TRUTH
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what I observe
by RALPH G. PRESSING

Seance Rooms and Psychic Research

ON NUMEROUS occasions, I have been asked for specific data regarding the proper formation of a seance room. The latest formal request came from a well-known attorney and psychic researcher who hails from Stamford, Connecticut.

Anyone familiar with the requirements knows there could not possibly be a cut and dried plan of procedure owing to the diversification of phases of mediumship that may be presented therein.

Throughout this country, there are thousands of mediums holding classes and seances in rooms devoted specifically to spiritual work and demonstrations of psychic phenomena. As to arrangement, all rooms vary in one way or another.

Many Spiritualist camps set aside anywhere from one to a dozen such seance rooms. All are used solely for that purpose. No two are exactly alike. I have seen hundreds but in the main, most are air-conditioned for the simple reason that, for demonstrations of physical phenomena, windows and doors are curtained to blot out all traces of light. Proper ventilation is, therefore, most essential.

What Is Needed

The size of the room depends upon the need—and usual capacity; 25 or 30 comfortable chairs arranged around the four walls,—allowing sufficient space at one end or one corner for a cabinet, where demonstrations of levitation or materialization are anticipated.

In our seance room at Jamestown, where demonstrations were sponsored by the Colville Psychic Foundation, all windows and doors, except the entrance door, are nailed shut and this is locked before the seances start. This was not necessary but, when strangers are admitted, such a procedure adds much to the peace of mind of the sitters.

There should be no dome or ceiling light. One lamp is sufficient. This can be controlled by one of the sitters. A red light, with proper adjustment for bright and dim, should be a "must". At all experimental seances, whether for students or serious researchers, there should be placed on the floor or a table, several aluminum trumpets and a set of hinged school slates,—these in case the spirit operators care to use them.

In classes for psychic unfoldment, each student usually has his own trumpet resting at his or her side. In some seance rooms can be found a bowl of water, incense, flowers and various objects,—the need for same having been expressed by the spirit operators.

During the past 50 years, records show that some mediums, sitting for tests, were actually put in cages as was the case of Charles Bailey, the Melbourne, Australia medium, who demonstrated apport phenomena.

Mediums Rebelled

Records also show that, in rare cases, mediums were subjected to all sorts of indignities by ambitious psychic researchers. Either before or after the seance started, they would throw flour on the floor, empty a box of tacks in front of the cabinet, cram salt down the throat of the medium, stick them with pins, smear lamp black on the trumpets, tie them up with rope or any other "test" that could be conjured up on the spur of the moment.

The time came when mediums rebelled and, for the past 20 years, there has been little or no research by those who set themselves up as

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MOTHER SEES "DEAD" SOLDIER SON

"'Skip' was sitting in the cab"

THE DEAD HAVE NEVER DIED

By THE EDITOR

Thousands of psychic experiences occur almost daily. All are dramatic, especially to the persons having the experience. And these psychic awakenings seem to persist with monotonous regularity when our country is at war and the need is there for some sign whereby those mothers and fathers, whose sons are serving their country, may know what actually is happening.

The real strain upon relatives at home comes when the question arises as to whether or not boys are lost in action, prisoners-at-war or momentarily unlisted for unknown reasons.

And now, we have an actual instance of that nature. An episode published on the front page of the Sheboygan Press, Sheboygan, Wisconsin describes another one of those visions mothers have — visions of having seen their son though "dead."

According to Mrs. Rose Arpke Kalk, Route 3, Sheboygan, she, too, reports, **"the cab turned into the yard and I saw Skip sitting there. I shouted to him and then all was gone."**

Ray L. "Skippy" Arpke wasn't in the cab that arrived late that Saturday afternoon when he was expected to return with his pal Jim. Rather, however, there was a telegram from the War Department saying that he was reported to have died in a prisoner-of-war camp. The telegram stated that Sergeant Ray L. Arpke was on a list submitted by the Communists, **"Died while in their custody."**

There was, however, a thread to hang onto for Mrs. Kalk was informed that the record had not yet been verified.

Small comfort though, that last part of the telegram,—especially to his grief-stricken mother. If, indeed, it turns out that her son does not return in his physical body, she at least knows that his spirit persists after the change called death . . . for **did she not see him?**

SERGEANT ARPKE
Did She Not See Him?

LET ME TELL YOU —about— DIRECT VOICE PHENOMENA

By Juliette Ewing Pressing

Direct-voice or trumpet mediumship is, perhaps, the most completely satisfying method of communication. All phases: trance, clairvoyance, clairaudience, slate-writing, automatic-writing and materialization give valuable testimony.

In the voice phenomenon especially, there is only a slight trace of the personality of the medium, and when one can have a half hour or more conversation with the spirit communicator, questions can be asked and replies intelligently received . . . all just as when one converses on the material plane.

The power for a spirit to speak is collected from the sitters and the medium. The phenomenon requires some material—ectoplasm. This substance is drawn from the medium and the sitters and must be used to develop what in seance-room conversation is called a "voice-box."

