it expresses itself here on the earth plane. Shall not the glorification of that soul consistently retain its individual identity and keep intact all the traits of its individualism,—which are truly spiritual,—for the attainment of happiness in spirit?

#### The Theory Upsets

If the theory of Reincarnation be a fact, then all the experience of this mortal plane and phase of being have been for naught. Useless, and worse than useless, is an experience on this earth in the physical if that experience is to be erased and forgotten by a change of earth-expression,—erased by a second created physical body!

To what end and purpose shall I inhabit a dozen earth bodies?

Is it for experiences which God can bountifully give me here on one earth journey? Must I pass through the throes of death many times on this earth plane?

How shall we be assured that those who may claim communication with us from the other side of life, are truly the persons they claim to be? Will not the theory of Reincarnation upset all our evidence of soul-survival?

The true believers in the theory of Reincarnation have not professed to believe in spirit communion as we Spiritualists believe in it. There are many so-called Spiritualists who have added Reincarnation's tenets to their Spiritualism; but any with whom I have conversed hardly know what they believe!

If Spiritualism is to survive as a religion, it must be an unadulterated Spiritualism. Any mixtures of pagan beliefs will detract from its worth as a true spiritual guide in our search for knowledge and understanding.

#### II

Dr. James M. Peebles, world traveler, lecturer, author, and one of the foremost teachers of the religion and the philosophy of Spiritualism, was very emphatic in his pronouncements against what he declared 'The fraud of Reincarnation.'

He had witnessed at first hand in India the effects of its superstitious ignorance upon the minds of the natives of that land. He unhesitatingly condemned such ignorance and sought to guard students of Spiritualism's high philosophy against becoming enmeshed in the miasma and quagmire of a pagan theory which could produce not one single fact to bolster up its pretensions.

#### What Peebles Said

Reincarnation is the off-shoot of India's dogmatic and superstitious religion of caste. Her ignorance has kept her enslaved in darkness and backwardness for centuries. We heard first of the theory of Reincarnation here in this country when Katherine Tingley and Annie Besant brought it to us. It was an evil cult that became a foundation stone in the Theosophist movement. Theosophists have no sympathy with the Spiritualist movement,—none whatsoever!

Let me quote here the opinions of Dr. Peebles. He has written:

"Unhesitatingly, we pronounce Reincarnation to be a fraud,—a speculation, a wierd theory, not based upon one established fact of science or principle of philosophy.

And mark it, it was not taught nor did it constitute any portion

## What Can We Say About Reincarnation

Reincarnation was not taught by the seers, fathers and founders of Modern Spiritualism. Professor Robert Hare, Judge John Edmonds, Andrew Jackson Davis, W. J. Colville, Professor S. B. Brittain, Professor James Rodes Buchanan, J. S. Loveland, Hudson Tuttle, Rev. E. W. Sprague, William Denton, Moses Hull, Emma Hardinge Britten, James M. Peebles, and the brainiest portion of the foremost Spiritualists neither taught nor believed in this oriental doctrine of Reincarnation or Re-embodiment.

of original Theosophy or of American Spiritualism!

Neither Madame Blavatsky nor Olcott taught it while in this country. It is not found in 'Isis Unveiled', written in this country, but upon reaching India and psychically sensing the Hindu pulse, they speedily clapped it on as a tag to Theosophy.

Reincarnation was not taught by the seers and fathers of Modern Spiritualism. Professor Hare, Judge Edmonds, Dr. Andrew Jackson Davis, Professor S. B. Brittain, Professor J. R. Buchanan, J. S. Loveland, Hudson Tuttle, William Denton, Moses Hull, and the brainiest portion of the Spiritualists neither taught nor believed in this Oriental dogma of Reincarnation or Re-embodiment.

We hear nothing of the reincarnation of sneak-thieves, midnight robbers and crimson-handed murderers,—just the ones, it seems to me, that ought to reincarnate to reform themselves by experience. No, these low people are not among the reborn; it is the big and mighty, that come into the flesh again, thus flattering human vanity.

#### Rusty Links

Colonel Olcott gravely informed me while spending two months at Adyar, India, that he was once a shepherd King in Egypt; and afterwards King Asoka in India! Mrs. Besant is reported to have been, among other illustrious savants, Bruno and Aspasia, vibrating between the sexes. And furthermore, Mrs. Besant declared in a New York lecture soon after the death of Madame Blavatsky that she had already reincarnated into a Hindu boy, yet in his teens. Considering the gender, this must have been a very awkward misfit!

But stand back and bow your heads while I inform you who I am, upon the testimony of reincarnation believers:

Sixteen thousand years ago I was an Oriental adept on the banks of the Ganges in India. On a second rebirth round, I was a sacerdotal priest officiating at a temple of Osiris in Egypt; on my third reincarnation, I was the old Bible Habbakuk; on my fourth, I was Herodotus, the great Grecian traveler; on my fifth, I was the eminent church father, Origen; on my sixth, I was Peter the Hermit, storming, monk clad, throughout Europe.

Do I believe the above, I am asked?

Not a word of it! Why? Because I have not a particle of evidence of these re-embodiments,—not a glimmer of memory concerning them.

But, says someone, there are those who can remember their past lives. But "say-so" is not demonstration of fact. A fair knowledge of hypnotism from the seen and unseen realms readily explains these childish vagaries.

To what an extent this reincarnation superstition reduces the ordinary intellect in some cases, is exhibited in the instance of Mrs. C. L. Freeman, of Kansas City. She told reporters at a Tabby-cat show in that city, 'Before I was given a human body I lived my last preceding life as a poor little abused alley cat; any Theosophist well knows how my experience while a little alley cat must have graven into my soul.'

Mrs. Freeman said that when she walked down the street, cats would turn and follow her; 'They know that I, too, once led a cat life,' she said.

Reincarnation and Karma are the two rustiest link in the chain of Theosophy.

There are no two Reincarnation believers who teach the same doc-

trine or tell the same story as to when and where reincarnation takes place. The Parisian, Allen Kardec informs us that some human souls reincarnate in Jupiter—that spirits pass into men and women alternately,—that the body of an idiot may contain a spirit which inhabited the body of a great genius in a past life.

Professor Wilson assures us that the spirit is reincarnated at birth,—that the human fetus has in it no conscious soul! Professor Griffith informed us at San Diego in a lecture that the reincarnated

spirit did not enter its next body till the child was seven years of age. Other teachers of this theory teach that the waiting spirit reincarnates at the moment of conception. What a tangle of contradictions!

Who, that is aspirational and intellectual, with the universe of starry worlds to explore, desires to return to a rebirth in the flesh? Who would want to pass through the anguishing pains of birth, to cut his first teeth over again, to have the measles, the chicken-pox, and all the ills of childhood repeated?

#### What Davis Said

I am sure Socrates would not; and yet once I saw a mother, infatuated with the reincarnation theory, lay an incarnated Socrates across her lap and fearfully pummel the lower portion of his physical organization with the flat of her hand. Looking at this unique scene, I wondered what this ancient Greek philosopher thought of American family discipline.

Again, while stopping several days in a Madras hotel in India, the physician rooming next to me was called to attend a snake-bitten patient. A little Hindu boy some seven years of age was bitten by a cobra while playing in the front of a hut. The child lived only about 12 hours and the distracted mother, weeping over her dead boy, exclaimed: 'Oh, my child, you must have killed a serpent in your past lives,—and this is your Karma.'

But why further dwell on this ancient superstition, borrowed from India? It has no rational foundation in any upstanding system of philosophy or religion. It is the superstitious fraud originally taught and accepted by the lower class of Hindus, Buddhists and African Sulus,—just that and nothing more.

Andrew Jackson Davis once said to Dr. Peebles, "You have done more, Brother Peebles, for the propagation of a rational religious Spiritualism than any other man in the ranks of our movement."

#### III

It is very difficult to establish a new religion. Text-books and teachers are necessary to explicitly explain the tenets of the new system of philosophy. Spiritualism has therefore had an uphill climb all the way since the days of Andrew Jackson Davis.