A spirit does not have a larynx that will function on the material plane, so it must be borrowed from the sitters. One time, in Glasgow, Scotland, when sitting with Helen Duncan, the well-known materialization medium, her guide, Albert, demonstrated a voice box. He built it of ectoplasm in mid-air. It resembled a box with coiled cords and what appeared to be a jaw. When it worked up and down, a voice spoke. During this demonstration, Mrs. Duncan's physical body was visible.

In Rev. V. G. Duncan's book "Proof," there is an adequate explanation given by the guides of the English direct-voice mediums, the Misses Moore.

When asked how it was possible to speak to us on earth, Miss Moore's control said, "I can only explain it like this. You know, when you have been to the dentist, for an extraction and have been given an anaesthetic, he puts that queer mask over your face for you to breath the gas into your lungs. I have to use a contrivance like that in order to speak to you.

"This contrivance is composed of etheric matter, partly provided by the mediums and sitters and partly from our side. It is a kind of stepdown transformer and it has a double purpose. It helps to retard my vibrations and so allows me to make my voice audible to you and provide a temporary set of vocal organs."

Identification of the communicator in direct-voice seances is established by the accuracy of what he talks about and frequently peculiar mannerisms and pronunciations definitely prove the identity. To listen to an old friend and to talk over old times and recall forgotten incidents, is a rare experience and privilege,—seldom ever forgotten as long as one lives.

To trace the history of communication by direct-voice and, to note the great improvement in technique over the years, shows that spirits learn through experience. In the records of Modern Spiritualism, Jonathan Koons, a well-to-do farmer who lived in an unsettled district, Millfield Township, Athens County, Ohio, is the first recorded trumpet medium.

In 1852, Mr. Koons became interested in Spiritualism. At a seance, he was told he was a most powerful physical phenomena medium and that his entire family of eight children were endowed with marked psychic gifts. With complete faith in his spirit message, he set up conditions for the development of this mediumship by building a log house containing one large 16' x 12' foot room for the exclusive use of seances.

He equipped his seance-room with all kinds of noise making devices, such as drums, bells, and trumpets.

His eldest son, Nahum, served as medium and director of these unusual seances. Dr. J. Everett of Athens County, Ohio, a representative citizen of the community, attended the meetings and attested to the remarkable phenomena produced by a band of 165 spirits, headed by the famous John King, the motivating influence in so very many circles in the early days of Spiritualism. He claimed to be Henry Morgan, the pirate.

Charles Partridge, a reliable reporter for the "American Spiritual Telegraph" wrote; "After the circle is formed, the lights extinguished, a tremendous blow is struck by a drumstick, when immediately the bass and tenor drums are beaten with astounding power, like calling the roll on a muster field, making a thousand echoes.

"The rapid and tremendous blows are frightening. This drum beating is continued for five or ten minutes and when ended, John King usually takes the trumpet and salutes us. He asks what particular manifestations are desired.

"After a musical prelude, a magnificent choir of perfectly harmonized voices sang for us. Spirit hands and arms were formed in our presence and made visible with the aid of a solution of phosphorous. They could be distinctly seen as if the room were well lighted."

Another very remarkable trumpet mediumship was that of Elizabeth Blake, Bradrick, Ohio. For many years, she conducted seances and ofttimes these were held in a boat on the water. Her voices were regularly heard in broad daylight. Doubtless the trumpet formed the dark cabinet for the ectoplasm as her trumpet was of a different construction than that used today. It was a double trumpet two feet long. A favorable report of her mediumship was published by Prof. James H. Hyslop in "A.S.P.R. No. 7" pp. 570-788.

Perhaps the most colossal seance I have ever attended was in London where Estelle Roberts, the famous English medium was present. Her spirit guide, Red Cloud, invited about 150 people to his headquarters, "The House of Red Cloud" to attend this direct-voice seance. I was amongst these guests.

These people were of various nationalities. All came to London to

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the SHE of RHEINFELDEN

Related by Hans Manick, Former Secretary on the Staff of the von Baden-Rheinfelden Family.

For six centuries thus far, in the old stone mansion, castle-like in structure, the spirit of Rheinfelden has been coming into view. On these occasions, the "SHE" has been seen at lighted windows, walking in the vast old corridors of Rheinfelden. This apparition came to be known and called the "SHE" by the local inhabitants of Badische-Rheinfelden, in the locality of The Schwartz Wald (Black Forest). Over these many years, this occurence has been an accepted matter, and looked upon as an ordinary fact.

The "SHE" of Rheinfelden, is said to be the wife of one Karl Friedrich Wilhelm of Badische-Rheinfelden. She came to this house against her will, as a very young girl to be betrothed, and while pining for true love, (a simple seaman) decided to leave secretly one wintry night.

In so doing and being of very anemic and sickly constitution, she was startled by the howling winds through the corridors through which she crept so silently, endeavoring to escape and make her way back to her home.

Legend has it that these winds, in their furious endeavor to awake the household, startled and frightened this poor creature to her death.

The Aftermath

And that on the sad occasions of death in the household, she is seen, still trying to return to her home.

In 1940, the Baden-Rheinfelden family, due to war conditions, left Rheinfelden, and journeyed to England; later to the United States. They left an old and trusted gardener as caretaker of their ancient residence. As time passed the war in Europe went on and the allies seemed to be at last at the winning end.

American troops, from time to time, made the old Rheinfelden House their headquarters. In the aftermath of this war, many sol-

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LET ME TELL YOU

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represent the various countries at the International Spiritualist Congress held in Glasgow, Scotland and London, England.

At this seance many languages, including Hindustani, French, Dutch, Welsh, German, Swedish and Italian were spoken through the trumpet.

Folk songs, in native tongues, were sung in beautiful harmony. The blending of the vibrations of all of these people from the various lands carried an important message which, at that time, we did not appreciate.

In a sense, Red Cloud's message is now exemplified in the United Nations which is established to endeavor to bring the consciousness of all peoples of the earth to a common understanding.

In my years of experience with Spiritualism, I have had many outstanding trumpet communications, Many have made indelible impressions on my memory. I recall one time, while in Detroit, Michigan, my husband and I had a seance with Edith Green, pastor of the Allen Memorial Spiritualist Episcopal Church.

Mrs. Green is a quiet, poised woman who radiates confidence and makes you feel she really wants to help you find your way. Her main spirit collaborator is a woman, Dr. Allen, whose calm, poised personality reflects through Edith to a marked degree.

A Warning

Unique and satisfying is the procedure in Mrs. Green's circles. Before a voice is heard, Dr. Allen flashes a green spirit light to indicate that contact is about to be made. Until that signal is given, Mrs. Green never opens a seance.

Then, with authority, Dr. Allen gives a talk on spiritual philosophy. At times, she gives personal advice and messages to her earth friends who come to sit in the circle. Then, Marjorie Ann, who is the spirit gatekeeper, takes over. She questions each spirit thusly: "What is your name? Do you know these people?" etc. Then, she checks her data with the sitters and if satisfied, the spirits are allowed to communicate. Many relatives and friends spoke to us.

Lastly, my own spirit collaborator announced himself. He warned us to drive carefully on our return to New York State, as for the next 400 miles, we were in an accident vibration, that did not belong to us, hence he could warn us.

I have often pondered over this statement and with the experience it seems that there is a definite plan that, unless it is accord with one's destiny, certain messages of warning cannot be given.

With infinite patience and what later proved to be detailed accuracy, he described a maroon car, occupied by five young people, that would come toward us with great speed, and that unless we were going slow, an accident would be unavoidable.

Past experience with spirit messages caused us to follow his instructions; about 50 miles from Detroit, we met the car described in detail. To avoid a collision, we were forced onto the shoulder of the highway. Without this warning, an accident would have undoubtedly occurred.

Spirit communicators really know and, when in accord with the law of cause and effect, they do give valuable guidance .

Another seance of particular significance for me was one I had in 1936 with William Cartheuser at Lily Dale. At that time, I was not connected with Spiritualism in any way other than my interest by occasionally going to the camp meetings. I stopped over in Lily Dale for a few days enroute to Atlantic City. I was not acquainted with a single person in the camp and as I was there for such a brief stay that I kept to myself and endeavored to obtain as much proof of Spiritualism as was possible.

It Was Daddy

For some reason, before manifestation begin in Cartheuser seances, it is necessary to sit silently for approximately an hour. The guides said they needed time to establish psychic connections and line up the communicators.

Quite a bit of physical phenomena took place. Objects were moved in the room, a vase full of water and flowers was passed to me. The trumpet circled about the room and beat on the back of my chair.

A voice told me to stand up. Then the trumpet, with great rapidity and force, circled me scores of times. something like the whirling of an electric fan.

Then a voice in a commanding tone said: "Sit down."

Immediately I could feel hands tap me and the trumpet collapsed in my lap. At the same time, in independent-voice right beside me, the spirit carried on an intelligent conversation.

The voice later identified itself as my Daddy. He said, "Judy, I am determined to make you know positively that I am your Daddy and that I am with you and that I am your own father. No matter whatever happens to you, remember that Daddy will always take care of you."

Then a beautiful soprano, spirit voice sang, **"God will take care of you, what e'er betides, God will take care of you."**

Daddy's voice again spoke and said "I want to prove to you that I was with you this morning in your hotel room. You were quite provoked when you broke the button on your brassiere. This was quite true for while dressing I had pulled a button off the garment and was provoked as I was in a hurry to make an appointment.

He proceded, "Before you got up, you looked twice at your watch. It was beside your bed on the floor. You smoked a cigarette and upset the ashtray on the bed."

At that time, I smoked cigarettes and as the habit was quite pronounced, I had smoked while yet in the bed and upset the ashtray just as Daddy said.

I knew that no living person was aware of these little happenings so I knew that my own Daddy was with me in my room that morning and that he was talking to me from the land of spirit through the aluminum trumpet.