Our great leaders have not been followed by enthusiastic teachers in our times. While other religions of the present march along under floating banners,—radio sermons, excellently written books, and fashionable churches,—Spiritualism's propagation is allowed to lag. Will it be helped by putting a superstitious tag to it and obscuring its vitality and worth with the dogmas of the Orient? I don't think so.

All our attention is needed to centralize the principles of our declaration of faith. In stating our Principles we often say 'We affirm,' but there can be no affirmation in this matter of Reincarnation. To affirm a thing we must have evidence before us to support the affirmation. We may affirm that we have received a personal message from some loved one in spirit because we have the circumstances of the fact before us. But we cannot affirm that we have lived one or many lives before our incarnation into our present physical estate. We have no facts to substantiate such an affirmation!

Modern Spiritualism's truth has been founded squarely upon evidence. Vague theories, whether

they be some personal illusion or opinion, or whether they be the ignorant superstitions from India, can have no true part in our philosophy of Spiritualism!

Spiritualism's philosophy acknowledges spirit control. We believe in communicated messages from the beyond; therefore we accept the possibility of a spirit personality speaking through us at times. This, however, is not re-embodiment, nor is it any evidence that a spirit personality can entirely possess the physical body of one on this earth plane. Trance control is one thing of fact, re-embodiment is another of speculation and vague uncertainty.

#### Jesus Rebuked Them

Jesus is reported to have said "Before Abraham was, I am." We understand him to have meant that the spirit personality then speaking through His lips was a spirit who had lived on the earth before Abraham of the Jews! This seems reasonable,—but it is not re-embodiment!

No person who reads the Scriptures can doubt that in them are many instances of spirit obsession. Jesus himself was called upon many times to cast out evil spirits from the bodies of those they had afflicted. Both good and evil may be the spirits who at times gain control of mortal bodies. Yet there is no record of any person mentioned in the Bible who was the re-embodiment of some personality living prior to his time on the earth.

When the disciples sought to know if Jesus was some great prophet returned to earth again, he rebuked them. They asked him if he was Elias the prophet. The Master answered them, saying, "Elias is come already and ye did not him whatsoever ye listed. Likewise must the Son of Man suffer many things. He set at rest any question in their minds that might confuse him with another."

The theory of Reincarnation is like a rumor that is set afloat and no one can tell who started it. There are no books of authority that have stated anything definite about the subject. Certainly there is not found within the writings of authoritative Spiritualists any word that declares Reincarnation to be an accepted truth.

#### What It Is Not

If Spiritualism is to prosper as a religion it must discard every questionable theory. Moreover, it must firmly abstain from isms that are foreign to its foundational truth. In teaching the Science, and the Philosophy, and the Religion of Spiritualism we must define what it is not, as well as what it is. It certainly IS NOT REINCARNA-TION!

I am sure that no true Spiritualist would want to be confused with a Theosophist or a Christian Scientist. Very well then, why tangle him with the religion of the Buddhist or the Reincarnationist?

Spiritualism is the religion of the 'soul-scientist' who seeks spiritual progress and true enlightenment. No fictional 'Oahspe' or 'Dweller on Two Planets' or Alexander Smyth's 'Occult Life of Jesus' can be a reliable substitute for true knowledge. Some of our mediums who pose as teachers delight to announce themselves in the control of fabulous great ones of past ages, when often they cannot read a passage of Scripture from the pulpit intelligently.

Their diction, grammar, and delivery are atrocious. These cannot be leaders to draw the masses. They usually abjure all instruction and declare their mediumship sufficient to fill the needs of their 'leadership.' Such will flippantly tell you they have lived past lives on earth. On such insufficient proofs of leadership they attract the ignorant and the thoughtless. This is not true Spiritualism.

If we keep in mind that we are religionists and not 'faddists', we will seek to know and not to blindly accept ideas without first studying to establish whether they are true or false.

The doctrine of the Trinity,—Father, Son and Holy Ghost,—we have rejected as an unexplained doctrine which came into the Christian Church somewhere about the fourth century. Unsubstantiated, it caused much strife and bloodshed. No apostle of Jesus ever taught such a belief! Then, likewise, we will reject this unholy bit of folklore from India!



# THE UNIVERSAL CAUSE OF SPIRITUALISM

## There Is No Higher Mission

"It will be demonstrated at some future time, I know not when or where, that the human soul even in this life is bound up in indissoluble community with all immaterial natures belonging to the world of spirits, and that it acts upon them and is acted upon by them, though, as men, we are not conscious of such influences so long as it goes well with us." —Immanuel Kant.

By Thomas Campbell

THE SIGNIFICANCE of this prophecy attributed to the master philosopher anent the revelations of Swedenborg, though accredited by millions throughout the world before and since its announcement in the latter half of the eighteenth century, still remains in the category of the vain and visionary to humanity at large in these middle years of the twentieth century.

In this brief statement, however, are embodied the fundamental concept and meaning of real Spiritualism, of which Immanuel Kant was a most distinguished exemplar, in contrast with the doctrine of Materialism, which assumes to restrict all life to the material, or objective, state of being and discredits all knowledge or claims regarding the continuity of life and the persistence of individual consciousness and identity beyond the grave.

At first blush, it would appear that, in making this prophecy, Kant was necessarily of the belief that such a demonstration would be, or could be, made in such a manner as to convince humanity, universally and conclusively, of the truth of immortality, but if we study the statement more closely it is not impossible that a construction more in keeping with the facts, as well as Kant's real meaning, may be found.

The phrase "I know not when or where" is quite suggestive, and coupled with the final words "though, as men, we are not conscious of such influences so long as it goes well with us" would seem to indicate that the real "demonstration" would come by and through the natural heritage of death, or transition; and this position would be unassailable, for while some or many during this life may receive evidences which to them are conclusive as to the truth of immortality, there must still be many more who either will not or cannot receive this knowledge except through the experience that death must inevitably bring to all, sooner or later, without exception.

### The Broad Aspect

It would be well indeed if this fact could be more generally received and appreciated in its true light and implications, if for no other reason than the great advantage which prior knowledge always gives to one who must visit a new and strange country, over the one who leaves everything to the last minute and then finds plenty of occasion for regret or remorse over wasted opportunities for acquiring knowledge and understanding. But it is infinitely more important than that, both as to the future life and the present life as well.

In any consideration of Spiritualism, it is well to distinguish be-

tween its broad universal aspect and what has come to be designated as Modern Spiritualism. The former is all-inclusive and embraces everything that essentially relates to the spiritual nature and progression of Man, far and beyond any particular classification, designation or organization, whereas the latter is commonly understood to refer to the organized activities which are practically confined to the propagandizing for and demonstration of the continuity of life and spirit communication by means of psychic mediumship and phenomena.

### Truth Is Universal

To make this distinction is not to limit, but to enlarge and present Spiritualism in its true light, without limitation, regardless of the confusion of names and labels with which the world has been and is afflicted to differentiate the various aspects, or offspring, of the eternal spiritual realities, which are all comprehended in and best denominated by the name of Spiritualism.

Truth is universal in its reality and bearing, quite regardless of the prolific label-makers and their ambitious pretensions, and what is true for one soul is true for all souls, for the laws of the soul are universal in their application and impartial as well, without respect for persons, sects or races.

Humanity never can be harmonized and achieve its true destiny except through unity on basic essentials, and unity cannot come except through a general acceptance and adoption of the fundamental principles of Spiritualism, whose broad mantle envelops all of God's children and excludes none.

Too long the world has been rent by the dissensions, antagonisms, and destructive machinations of the sects and creeds—all ostensibly for the benefit of humanity and the glory of God; and it is high time that such monstrous business in the name of religion was relegated to oblivion and humanity united on the broad, constructive basis of true Spiritualism.

The general character and claims of Spiritualism were well expressed some years ago by a writer in Dr. Austin's magazine "Reason," whose quoted remarks are of value as reflecting a more or less universally accepted viewpoint among intel-

1848, persisting through the Dark Ages when the truth was not welcome.

"It is founded upon facts, not tradition; faith and belief do not enter into it. It has no creeds and dogmas and other set forms of belief, and no forms and ceremonies, and other non-essentials. Its philosophy is so simple that a child could understand it, teaching the highest morality and personal responsibility.