When I hear people make the observation, "There is so much trivia transmitted from the spirit world, I wonder why you Spiritualists can sit and listen to such drivel," they forget that Sir Arthur Conan Doyle considered the trivial message, the important message because it is the only one that we can establish definite proof that the purported spirit is making contact."

Hence, the trivial message is the important message. Certainly, this has been true in my own experience.

In Chicago

One time in Chicago, while attending the National Spiritualist Convention, my dear friend, Florence Becker, pastor of the Golden Gate Spiritualist Church, San Francisco, honored me by giving me a direct-voice sitting. This was the first time I had sat with Mrs. Becker and was particularly interested to hear the voices through her instrumentality.

In many respects, this seance was one of the most remarkable I have ever had. At the time, my health was not very good so her Doctor Briggs made a complete examination of me. I could feel his body and hands materialized beside me (it was in the dark however so I could not see him).

As he examined me, he mentioned that I had a small mole in a certain part of my body. I was not even aware of the fact that I had the mole until it was called to my attention and, after the seance, I checked it.

During this seance, several spirit people materialized, drew up chairs and sat beside us. We could palpably feel their bodies and even their breathing. Dr. Peebles, the distinguished propagandist for Spiritualism many years ago, even ma-

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Frauleins Listen To Rheinfelden's Story

Photograph above, taken in New York City, shows **Robert von Rheinfelden** (center) in his apartment, 51 West 86th St. . . . after having related his **"She"** story to a group of German women.

What I Observe

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psychic researchers and operate under the name of some "dignified" psychic research society.

All that these societies seem to be doing today is to maintain a front, collect yearly dues and give their members nothing but excuses. Sometimes these societies have a good library of psychic books available to their members. This is commendable and helpful but, by their very name, these societies do not follow the original purpose for which they were founded,—meaning they sponsor little or no actual research with noted Spiritualist mediums.

Now to get back to the formation of seance rooms. No matter how fine or up to date, no matter how fool-proof the seance room may be, —the procedure avails nothing unless *powerful mediums are called* in to demonstrate.

Why are mediums not called? The trouble lies, not in the fact that mediums will not cooperate, but because in most instances the directors of these societies are poorly chosen. They are usually selected not because of their knowledge of the subject but because of their prominence in other fields.

In short, most directors of research societies do not have the slightest idea what they are searching for and, even if they did know and did receive positive evidence, their research would end. Having ended they would have to stop searching and be a Spiritualist. However, few so-called "prominent" persons like being placed in that category.

During the past 20 years, the Spiritualists have proven they are *best qualified to judge demonstrations. After all, the Declaration of* Principles definitely states that Spiritualism is a science as well as a philosophy and religion,—besides Spiritualists have enough sense to enter a seance room in a prayerful attitude.

Added to all this, Sir Oliver Lodge's booklet, **Spiritualism Recognized as a Science"** (Psychic Observer Inc., $1.00) specifically outlines, in no uncertain terms, the reasons why Spiritualism can be classified as a science.

Make no mistake about it, the psychic researchers of yesteryear did a noble job and the books, handed down by these prominent men, are classics in their field: **"Thirty Years of Psychic Research"** by Charles Richet; **"Clairvoyance and Materialization"** by Gustav Geley; **"Phenomena of Materialization"** by Baron von Schrenck-Notzing; and the latest, now repritned, **"The Mediumship of Jack Webber"** by Harry Edwards.

As compared to this literature, the present-day psychic research societies, in both England and America, have published nothing positive during the past 20 years. Instead, their long winded journalistic writings are devoted to mental telepathy, thought transference, E.S.P. and so forth. If they will not make any attempt to be convinced, **let them sleep and wait until they are dead.**

—— o o ——

SPIRITUALISTS are not the only ones who hash and rehash the theory of reincarnation. At a recent New Thought convention, held at New York's Astor Hotel, I listened to a heated debate between Ingraham and Barker. The latter apologized for taking a negative stand against reincarnation.

As is usually the case, the debate wound up in a tie, the audience being more confused than ever.

Chairman Bitzer, President of the New Thoughters, introduced the debaters, all of which shows that other organizations also encourage free discussion and, that even though banded together under one head, such affiliation does not prevent differences of opinion.

the SHE of RHEINFELDEN

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diers, ill and hurt, were quartered in the library and drawing rooms of Rheinfelden.

On four occasions these good men were called to their maker, ON THESE FOUR OCCASIONS THE "SHE" OF RHEINFELDEN, WAS SEEN . . . IT MUST BE REMEMBERED THAT THESE MEN WERE COMPLETE STRANGERS TO THE HOUSE, THE COUNTRY, AND THE LEGEND, YET "SHE" WAS SEEN, BY THESE SOLDIERS!

The reports reached the ear of Luddi, the old gardener, who came to help with some of the cleaning in the Medical Quarters. He said nothing for fear of frightening the men, and for greater fear of not being believed, and ridiculed, and perhaps not being allowed to help in the war, as he put it, in his small way.