"Spiritualism furnishes in its phenomena and philosophy the key to the proper understanding of all Bibles and all religions. The so-called miracles of New Testament Christianity are essentially the same as our psychic phenomena of today.

"It is the cornerstone from which all sectarian religions are derived. All mysteries of the ancient religions of Greece, Rome, Egypt, Persia and India are fully explained by mediumship and spirit power."

It is not deprecative of any true values to assert that the real mission of Spiritualism is not limited to demonstrating, or seeking to demonstrate, the continuity of life and the persistence of personal identity, important and commendable as all such valid endeavors are, but is particularly concerned with the moral and spiritual elevation and advancement of life universally.

The common belief and practice is undoubtedly to emphasize intercourse with, and communications from, spirits as the main purpose and meaning, and it is not difficult to divine the main reason for this, so far as personal interests are concerned, but it requires little reflection on the part of anyone to realize that this practice, or knowledge,



IMMANUEL KANT

in itself is of little spiritual essence or benefit unless it substantially contributes onward and achieves a higher moral and spiritual status for all concerned, as a result of the practical application in our individual and social lives of the fundamental moral principles of true religion, or Spiritualism.

Unquestionably, these psychic experiences and evidences have their proper function and value, for all such things are important as contributing to the mental, moral and spiritual development of humanity, but they are only legitimate and constructive insofar as they fulfill that bona fide function and purpose.

### Exist by Proxy

It should never be forgotten that while the moral character of every individual is always of primary importance, this is especially so in the case of mediumship; and the status and service of any medium must inevitably be reflected in and by his or her own moral character; for the law of attraction is ever operative and moral beings neither harbor nor cooperate with immoral beings, here or elsewhere.

Needless to say, if consciousness were something to be imparted instead of evolved, to exist by proxy instead of actually, the world would long since have been redeemed, for the supply of such external commodities as preaching

and phenomena has been great and copious, if not deluging.

But the stress has been and is laid on belonging to something instead of on knowing and being something. No one would expect a teacher of arithmetic, or other essential subjects, to do their studying for them, nor would it be considered legitimate or beneficial if such an arrangement were entered into, but the situation is and has been quite different regarding the conventional attitude toward such matters as are by common consent denominated spiritual or religious.

### Survival Not Enough

However difficult it may be to lift oneself by one's own bootstraps, even this is far easier and more commendable than much of the current endeavor which seeks to accomplish the lifting by means of someone else's bootstraps. Regardless of the many and various dealers in alleged omniscience, the real virtues have no difficulty in maintaining their integrity and forever decline to be imputed or made vicarious.

There are some individuals who labor under the delusion that spiritual salvation is something to be achieved inevitably, regardless of individual aspiration or effort, but such a belief is due to a wrong conception of the nature of the soul and the operation of spiritual law. There are also some who are so busy looking after other people's salvation that they really overlook their own, which, however well meant, is a waste of time and effort.

Still others apparently imagine that everything is settled once they subscribe to a belief in the continuity of life and spirit existence, either as alleged Spiritualists or otherwise, whereas this is but a beginning and all the real work of consecration and regeneration lies ahead.

The importance and bearing of true education in the case of each and every individual is perhaps best perceived by considering the relationship existing between soul, mind and spirit. It is a common habit to treat these terms as if they were merely synonymous, but while everyone is a soul, everyone is not in the same state of mental and spiritual development.

### The Natural Order

From the viewpoint of intelligent being, a soul would be nothing without a mind, and a mind would be nothing without a spirit; or in other words, it is the mind dominating the soul, and the spirit dominating the mind, that determines its status and power at all stages of conscious existence, here and hereafter.

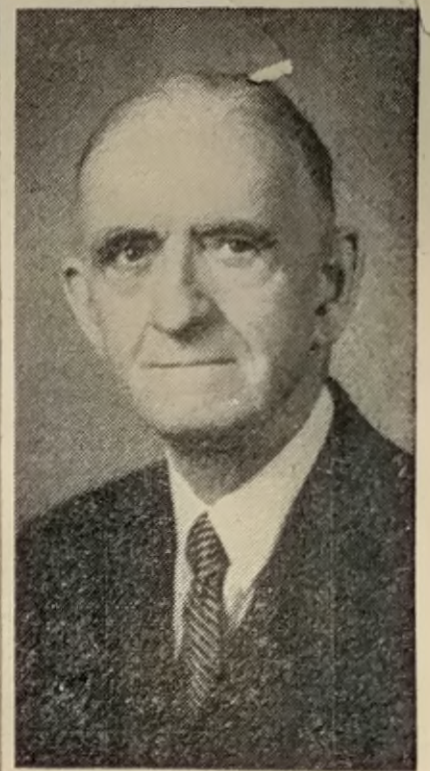
In view of the common tendency to preach and practice the doctrine of "bolting" in the sphere of spiritual nourishment, notwithstanding the recognized evils of such procedure in the matter of physical food, it is hardly to be wondered at that there is considerable indigestion, nausea, flatulence and general debility.

It is not difficult for anyone to perceive that the reason why the public is blessed with so many "miracle workers" is because there are so many people looking for someone or something to do for them that which each one must and only can do for oneself.

In the natural order of things, it must finally dawn upon them that there is no such thing as something from or for nothing, in this world or any other, and the dawning of this realization is the beginning of wisdom, which soon establishes the fact that the intrinsic purpose of life is not to produce automatons, or parasites, but conscious, intelligent, efficient, humane and responsible individuals.

Spiritual things are not to be bought in the market-place, or sold, like merchandise, regardless of the ambitious claims, or expectations, of those who presume to sell and those who hope to buy in terms of mere money. In this regard, there has been and is infinitely too much attention claimed by and given to persons instead of principles; and all those who continue to worship persons instead of studying and applying principles in their own individual lives will eventually find themselves out of pocket and mind as well.

The world has been deluged with words and formulas, and in no



THOMAS CAMPBELL

field of human activity has the deluge been more copious and devastating than in the realm of religious or spiritual endeavor. But words and formulas are both cheap and ephemeral, whereas virtuous works are precious and substantial. The fault is not necessarily with the words or formulas, but with those who use them for unholy ends.

### Personal Stewardship

Spiritualism, like religion, is a large subject that has been grossly manhandled by small people, and to small ends. The record of the human family with respect to the facing of facts is not exactly glorious, to say the least, and the nursing of phantoms is still a thriving industry.

But facts are both indifferent and devastating to personal opinions or established institutions; and it is their primary and eternal function to furnish and constitute the only valid basis of impartial judgment and vital action. The scientist Huxley had the right attitude when he prayed, "Lord, give me strength to face a fact."

There is no Daniel that shall not one day come to judgment on the facts; and it therefore behooves each one to undertake the essential duty of cultivating his or her own garden patch, however irksome or painful it may be. This necessarily involves much cutting and weeding, but animated by a firm resolve to face and respect the facts, new light and energy will soon appear, while lingering griefs will be swallowed up in fresh accessions of sound virtue and enduring joy.

It is indeed more than passing strange how this primary task of personal stewardship is so generally overlooked in the pulpit as well as in the pew. We may be sure that whatever may or can aid in helping others to achieve this wholesome duty is of real essence for that alone contributes to the particular end and aim of all legitimate spiritual endeavor and true religion. Too many have been content to leave it to Jesus to do for them what he told them they must do for themselves; and too many others have been content to pay others to look after their salvation for them.

### What Peebles Says

In viewing Spiritualism, therefore, it should be visualized in its broad universal aspect, without regard to any particular denomination, in the sense that the term Modern Spiritualism is used today. It is no doubt a fact that the general public regards the latter as the sole heir, so to speak, but nevertheless such a viewpoint is analogous to nothing so much as allowing the tail to wag the dog.

In a book entitled "The Evolution of Spiritualism," one may read an amusing account of the late Dr. Peebles' visit to China, in the course of which he had the following conversation with Le Can, a learned Mandarin:

"How far back does the history of your books extend?"

"Fully forty thousand years."

"Why, our historians give no account of your nation reaching into the distance of so many thousand years."

"Your historians! When America was inhabited by Indians, and (Cont. Page 15, Col. 4)

## SHANGRI-LA

(Cont. from Page 1, Col. 1)

known the camp itself to be haunted. I was there after President Truman came into office.

"We were sitting on the open terrace, looking off into the moonlit valley late one night. There was no one inside the cottage. Suddenly, from inside, there was a burst of male laughter and the clicking sound of a pile of poker chips being pulled in. I jumped. I'd heard that laughter before. No one else seemed startled.

"I'd swear I just heard Franklin Roosevelt laugh," I said a little apologetically.

"Well, you probably did. We sometimes even see a curl of smoke from his cigarette," replied my host calmly. "The President always played poker in that corner inside there—and usually won, too," he added ruefully.

CHAS. F. D. 'enrict' visit 114 1997, C. 1



# Colville Psychic Foundation

PRESENTS

## Fanchion Harwood

by J. Malcolm White, author of "What Becomes of A Man When He Dies?—He Still Lives And So Will You"

Evidence on this subject—which brought me the greatest joy that ever came into my life—made the recent meeting of the Colville Foundation at Jamestown, N. Y., a never to be forgotten event. Juliette Ewing Pressing, president, presided. And Fanchion Harwood, noted materialization medium of Chesterfield, Indiana, was the instrument. There were seven other similar meetings during the series. Many evidences were presented. What is related here will illustrate their character in a general way.

My wife, Maude Ross White, nee Jimerson, passed away suddenly last year in Washington, D. C. Her belief that the work of any medium might be deception, had never been eradicated from her mind. She had, therefore, quite naturally looked with more or less suspicion upon the work of mediums.

At these seances, my wife materialized, and came into view, before our eyes. She caressed me; sat on my lap so I felt her weight; and talked to me about personal matters; and we walked—arm in arm—as we passed slowly around the crowded room.

Then, after she had gone with me to my chair, she just vanished—with every eye in the room focused upon her. But before disappearing she said she would come again, and she did appear twice each day!

Her mission, she said, was to undo what she called the great wrong she had done me by bringing unhappiness into my life with her objections and criticisms about my belief in a hereafter for every child of God—created man—and as to my sureness that "they" can communicate with us and we with them. Those differences, she felt, had kept our nearly 42 years together from being heavenly; and she wanted to assure me that she now knows that she was wrong. She even begged me to forgive her.

### Purpose of Foundation

One purpose of the Colville Foundation, as I understand it, is to help satisfy all mankind that the words "die" and "death" do not convey—to many people—the correct ideas about what actually occurs at the end of one's days on earth; and also that what we call "death" cannot end "eternal life." Those words have so many meanings in our dictionaries that many people are in doubt about what definition applies to man.

If we accept what is in our Bible, we must believe (1) that God's years "shall have no end"; (Ps. 102:27) (2) that "God created man in His own image" (Gen. 1:27); (3) that "God hath given to us eternal life" (1 John 5:11); (4) that "they shall never perish" (John 10:28); (5) that "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it"; and (6) that "God is no respecter of persons" (Acts 10:34).

"Eternal" means "without beginning or end; everlasting, never ceasing"; but "eternal life" is for the "created man", and not for the "formed" man, so-called, that Genesis 2:7 tells us about. The Psalmist was speaking about the "formed man" when he said: "The days of our years are threescore years and ten." (Ps. 90:10).

Ecclesiastes 12:7 was speaking about the "formed man" when he said: "Then shall the dust return to the earth as it was", but about the "created" man when he said: "... and the spirit shall return unto God who gave it."

The "created man" could not till the ground because He did not have the Right Kind of a Body. This is apparent for "God is a Spirit" (John 4:24) or, as the Revised Version puts it, "God is Spirit"; and "... a spirit hath not flesh and bones" (Luke 24:39); and "No man hath seen God at any time." (John 1:18).

The "man" that God "created in His own image" would, therefore, be as fleshless, boneless, and as invisible to man as God is; and we know that kind of a "man" could not "till the ground", and do such works as our farmers do! In fact,

Isaiah 2:22 warns us against believing that that is the real man:

"Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?"

That "man", so-called, was not "created" by God. Genesis 2:7 tells us that the "Lord God Formed" him "of the dust of the ground." God does not have flesh and bone nostrils. Therefore "man" created in His image could not have such nostrils.

If you will read Genesis 2:5 carefully you will observe that (1) human beings, like ourselves, could not ever have lived on this earth, up to that time. Why? A most sufficient reason is that "... the Lord God had not caused it to rain upon the earth." (Gen. 2:5) At that time, therefore, there had never been any food on this earth on which human being like ourselves could have lived! You will read, too, that "There was not a man to till the ground."

You may wonder why. But it is very plain that up to that time there had never been any tilling of the ground to do! Also, that there was no one on this earth who had ever lived as we live. Such people must have food; but such food cannot be grown in dry ground. That is not possible! God would hardly be expected to provide men to do special kinds of work before there was any such work to do, or any prospect that there ever would be any such work to do!

"There went up a mist from the earth, and watered the whole face of the ground." (Gen. 2:6).

That rain opened up infinite possibilities. Genesis 2:5 tells us that "every plant of the field, and every herb of the field" had been created before they grew", but they could not grow until rain came.

That rain that came would cause the plants and herbs to sprout and grow; and the time could be foreseen when there would be food that men like ourselves could live on. But "... there was not a man to till the ground." (Gen. 2:5).

Why couldn't the man that God had created in His own image, "as perfect as He is perfect"—do work as simple as tilling the ground. Because he did not have the right kind of a body! The created man—as fleshless, boneless and invisible—to man—as God is—could not perform manual labor. That is why "there was not a man to till the ground." But providing a body suitable for that work was only a matter of inventive genius. Man could not work under water either—until some one invented a suitable diving suit or bell. The created man could not till the ground until someone invented a suitable body. That someone was called the "Lord God" in Gen. 2:7.

"There is a spirit in man," (Job 32:8) i.e. in the body we call man. "... but the spirit is the man with everlasting life." (Kosmon Bible, page 747:verse 8).

"Never the spirit was born; The spirit shall cease to be never; Never was time it was not; End and beginning are dreams! Birthless and deathless and changeless Remaineth the spirit forever. Death hath not touched it at all— Death though the house of it seems."

—Song Celestial, or Bhagavad Gita

It can hardly be imagined that God would have given the created man eternal life, and provided natural bodies, spiritual bodies, celestial bodies and terrestrial bodies for us (1 Cor. 15:44 and 40) unless He had intended that man should progress. "One great light have I bestowed unto all men—that they may progress forever." (Kosmon Bible, Oahspe, page 231, verse 18).

"When the pupil is ready, the teacher (or the teaching he is ready for) will appear. Then he will make progress."

The Colville Psychic Foundation, Inc., offers teachings that, they believe, will be helpful. And, in proportion as more and more people become familiar with, and accept, such things as were demonstrated at this series of meetings, in that proportion will many old beliefs about what we call death and the hereafter vanish.

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(The Mighty Atom)



PRINCESS ZISKA  
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(The Soul of Lilith)

For 15 years, **Psychic Observer** has made it a point to search for and stock books written by Marie Corelli. Most of the titles have long since been out of print. Good used copies of the following titles are available: **Marie Corelli**, the writer and the woman, \$5.00; **Jane**, The modern marriage market, \$3.50; **A Romance of Two Worlds**, \$3.00; **The Sorrows of Satan**, \$3.00; **Cameos**, \$5.00; **The Murder of Delicia**, \$3.50; **Temporal Power**, \$2.00; **Thelma**, \$2.50; **Life Everlasting**, \$3.00; **Ardath**, \$3.50; **Ziska**, \$3.75; **Barabbas**, \$2.00; **The Treasure of Heaven**, A Romance of Riches, \$3.00; **The Young Diana**, \$2.50; **Free Opinions**, \$5.00; **Mighty Atom**, \$2.50; **A Christmas Greeting**, \$5.00; **Innocent**, her fancy and his fact, \$2.50; **Love and The Philosopher**, \$5.00; **Open Confession**, \$5.00; **"My Little Bit"**, \$5.00; **Vendetta**, \$2.00; **Master Christian**, \$2.00; **Holy Orders**, \$2.00; **Wormwood**, \$2.00; **God's Good Man**, \$2.00; and **My Wonderful Wife**, \$5.00.