But he did relate the story to me, since I was the family secretary and returned to Badische-Rheinfelden in 1948.

The Baden-Rheinfelden family, now live in New York and Miami and are gathering together as much information as they can for a complete record of the "SHE."

Among some of the good things credited to the "SHE" is that one of the descendants of the ancient family, because of the interest the "SHE" roused in him, decided to study Psychology, Metaphysics, and of course Spiritualism, and is now a well-known Psychologist in New York . . . Thanks to that Lady of long ago.

ED NOTE: Not to be confused with H. Rider Haggard's "SHE"—a fabulous tale that has thrilled millions of readers. The book, "SHE" by Haggard ($1.00) Psychic Observer, Inc., Jamestown, N. Y.

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THREE HUNDRED SIXTY-TWO

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Presidential Interest In Psychic Phenomena

IT IS a matter of record that ever since the government of America was founded, our presidents were more or less interested in the possibility of spirit communication and an after-life. That most of them had solid religious backgrounds cannot be denied. So, also, were they each, in their own way, devoted to the welfare of their country,—always keeping in mind the power of prayer, which began with our own George Washington at the time of Valley Forge.

Many times in the past, **Psychic Observer** published the well-authenticated story of Washington's prayers during those trying winter days when the remnants of the Continental Army were shepherded and brought through the crisis. Visions were seen and voices heard by our first president . . . all a matter of record.

Then, we have the story of Abraham Lincoln which includes the numerous visits to the White House by invitation of that noted medium, Nettie Colburn Maynard. In her book, **"Was Abraham Lincoln a Spiritualist?,"** she records the results of seances held there. She also includes the content of messages given to Lincoln,—all proving most helpful to him *during the Civil War.*

During the last decade, numerous articles appeared which proved definitely that Woodrow Wilson, during World War I, sought advice from Spiritualist mediums. This was followed by the tremendous interest in the truths of Spiritualism on the part of Franklin D. Roosevelt. The actual story, naming mediums with whom he sat, has never been printed even though they would have been sensational news at the time and a great boost for Spiritualism during the trying days of World War II.

Many will also remember that, continuously through the last 30 years, presidential addresses invariably ended with "God willing," or "So help me God." Even other prominent statesmen never fail to bring out the fact that they, alone, are powerless unless they call upon what they term, "The Almighty."

It is interesting to note that the intense interest in the power of prayer, spirit communication and the principles of Spiritualism seem to be at the peak when this country is at war. Through suffering, it seems, many great men are more conscious of the need for help from unseen forces.

And now, we have an instance of continued interest in psychic demonstrations by the head of this very administration. The facts were brought to light by a man who claims to be correct most of the time—none other than Drew Pearson, the **"Washington Merry-Go-'Round"** columnist and news commentator, who makes no bones about the fact that mediums have been invited to the White House.

Pearson names names and presents facts which could hardly be published unless well documented. He names one Jeanne Dixson who is said to have forecasted the Korean Truce and who has "for 10 years been advising Mamie Eisenhower."

Furthermore, Pearson goes on to say, "since Mamie moved into the White House, Mrs. Dixson has been called in occasionally to keep the First Lady, up to date on her future . . . also for the President, himself."

He also states that Mrs. Dixson's procedure, upon being asked, was explained to him—in these words, "I touch the subject's finger tips and seem to know . . . sometimes I see symbols and sometimes I see pictures."

If that is not Psychometry and Clairvoyance, then all the definitions we have had as to their meaning can be cast out of the window.

That Pearson was straining for positive admissions from Mrs. Dixson goes without saying for he says: "She refused to talk about the Eisenhowers." Sources close to the White House, however, report that medium Dixson has amazed the President on many occasions but takes no personal credit for her occult powers, for she is quoted as saying, **"The Bible says all events are fore-shadowed.** I am just the means of communication."

Dixson admits, however, that she is a true psychic and according to Pearson, "Her past record of accurate forecasts includes the partitioning of India, President Truman's surprise victory in 1948, and the Republican sweep in 1952. She also foresaw the struggle inside the Kremlin after Stalin's death, and claims to have seen the face of the next Russian dictator who will seize ultimate power. She didn't recognize the face, though she describes it as fat and rather square. As for the future, she declared firmly: 'Beware of Russia in 1964'."

Statements of this nature could have appeared in newspapers at the time our other War-time presidents were delving into the occult—that I cannot say. But no record, as far as I can remember, has ever appeared especially on such a large scale and so well-authenticated as Pearson's.

The facts are brought to light in his syndicated column which reaches millions of people. This is something all Spiritualists should take cognizance of. Were it not for the fact that Pearson, himself, has always been interested in these matters, even though in a mundane way, it is doubtful whether the general public would have known about it at all.

Suffice it is to say, help from the unseen side seems never to be solicited until man is confronted by danger and peril. This is significant and proves only that man seldom seeks help unless he is suffering. Has not man suffered enough? Has not there been enough of 'man's inhumanity to man'? Possibly not, or we would not have wars and rumors of war.

But whether man has suffered enough or not, we do not know . . . what we do know is that until this inhumanity ceases and until peoples of the world learn to live together, there can be no peace. Help and teachings from the other side, Yes, but never peace, until all the world follows the simple teachings of the Man of Galilee," **Love Ye One Another."**

LETTERS TO THE EDITOR

● Get It Off Your Chest
● Air Your Views

LIKED IT!

You may well be proud to have presented the article "What Can We Say About Reincarnation?" This article, written by the learned gentleman, Rev. Converse Nickerson, was revealing and inspiring —not too long-drawn out, every line pregnant with meaning. It is a satisfying explanation of a subject thoughtful people often read about and muse about.

GRACE WIGHT BUCKLE
Bradford, New Hampshire.

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IRISH HEALER

I receive the **Psychic Observer** through a good Canadian friend. In the "Letters to the editors" column, I note requests for articles from Healers. Also, in one of the letters, a lady states she believes in spiritual healing but there are no spiritual healers near her. So, I write to you to see if I can trespass on your valuable space with a short article on healing from Ireland. I am a full time healer with a world-wide list of patients. Also a speaker at one church, The Belfast Spiritualist Alliance so I am not altogether unknown.

W. H. ENGLISH
Belfast, North Ireland.

Here Is The Article

Spiritual healing is making an ever increasing appeal to a thoughtful and intelligent public, and it is necessary that the implications should be thoroughly understood.

I hold the view that there is no such thing as a "great" healer, it is the public and the press that build the "greatness." The simple fact is that all healers work by the power of God. God alone is the healer and work through His instruments. The words: **"Of Myself, I can do nothing, it is the Father which is in Me. He it is that doeth the work"** are as true today as when uttered by the Master.

We healers are channels through which the Power is passed to the patient, as God permits, either by personal contact, or in the case of absent healing, by thought-vibrations. Distance is no object when the Universal law is set in motion. I have a world-wide list of patients and daily receive many additional requests. I hold a complete record of cases covering 1950, 1951, 1952 up to the present date, all original letters here for inspection and verification. All I require is the cooperation of the patient or, in the case of children or mental cases, the collaboration of their loved ones.

I teach all paients that we possess two bodies, spirit and physical, the latter of the earth earthy. The spirit is the real man, or woman—immortal, eternal. This spirit body consists of spirit, thought and mind. Spirit is part of the divine spirit. It is also the life force of the physical body.

Our individual mind is part of the Great universal mind "The mind of God." So we are "at-one" with God, in spirit and mind but —as we have our own free will in thought, it is up to us to control our thoughts and also our actions through thought. Thought rules our health and the majority of ills are caused by it. It can, therefore, be readily appreciated how closely intertwined with our mental outlook is on physical and spiritual health.

No healer can claim 100 per cent cures for it is as I have said, he is an instrument of a higher power; he gives of his best and in many cases has the joy of seeing the supposed "incurables" cured. I could quote many cases but for space reasons just list the following, all absent healing, where there is no contact with the patient.

Case 1: A doctor with tuberculosis of the lungs had been given 2 to 3 weeks to live. Now with only one lung left he has gained 27 pounds and is back in practice and certified clear of T.B. by x-ray examination.

Case 2: A baby boy, born with hemorrhage of the brain, whole left side paralysis. Medical verdict: **"could not live beyond 48 hours."** Today he is quite normal, 18 months old and a bonnier little fellow does not exist.

Case 3: A brother healer, colon ulcer and bodily eczema. From his own letter I quote, **"A miraculous cure in 5 days."**

Such is the work of God. I have many cases of patients reporting they have seen, or felt, the spirit doctors at work. I am quite conscious of their presence, make my daily intercessions and have often experienced being "taken away" in trance in response to the urgent need of a very sick person.

I hope this brief account of a healer's work from Ireland will be of interest to your many readers and conclude with my appreciation of the excellent standard maintained by **Psychic Observer** in spreading our truths and enhancing the dignity and beauty of our teachings.

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MEDIUM'S BOOK?

There is no question that the phenomena of Spiritualism constitutes the only proof mankind has of survival of the human soul. Of all existing religious groups, none other can present even slight evidence, nor have they anything tangible, or otherwise, upon which their claims of expounding the Supreme Being is founded.

But Spiritualism sadly lacks that one important thing which would so enormously expand its mediumship. Definitely, there is a serious need for more and more mediums. Naturally this can only be overcome by development of more sensitives in this respect. More persons able to produce the evidence and proof are needed.

Many mediums, probably most, do not attempt to explain how they themselves "developed" and how ohters can succeed. No doubt most of them have a false impression that the gifts came to them spontaneously. This is certainly not the case and the Bible verifies that it is not.

Some no doubt do come upon success without apparent or conscious effort. But if each medium would quietly sit back and analyze the incidents, their mental attitudes, inclinations and actions prior to their success, they will soon discover that actually, but probably fully unaware of it, they did and were following a very definite pattern or procedure, principally of thought control, before results occurred.