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He Died in Battle... but

# I Know My Son Still Lives

By HELEN CHAPPELL WHITE

Mrs. Goodrich C. White, Sr., wife of the president of Emory University, is the author of an inspiring book, "With Wings As Eagles," published by Rinehart & Company, in which she describes her belief that her son, Goodrich C. White, Jr., killed when his bomber was shot down over the Baltic Sea in 1944, still lives—in a better than physical sense—and that he is often close to the people he loves in their home at 2054 North Decatur Road, N. E., Atlanta. This article is condensed from several chapters of the book.

THAT evening my husband and I sat up late in the library, listening to the radio and reading. At midnight he took the dogs out for a brief caper, and I went about the lower floor, snapping off lights. The rooms were filled with roses and a vase of red ones stood beside the boy's picture. All the lamps but one were switched off now, and I paused an instant before the photograph while I waited for my husband to come in, looking at the young, smiling face.

I cannot explain what happened then. It is even hard to tell, for actually nothing did "happen." I saw nothing. I heard nothing. It was simply that as I stood there, suddenly the boy was beside me.

I had not been calling on him; I had been calmer and quieter of spirit than was common in those days. Almost one might say it came at a time when I needed it less than usual. And it seemed to come entirely from outside myself and with an utter authenticity.

It was as startling as the appearance of a person one has supposed to be thousands of miles away, and I am helpless to find words that convey its complete reality. It was as warm, as vibrant, almost—in a queer way—as solid, as ever his presence in the flesh had been.

Perhaps I can express it best by saying that it was only later, after the sensation itself had faded, that doubt came; and it was only later that it could have come. For at the moment itself, in the glow of assurance that he was there, it simply was not possible to disbelieve. Literally no more possible than it would have been at the times when I had seen—heard—touched him.

Under the impact of that strange and lovely conviction, I spoke aloud in a voice of breathless, delighted amazement. "Why, darling, you're here," I stammered. "You're here, aren't you?"

Then, still with no words, but as strongly and positively as ever his words had come, I felt his pleasure. It came in a rush, as if a glowing, tingling current of air charged with some vital electric quality had enveloped me, and it conveyed a sense of happy relief as definite as a joyous shout. "Well, thank Heaven—at last!" it cried.

## When Least Expected

With that, I began to weep, tears of sheer, stunned happiness, and of a relief that was close to ecstasy. My husband found me like that when he came in with the dogs; and I told him what had happened—and was still happening—and saw his own face light with pleasure.

"Can't you feel it, too?" I asked. "You can tell he's here, can't you?" "Not just as you're feeling it. But I believe it," he said. "Why not? It doesn't seem strange to me."

We walked upstairs, and the boy walked with us, an arm about my shoulder as he used to do. And I fell asleep whispering to him, "Don't leave—don't ever leave—please stay!"

It is true that this awareness does not often come with the vividness and intensity with which it flooded me that night in the library, during that lovely experience. But it does come like that occasionally, and occasionally is

It is when I least expect it is when I am easy that it comes most suddenly I find the me. Once, I re a cross-country It was sun slowly, he

bright sky and the scenery along the road and each other—when there the boy was between us, as he'd been so often, an arm thrown about the shoulder of each.

"Do you feel it too, this time?" I gasped. And my husband nodded.

"Oh, yes," he said in quite a matter-of-fact way. "He's here. There's no doubt at all about it."

And then we began to talk in a different way. To talk, almost with excitement, about the sort of things that had most interested the boy: to break off, sometimes, laughing, to ask, "Now which one of us three said THAT?"

I find that there is no way to describe in words the utter reality of an experience like this. Lacking the sensation, the terms are meaningless. But I do maintain that for a sane individual there is no mistaking a contact with such reality once he has had it and fully recognized it. For there is about it a sort of super-reality, an almost overwhelming authenticity.

## Tension Drained

I tried to learn all I could about relaxation, for I discovered that no awareness of a spiritual world, surrounding me and close to me, constantly impinging on my material world and its affairs, was possible unless I was reasonably physically relaxed. As tension drained away, I found I was able to make a deliberate and conscious effort to open myself to influences from that other plane of being; and in



HELEN CHAPPELL WHITE

the quiet of body and mind a new sense seemed to sharpen, and there was the happiest possible conviction of nearness to something lovely, the happiest possible sensation of breathing an air at once lighter and more stimulating.

Often this was all that happened—perhaps usually. And it was enough. But sometimes there was an extra gift: the sense of the vibrant presence of which I have spoken, as near, as dear, as familiar as it had ever been on earth.

By now Goodrich had come back to our home. He was there, so vitally there that friends and sometimes even strangers, visiting us, seemed to feel it.

"I've never been able to believe in life after death," said one who had known him very well. "But last evening while we were talking in the library—it was queer! I knew he was there, and I even kept feeling that something or other somebody said was really his remark. They kept saying things that sounded like him."

"I felt as soon as I came in that there was a different atmosphere in this house," remarked a noted preacher who once spent a week with us. He was standing before the boy's photograph as he spoke. He smiled as he added, "Now I know what it is!"

"I'm not sure I like keeping

flowers before his picture," frowned his brother. "It's all right, I guess. Only it makes him too different from us. He isn't dead in this house."

Not long ago in my husband's absence this brother, Chap, and his beautiful little wife, Emmy, spent the night with me. She came in after I was in bed, especially to tell me a dream she'd had.

"I'd been walking with Goodrich," she said. "I don't know where we'd been or where we were going, except that we were supposed to meet Chap somewhere. And I remember that we'd been laughing a lot about something—or maybe about nothing—I don't remember. Anyway, suddenly I realized that we were strolling through a cemetery, and I was surprised and asked Goodrich what in the world we were doing there."

She was smiling to herself. "Do you remember how—when he was very, very much amused—his eyes and his whole face used to just gleam and sparkle! He looked like that now. 'Why, I brought you here to show you something funny,' he said. Then I saw that all around us were lots of white crosses, and that we were standing right beside one of them. Goodrich pointed at it and laughed. 'Look closely at that one and you'll see the joke,' he said. 'Bend over—can you see?'

For your copy of the book: "With Wings As Eagles" by Helen Chappell White, send \$2.75 to Psychic Observer, Inc., 10 East 4th St., Jamestown, N. Y.



LT. GOODRICH C. WHITE, JR.

They've got my name on the darn thing!"

It is not that we forget that his name is on that cross by rights; it is not that we forget that the bones he once used lie beneath it. Those are facts deeply graven on our hearts.

But no longer for those of us who love him is there left any vestige of a feeling that any part of him is with those bones. How could there be, when he is with us every day, a continuing influence and a present joy?

## DOCTORS AND SPIRITUAL HEALING

"A doctor should tell a patient of very serious conditions" There have been interesting arguments in the past whether or whether a "Doctor is authorized to betray on any occasion the confidences given to him in his consulting room." In this article, among other matters, we answer the question, "Should a doctor be told his patient is receiving spiritual healing?"

SPIRITUAL healing is not opposed to medical help. Many people have said: "I have no faith in doctors." "They never did me any good." "See what doctors have done to me," etc. We have met people who say that they will never go to a doctor on principle. We hold that these views are wrong.

God has given us minds with which to think and make decisions. It is truly said, "God loves a man who helps himself." And it is only reasonable we should avail ourselves of medical help when it can be given.

The medical services, in general have been, and are, rendering a tremendous service to humanity; surgery, too. The overcoming of epidemics and infectious diseases is a tribute to their work. The numbers of times people have been assisted to master minor troubles is uncountable. Their treatments that have prevented minor conditions developing into chronic illness is also beyond any question.

We therefore say it is right that we should be glad to receive any help a doctor can give in a physical way.

## Ideal Methods

Spiritual healing and medical jurisprudence are two quite different things. The first is of the spirit, the second is material. They belong to different dimensions, but that is no reason why they cannot be used together.

The suggestion is put forward that the ideal method of treatment is spiritual healing plus medical attention. Of course we are assum-

ing that the medical treatment is a right one, based on a true diagnosis.

The gift of spiritual healing is ours to make use of. The earthly skill of doctors is a factor that we should use too.