Now, if these fortunate ones were given an incentive to go to the trouble of reviewing, and writing an analyses of their psychic progress, I think some real valuable and practical discoveries will be made. I feel that a cross section of all these discoveries, will outline a very definite course for the development of everyone's psychic powers which unquestionably are inherently dormant in everyone of us, and a perfectly natural possession.

Why not then, through the **Psychic Observer,** offer a set of prizes in sort of a contest? For instance, require an essay limited to about 2000 words, (in order to eliminate unnecessary theorizing) telling "What I did to Develop My Psychic Powers," or a similar tile. This will force them to recognize that whether they realize it or not they did certain things to bring it about. Limiting the words will compel them to stick to the major incidents, and avoid rambling off into a fog of theory and "ifs" and "ands." A book containing these essays should be worth $5.00 a copy to anyone.

It seems that if there were no mediums, there certainly would be no Spiritualism. And conversely, the more mediums, the more widespread will Spiritualism become.

CHRIS WEYAND
Buffalo, N. Y.

There is always a need for a book, the pages of which would disclose the medium's own explanation as to how their gift was developed.

In fact, such a book was written by Robert Chaney in which ten mediums disclose this information about themselves. I am satisfied that you would pay $5.00 for such a book but even at $3.00 Chaney's book has not been reprinted.

As far as the contest is concerned, fancy getting a medium to write 2,000 words on any subject even if they could or had the time to do it. Most of our outstanding mediums would hesitate to enter the contest even if offered the Woolworth Building.

The fact of the matter is a person either has psychic power or he does not. Of course it can be developed to a degree through prayer and meditation—aside from that the development of mediumship, in my opinion, means much serious application and devotion to Spiritual things, then it is a matter of waiting for the Lord.

Frankly, taking into consideration the heartaches and criticism involved, I could never understand why anyone would yearn to be a medium in the first place. And, fact of the matter is—those who are in the work are held steadfast only because of an undefinable urge persisting because their guides realize the need. This, coupled with a certain exhiliarting force which permeates the very being of a medium whilst doing the work, is the only driving power that causes them to carry on. Ask any medium and they will echo these words.

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CASE HISTORY?

There is no reincarnation; it is only a case of the history of the blood traced through many generations by psychometry. In hypnotism there is no difficulty for the mind to trace the blood. It can even be traced right down to the fish.

O. HERRMANN M.P.M.C.
114 Norwood Ave.,
Asheville, North Carolina.

THE STORY THUS FAR

Starting with **September tenth** issue of the journal, **Ralph Hicock** tells how he became interested in Spiritualism;; how he was intrigued with his own Mother's mediumship; his first seances and visit to **Chesterfield.** Now follow his logic and dramatic recitation of his seance-room experiences . . . beginning with **Dolly Clark.**

The Mediumship Of Dolly Clark

CHESTERFIELD LIVES!

CONTINUED FROM SEPT. 25th ISSUE

And such were my meditations and moments of prayer which preceded my visit to the seance room of Rev. Dollie Clark, a most sincere and kindly woman who possessed the gift of materialization. She and her husband, Dr. B. F. Clark, preside over a Spiritualist Church in Indianapolis.

Most of the messages received from my loved ones in private seance were of a personal nature and therefore cannot be disclosed to the reader; but I assure you with all the sincerity and honesty at my command that what I **did** receive was real, evidential in character beyond a doubt, and received through the mediumship of those whose character and integrity cannot be doubted or questioned.

Facts, known only to God and myself, were disclosed; matters and incidents relating to the distant past were told me, and which I at the time they were given me, in some cases protested their reliability as to dates and names.

Upon my arrival home, I investigated more fully, through correspondence with those connected with these incidents, finding to my surprise that the medium had been correct in the facts and that I had been wrong.

What Doyle Said

The record of all we do is over there and also within ourselves. And they in Spirit **see** our activities here on earth; they see and know our purpose, whether it be noble or otherwise.

The atmosphere of their land resounds with beautiful orchestrations and our loved ones go about with gladdened hearts and happy smiles when they know we are setting forth on stormy seas of life with clean and noble thoughts of high resolve and purpose and they help us guide our tiny bark.

They know God's Plan, His Law; and know the port it brings us to. Let him beware who thinks each act of sin or wrong desire is never seen. Every act is noted from our cradle to our grave; even our thoughts; and they who pull down the blinds at night to shield from mortal eye, little do they realize that they cannot hide from Him, or the Angels of His kingdom.

In a newspaper interview, dated London, Nov. 3, 1924, Conan Doyle gives the following opinion, **"What young man would enter a house of ill-fame if he were convinced that his dead mother walked beside him?"**

It seems that because of Doyle's stature in literary and scientific fields of his day, he was continually being pressed and badgered for his belief in Spiritualism; but like all great men he rose to the occasion by subverting personal desires and achievements for those of his fellow-man and the cause of that Truth which he had come to know and understand so well.