## No Opposition

Everyone fears the use of the knife, and we believe that surgery should only be resorted to as a last resource. It may be true that some surgeons (possibly because it is their profession) desire to resort to surgical treatment more than they should, but surgery has on countless occasions saved lives. Take, for instance, a case of acute appendicitis. Who can deny that the direct method of removing the appendix is more sure and desirable than the unpredictable result of leaving the patient to our form of healing? Surgery, in this instance, is definite, whereas no healer can say in advance that spiritual healing will be able to removed the inflamed or diseased appendix in the short time necessary to save the patient's life.

Thus, generally speaking, we are not opposed to the medical profession but rather seek co-operation between the two totally different forms of healing.

It has also been truly said that "healers live in a world of doctors' mistakes." We have so often seen results of medical treatments that appear to have very sad effects. How often have we heard one doctor say of another's treatment, "What have they done to you!"

How often has one doctor disagreed with another diagnosis. How often have doctors changed their considered diagnosis. Doctors are human, and they make mistakes. We should, however, be very wrong to condemn the medical profession because of their mistakes.

The great difference between the medical man and the spirit healer lies in the fact that if a doctor makes a mistake, which may result in the passing of his patient, he is legally immune from punishment, except, of course, in the case of sheer incompetence, or neglect. If, however, a patient passes while under the sole care of a healer, the healer is liable to a charge of manslaughter.

## Strict Confidence

Thus we come to the question cited in the introduction to this article. Even if doctors in general are not permitted to co-operate with spiritual healing, only good can arise from our co-operating with the doctors.

Today many, many doctors are beginning to recognize the good that spiritual healing can do. They are not only sending their patients to us, but come themselves for treatment. But they have to do this in strict confidence, and in secret. Otherwise, if it became known, they would be liable to severe censure.

It is also true that a number of doctors are opposed to us, and try to ridicule the work we do.

Thus the patient under medical treatment, who is also receiving spiritual healing may be in a dilemma as to how his doctor would receive the knowledge that he is being helped by a spiritual healer. When, at times, we have said to a patient, "Have you told your doctor why you are getting on well?" we have had the reply, "He would only jump down my throat if I did."

Yet we put forward the firm suggestion that it would be well worth while for patients to tell their doctors that they are receiving spiritual benefit. If the doctor does "jump down their throats" the patient can pity him for his ignorance. Often the patient will find his doctor sympathetic.

There are far stronger reasons why a doctor should be told than the academic one. Some of these are:

It will help the doctor to understand why such a remedial change has taken place with his patient.

It will avoid the doctor placing too great reliance upon his form of treatment for others similarly affected.

It will open the doctors eyes to the potential of spiritual healing.

## Doctors Not Infallible

We have known of several instances where, with a sufferer dying, absent healing has been applied for; and at the same time the doctor has employed a new experimental treatment. The patient has made an outstanding recovery, quite unexpectedly, as far as the doctor is concerned. He is so impressed, he writes about it and advises other doctors to try the same experiment. There have been occasions when hospitals have issued memoranda to other hospitals in such a case.

On other occasions when the healing of a very sick person has been phenomenal and contrary to all medical expectations, the patient has been brought before a panel of specialists, and his recovery reviewed in the light of the medical treatment.

What the doctors do not know is the fact that the patient has been receiving spiritual healing.

If they did know, they may, at first, contemptuously dismiss the idea... but if they began to get a number of cases where patients had made unexpected recoveries, they would be forced, in spite of themselves, to recognize the spiritual potential.

In the new book "The Evidence for Spiritual Healing" over 6,000 cases of phenomenal healings are cited. The word "miracle" is used many hundreds of times, mostly by doctors and surgeons. Recoveries have taken place beyond all expectation. Patients have lived who should have "died" by medical reckoning. Growths have disappeared. Changes in blood streams have taken place. Unaccountable increases of strength and vitality have been witnessed, and so on. If in all of these 6,000 cases, and, of course, by now many more, the doctors had been told that the pa-

Cont. Page 8, Col. 1)



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(P-359)

**Birmingham, Alabama:** At a recent meeting of the Board of Directors of the Spiritual Science Church, 2524-7th Ave., North, Rev. Grace Oldaker was appointed pastor; Myrtle Sutherland, secretary; and Winifred McConnell, treasurer (re-elected).

Resignations were accepted from Charles Wahl, secretary, and Rev. R. P. H. Sparks, pastor. Services will continue every Sunday evening throughout the summer season.

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**Los Angeles, California:** The 58th annual convention of the California State Spiritualist Association was held recently at the Central Spiritualist Church, 22nd St. and Union Ave., according to president, H. P. Courtney.

Speakers and mediums featured: M. C. Martinez, Dr. W. Q. Sayers, Rev. Katharine F. Tobey, John G. Falkenrath, Grace E. Lindenau, Goldie Ruble, Gordone de Lagniel, Geraldine H. House, Donald H. Haddick, Rev. William C. Donovan, Irene Wood, Carrie B. Kelly.

Rev. Maude Kline, Rev. Paul D. Wilson, Rosa May Winter, Woodrow Crank, Marie Olsen, Rev. Letha Mahoney, Clyde L. Brodie, Rev. Bertha Jensen, Earl J. Dowd, Francesca Lucci, Carl H. House, Christina Wilshire, Charles H. Bingham, Dorothea Raines, Mary Morse, Rev. William F. Meier, Nevada E. DeVore, Rev. Pearl E. H. Manning, Rev. Mae M. Taylor, Ruth A. Dowd, Eva O'Reilly, Beatrice Goatcher.

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The Board of Directors of the California State Spiritualist Association: H. P. Courtney, president; Rev. William F. Meier, vice-president; Donald H. Haddick, second vice-president; Viola Wedderburn, secretary and Louise Dahl, treasurer. Directors: Mitzie Monroe, William E. Kelly, William H. Fairbrother and Rev. Bertha Jensen.

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**Huntington, West Virginia:** Children's Day was observed recently at the Clara Pritchard Memorial Spiritualist Church, 510 Fourth St. Exercises consisted of recitations, choral selections, and concluded with an illustrated lecture "The Good Samaritan."

Copies of the New Testament were given all participants as awards from the pastor, Rev. Marie E. Doyle.

Irene Elkins, Mrs. Rex Davis and Goldie Curtis corroborated in establishing the Lyceum as a definite part of the church's program.

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**Ephrata, Penna:** Albert E. Scheffler, Spiritual Healer, is scheduled to be at Camp Silver Belle until September 10. During the winter months, Mr. Scheffler is connected with the Clara Pritchard Memorial Spiritualist Church, Huntington, West Virginia. His work consists of personal and absent treatments.

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**Jackson, Michigan:** The 29th annual convention of the Independent Spiritualist Association opened the morning of June 12th with a business meeting in the ball-room of the Otsego Hotel, President Malcolm Riddell in the chair. The convention continued for three days.

At the afternoon and evening services the following speakers and mediums were featured: Rev. Mae Joan Snyder, Rev. Bessie Wells, Rev. Bessie Solomon, Leonard Beasley, Rev. Edna Villiard, Rev. George Lonie, Rev. Jessie Young, Helen Warner, Rev. William Aldred, Rev. Susan Schrader, Dorothy Bliss, Bessie Von Dyne, Rev. Hulda Stewart, Mary Bonnice, Jessie Rector, Nettie Riddell, Rev. Bertha Anton, Rev. Revina Roshon, Rev. Marie Smith, Viola Perkins, Rev. Pearl Burns, Faye Flint, Rev. Nerissa McConnell, Rev. Lawrence Tinney, Dr. Ada Richards, Rev. Elizabeth Armitage, Rev. Alcea L. Shank, Donald Vavrinek, Raymond McClintock, Rev. Carroll Ware, Rev. Bessie Wells, Rev. James Buchanan, Rev. Harry Hilborn and Maude McGraw.

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**San Francisco, California:** Special services in memory of Carl H. Slade were held June 7th last, at the Golden Gate Spiritualist Church, 1901 Franklin St., accord-

## CHURCH NEWS

ing to church minister, Rev. Florence S. Becker.

When commemorating the 'Carl Slade Day', Rev. Becker said: "This wonderful man devoted his life to service and from this other expression of Life, his interest and service continue on—as he mingles with us, shedding the 'Light of Truth' in our Universe."

"To Carl Slade, no problem was too small or too large—and no point too high to aspire. His brotherly love continues to extend to all Mankind, strengthened by the Eternal Light of Truth, as it steadies the wanderer groping in confusion."

Others taking part in this service: Samuel H. Allison, Ivora McKendry, Rolla Heddick, Charles Harshbarger, Elon Burns, Oscar Lilyblad, Ethel Weishaar, Clyde L. Brodie, Rev. Clyde A. Dibble and Thomas Wright.

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**Houston, Texas:** Servilda M. Has-kin, corresponding secretary for the First Spiritualist Church, 3523 Beauchamp, reports recent services conducted by Rev. Alma Moser, Lily Dale, N. Y., who was the featured speaker and message bearer.

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**New Era, Oregon:** The 80th session of the New Era Spiritualist Camp, opened July 5th, when two of America's foremost mediums were featured: Maude Kline and Bertie Lilly Chandler. Both mediums are being featured throughout the entire month of July.

Others listed on the official program: Keith Rheinhardt, Rev. Minnie Richardson and Mr. Richardson, Rev. Virginia Hackett, Rev. Louise Casteel, Mrs. Anita Rutter, Mary O. Stephens, Dr. Chas. Cooley, Rev. Mary Gerken, Dr. Vincent Mallett, Rev. Alma Gudhart, Rev. C. Culver, Rev. Maude Culver, Rev. Edith Lindlow, Rev. May Reed, Rev. Dora Hellis, Rev. Rachel Nonemaker, Rev. Helen Manson, Rev. Flora Weisenburg and Mrs. A. Gagnon.

The Board of Directors of New Era Camp: Allen Robbins, president; Chas. Cooley, vice-president; Virginia Hackett, secretary; and LeRoy Parmenter, treasurer. Trustees: Wm. O. Schenk, Sam J. Harms and Russell Hackett.

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**Kansas City, Kansas:** The 15th annual season of Spiritualist Camp, Mayflower opened July 5th and

will close August 16th, according to Secretary Bertha Holmes, 383 Ann Ave.

Speakers and mediums listed on the official programme: From Kansas City, Kansas—A. E. Palmer, Bertha Holmes, L. E. Holmes, Rev. James Dobbins, Rosa Hageman, Mary Hartman, Hazel Decker, Ralph Hall, Clara Stout, Katie Lucich, Dr. F. C. Curtis, Dennis De Shazer, Dr. C. F. Snodgrass, Talma Smith, Margaret Bodley, Rev. W. E. Rister, David Hartman, Josephine Hall.

From Kansas City, Missouri—Rev. Lillian Lowery, C. A. Lewis, Ursie Colvin, Rev. Nettie Morrow, Rev. Maud De Shazer, Maudellen Littlefield.

From Tulsa, Oklahoma—Joe E. Hutcherson, Marie Hutcherson, Rev. Adella Reynolds, Dr. E. L. Reynolds, Rev. Orpha C. Bealeu, Corrine Fink, Jack Cuddy, Alice Ryan.

From Mission, Kansas—Margaret Jackson; from St. Louis, Missouri—Robert Kroll, Peggy Kroll; from E. St. Louis, Illinois—Della Ogden, and Carrie Hamblen Henitt; from Oklahoma City, Okla.—Dr. J. J. Carroll, Buffalo, N. Y.

During the season, three services are held every Sunday morning, afternoon and evening. Afternoon and evening services during the week. Direct-voice and materialization seances will be conducted by Joe and Marie Hutcherson.

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**Wells, Kansas:** The 19th annual season of Sunset Spiritualist Camp, will open August 2nd and close August 23rd. This camp, located 19 miles north of Salina, is sponsored by the First State Spiritualist Association of Kansas.

Speakers and mediums featured during the current season: Emma Overman, Walton, Nebraska; Rev. Corinne Odum, Grand Rapids, Michigan; Rev. Louis F. Haverland, Wells, aKnsas; Dr. J. J. Carroll and Rev. Lenora E. Wolf, Buffalo, N. Y.; Rev. L. L. Brown, Wichita, Kansas; Janice Rosalia Baynes, Des Moines, Iowa and Marie and Joe Hutcherson, Tulsa, Oklahoma.

The board of directors: Emma Overman, president; Minnie VanWier, vice-president; Maxine Windhorst, secretary; and Grace Windhorst, treasurer. Trustees are:

(Cont. bottom, Col. 5)

## 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. 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, 110 Greenway Drive, Portsmouth, Virginia.

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

Wendell Hanes, Edith Heald, Louis F. Haverland, LeRoy Windhorst, Raymond Jones.

**Escondido, California:** Services held currently (July 25th) at the Harmony Grove Spiritualist Camp were sponsored by the Spiritualist Church of Divine Light, Los Angeles according to the program chairman, Rev. A. W. Sanders.

Three services were held, morning, afternoon and evening, featuring Rev. Rita Kemp Murray, Rev. Robert Myers, Rev. Evelyn Allinger, Rev. Mabel Hunsaker, J. R. Criswell, Rev. Wallburn, Dr. Gerald Wiatt and Little Billy Hall.

Write For The

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That Good Physician  
Liveth Yet

The following lines were addressed to a young physician by John Greenleaf Whittier, the American Quaker poet, with reference to Dore's picture of Christ healing the sick. They apply more aptly to a spiritual healer, for the Great Physician was God's greatest spiritual healer.

So stood of old the Holy Christ  
Amidst the suffering throng  
With whom His lightest touch sufficed  
To make the weakest strong.

That healing gift He lends to them  
Who use it in His name;  
The power that filled His garment's hem  
Is evermore the same.

For lo! in human hearts unseen  
The Healer dwelleth still  
And they who make His temples clean  
The best subserve His will.

The paths of pain are thine. Go forth  
With patience, trust, and hope;  
The sufferings of a sin-sick earth  
Shall give thee ample scope.

Beside the unveiled mysteries  
Of life and death go stand,  
With guarded lips and reverent eyes  
And pure of heart and hand.

So shalt thou be with power endued  
From Him Who went about  
The Syrian hillsides doing good,  
And casting demons out.

That Good Physician liveth yet  
Thy Friend and Guide to be;  
The Healer by Genesaret  
Shall walk the rounds with thee.



# 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 and Pastor: Rev. Grace Oldaker; Sec'y: Myrtle Sutherland; Treas: Winifred McConnell.

## 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 Princeas; 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 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: Friday 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; 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: 63-5123.

## Los Angeles, California

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

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

**Universal Temple**, 1200 W. Florence Ave.; Sun. & Wed. 7:45 P. M. & 8 P. M.; Pastor: Rev. Eula Perryman Goff; Ass't. Pastor: Rev. Walter H. Goff; Phone: PLeasant 2-7858.

**Spiritualist Church of Divine Light**, 954 South Vermont Ave.; Services: Sunday, Lecture & Messages, 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; Helper: Little Billy Hall; Phone DU 91956.

**Westlake Sp'it Ch.**, 1722 W. Santa Barbara Ave.; Sun. & Wed. 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.

**Universal Church of The Master**, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P. M.; Minister: Pastor. 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 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 Mickle, 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 Alce 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.

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

**Divine Inspiration Center**, 1526 & N. St.; Services: Sun. & Wed. 7:30 P. M.; U.C.M. Ch.; Minister: Rev. Evadell; Phone: 4-997; Church Phone: HU 4-3831.

## 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. & 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 TAlbot 3-1950.

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

**Fraternal Spiritualist Church, Inc.**, 1502 Second St., Sunday: 11 A. M. & 8 P. M.; Pastor & President: Rev. Gust Thunberg; Corresponding Sec'y: Daisy M. Dewoody; Recording Sec'y: Georgiana Kella.

## 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.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JUUniper 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; Ass't. minister: Nora Walters, 500 West 8th St.; Phone: Al 5052.

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

**Temple of Harmony 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 Braniard.

## 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.

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

## Jacksonville, 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: 6-1000.

## (FLORIDA—Cont.)

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

## Miami, Florida

**Elizabeth Memorial Church (Spiritualist)**, 729 N.E. 71st St. (January 9 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. 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; Ass't. Pastor: Rev. Lillian Dee Johnson; Phone: 7-85124.

## 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 Behtiger; 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: 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; 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.; McEvoy 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. Tuffs; Phone: WA 5-4750.

**Snflower 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: 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**, 1544 1/2 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 Bellen, President.

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

**Brotherhood Ch. of Spiritual Light**, 5032 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.

**Danville: Community Church of The Spiritualist**, 605 Kimber St.; Sunday 8 P. M.; President: Rev. Ray Harvey, 207 South 8th St., Tilton, Ill.; Sec'y: Alice Wynn, 944 Cleveland, Danville.

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

## 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.

## CHICAGO

**Liberal Psychic Science Church**  
3449 W. Altgeld St.



**Pastor:**  
**Rev. Anthony CAMARDO**

**Services**  
Sun. 2:30 & 7:30 p.m.  
Wed. 7:30 p.m.

Phone: CA 7-4333 (P-369)

## ILLINOIS—Cont.

**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 Hoepel.

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

## 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.

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## (MISSOURI—Cont.)

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

St. Louis, Missouri  
Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd., Thurs. & Sun. 8 P. M.; Rev. Ida 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, 3683 Dover Place.

## NEW HAMPSHIRE

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

## NEW JERSEY

Camden, New Jersey  
Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.  
4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.

Clifton—Church of Spiritual Advice, 17 Yearwood 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.

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

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

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

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

Spiritual Ch. of Divine Healing, 1000 New York Ave., Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 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 2 P. M.; Rev. Ann P. Rugar; 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: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P. M.; 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.; (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. Orlowski; 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.

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

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Route No. 1, Van Buren, Missouri

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.

Long Island  
Franklin Square, L. I., N. Y.  
John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., North Franklin Square (Long Island, Nassau) Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday 11 A. M. & 1 P. M.; Minister: Rev. Irene Boyd; Phone: Floral Park 2-3522.

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.

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.; Tuesday 2 & 8 P. M.; Minister: Rev. Grace E. Wagner.

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.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P. M. in Room 364, Hotel McAlpin; Minister: Rev. Lillian Bleser, 446 40th St., Brooklyn, N. Y.  
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 Church (I.G.A.S.) Studio No. 36, 1425 Broadway Studios (near 40th St.) Services: 2nd & 4th Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon (Closed during July and August).

Second Church of The Creator, Inc., 1574 Mayflower Ave. (Bronx); Services: Thurs. & Sun. 8 P. M.; Class: Fri. 8 P. M.; Minister: Rev. Zara 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; Sun. 8 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. & 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 5-4915.

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. 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. Merton 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.

## 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: Luanla Caley.

Tonawanda—Elmlawn 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., Mather 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.

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

Canton—First Spiritualist Episcopal 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 Westrop and East 152nd St.) between Westrop and Lake Shore Blvd.; Ministers: Rev. Iva Wand and Rev. Edmond Drown.

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; Phones: 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.

## Dayton, Ohio

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.

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

## (OHIO—Cont.)

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## (OHIO—Cont.)

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 Ottawa Drive; Sunday School, 10 A. M.; Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crier.

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.

## 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) 3729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: SU 8986.

## PENNSYLVANIA

Charleroi: First Spiritualist Church of Charleroi, 214 Washington Ave.; Sunday 8 P. M.; Minister: Rev. John Hysmith; Phone: 3-6351; Sec'y: Sara E. Gillingham.

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

## New Castle, Penna.

Spiritualist Church of Truth, McGown Hall, 215 1/2 East Wash., St.; 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 McElwre; Sec'y: Beth Phillips, 2117 Fulmer St.

Dorothea Spiritualist Center, 5307 Walnut St., Friday 7:45 P. M.; Leader: Ruth B. Gallagher; Message Bearers: Anna & Israel Shotz; Phone: Granite 2-8831.

## 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

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

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In this new book, Mr. Sherman makes clear how any individual can attune his mind to the God Consciousness, within, through proper exercise of meditation, faith, prayer and intuition. He tells how one may develop his extra-sensory faculties so that they can serve him in his every day life. The book contains many highly interesting case histories of men and women who have had unusual, supernatural experiences.

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This 24 page booklet contains a suitable scientific nomenclature descriptive of phases and incidents that occur in astral projection.

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## UNIVERSAL CAUSE of Suietualism

(Cont. from Page 5, Col. 5)

Europe by barbarians, we were an old and matured nation. Civilizations, like individuals, have their mornings, noontides, and their declension.

"What do your sacred books teach?"

"Ours with all other Oriental scriptures, teach the existence of God, the necessity for morality and the immortality of the human soul."

"Do your people believe in any intercourse between the living and the dead?"

"They have always believed it, and what is now known as spirit rapping is as ancient as our national records."

It is hardly necessary to remark that Dr. Peebles did not startle the Chinese with reference to the "discovery" of Modern Spiritualism.

As a matter of fact, Paul long since stated the basic essential of all valid spiritual or religious endeavor when he formulated his much-quoted but less heeded concept that "spiritual things must be spiritually discerned," which inevitably enforces the necessity for spiritual development and growth in each and every case.

Consequently, all external endeavor or evidence never can be more than suggestive or contributory, and never conclusive, so far as the individual is concerned, for the latter must have, or develop, the necessary powers of perceiving and assimilating spiritual values, as well as the sincerity to practice the principles involved, to render them of real virtue and purpose.

In the universal sense, there is no greater duty or service than that which life places on all of us to analyze, to interpret and to exemplify; and the last of the trinity is the greatest of all, for it is the supreme achievement to which all else is but contributory. There is no such thing as putting spiritual development on from without, like a cloak, for it must come from within, as the valid results and natural fruit of spiritual desire and effort, which are always the factors upon which the development and unfoldment of the inherent and potential powers of the soul depend.

Jesus characterized any one who would seek after spiritual fruits without doing the requisite works as "a thief and a robber," and this would seem to cover the case except perhaps "a thief and a fool" were more widely descriptive.

The recognition of this primary requirement with regard to bona fide spiritual endeavor and attainment will readily disclose the utter fallacy and futility of those who, through psychic mediumship or otherwise, seek to enforce or convey the impression that spiritual values can be conferred upon us without any particular effort or merit on our part.

It will also more or less promptly lead to the conclusion that, in the larger sense, the real function of psychic mediumship and phenomena can be likened to nothing so much as the spectacular means that are designed to arouse and awaken the sleepers; in other words, a more or less imperfect beginning in the way of wider horizons and greater realizations, instead of a finished task or concern, as many are deluded into believing.

In view of the common tendency to restrict the universe to a range and significance that is approximately co-extensive with the end of one's nose, it is hardly surprising that there should be considerable confusion regarding what is spiritual and what is sensual, what is spiritual and what is psychic, or what is meant by a spiritual world and a spirit world.

It might simplify the matter somewhat if it could be generally recognized that man is really a spirit functioning in and through a physical organism endowed with certain temporal powers, and what is termed the soul is sub-

stantially the inner body of an ethereal, or psychic, nature, which is created and developed coincidentally with the physical body and which relates the latter to the ethereal, or psychic and spiritual planes of being.

It was to these two bodies, the inner and the outer, that Paul referred when he said: "There is a natural body, and there is a spiritual body." A spiritual world would be one dominated by spiritual beings, whereas a spirit world is one peopled by spirits of all grades and kinds.

The universal cause of Spiritualism, embodying the principles of true religion, was conceived in Divine Altruism and dedicated to the sacred service of humanity, as the messenger of Unity and the exemplar of Universal Religion, and when its true mission is recognized and exemplified, it can and will spiritualize the world and revitalize true religion.

There is no higher mission than this in all the world, nor is there a broader field for any soul interested in the welfare of humanity to labor in.

The world does not need any more hierarchies—it could even spare a few with more gain than loss, but what it does need is real religion as expressed in terms of moral integrity and constructive human enterprise.

In the final count, there is nothing good but goodness, just as there is nothing great but greatness, and all else is but wrapping and dross which bear no vital or valid relationship to the true and permanent welfare of anyone.

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