Remarkably Consistent

There are those who caustically say, **"What is the good of it?"** (Spiritualism). It being, I assume, their way of adopting an attitude of pre-conceived prejudice which also typifies their refusal to investigate that which they "feel" is unsound, untrue; a sort of quick way to squelch any discussion pertaining to same—a sort of "line of least resistance," being the equivalent to the shortest distance between two points.

But Conan Doyle again says—in this same interview, ". . . That we should pierce the barrier of death is important, and yet it is the implications rather than the mere fact that we make this discovery the great turning point of all human history. If we can get into contact with the dead we can talk to them. If we talk to them we can ask for their experiences.

"If we get their experiences then we can compare them with what we have been taught by the various religions. When we do so we find ourselves in receipt of an enormous quantity of new information, which is remarkably consistent, though coming from many parts of the world and produced through various kinds of mediumship. Here lies the real vital importance of the new revelation.

"We find that all the vague and unconvincing joys and terrors of the old dispensation, which have puzzled and repelled so many earnest minds, harden suddenly into something real, definite, reasonable, probable and infinitely more effective as a stimulant to virtue and a deterent to vice."

Reason And Truth

"Materialization, one of the greatest of the physical phases of mediumship, is sometimes difficult to understand; and understandably so especially by a mind steeped in ancient creed and dogmas of faith and unproven theology, which in many instances has as its fountainhead an idolatrous and even biased priesthood, a materialistic churchianity rather than a spiritual one, and coupled with an indoctrinated philosophy of materialism which chokes and stifles the soul . . . **cannot** be expected to grasp in the twinkling of an eye the substantial reality of this so-called miracle; recognized by Spiritualists as Natural Law, super-normal, and **not** super-natural.

"Old established ideas must first be broken down and destroyed to give place to the pure bright light of reason and truth. **Logic**—that moral and intellectual unity of mind, must be the tool with which we open up our understanding and rise to a higher consciousness of knowledge. It has ever been so, in this search for religious truths, over the steep hills of time up to our present day; man had to rid himself of prejudice, sin, and superstition, before the knowledge and understanding of all first causes and their spiritual sources could be granted him.

"Many people have witnessed modern materializations — many have not. Some believe the phenomena to be fact; others think they are either fraud or delusion. But the evidence in support of that phenomena during the last fifty years is as a thousand to one compared with that upon which the assumption of Christ's materialization is based.

Honest Investigators

"The evidence for materialization is overwhelming. True—fraud may sometimes be practiced but this does not disapprove genuine materialization any more than a crooked lawyer or doctor denies the existence of honest ones. The very word counterfeit implies the genuine—false implies the true.

"Neither does the fact that the materialized form does not always resemble those whose spirits are supposed to be them, clothed as they were remembered in physical life; or that they sometimes bear a close resemblance to the medium, prove that fraud has been committed.

"Jesus Christ, in materialized form, was not recognized by those who knew Him best until He announced His identity; yet the creeds and doctrines of Christian churches are based upon the reality of His resurrection and subsequent materializations. And St. Paul declared that if the dead rise not then are all Christian faith and preaching vain.

"Any honest investigator, applying his own efforts, can investigate psychic phenomena at its source; no need to take anyone's word, unsupported or otherwise. What has gone before upon the stage of fact and reality can and does occur daily in our time.

"My own understanding of materialization is: that the energy needed to bring together a temporary organization of the counterpart of physical atoms to form the temporary ectoplasmic body, is drawn from the bodies of the medium and the sitters and the atmosphere, but mostly from the medium. This energy is vitalized with other energies known to scientists and chemists on the other side and concentrated in mass within the confines of the cabinet where they manipulate it.

"I believe that, at the proper moment, the entity who is about to manifest steps into this concentrated envelope of psychic energy, manipulating it as he will for the time he uses it.

"As to the reality of materialization, I go to the record—I quote the following from Prof. William Crookes writings: 'One evening I timed Katies (the manifesting entity's) pulse. It beat steadily at seventy-five, whilst Miss Cook's (the medium's) pulse a little time after was going at its usual rate of ninety. On applying my ear to Katie's chest, I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried the experiment Miss Cook was under medical treatment for a severe cough."

Therefore, those who have never witnessed this phenomena should read the writings of Prof. Crookes regarding his experiments with Florence Cook and the spirit Katie King and something on the medium J. B. Jonson who was investigated by many interested scientists. In this manner, the investigator can prepare himself with a proper perusal of the facts concerning those natural laws attendant upon the existence of this prenomena.

Vibratory Action

From spirit, we are informed that this wonderful process of materialization is somewhat analoguous to that of electro-plating. The atmosphere of the cabinet in which or near which, the medium sits, is the "chemical bath" holding in solution the atomized material, which the magnetism of the medium polarizes, so that it is instantly attracted to the ethereal form of the spirit, which is thereby covered, and in many instances, is thus made to appear in the exact semblance of it's former body.

We have also been told from the other side: That materialization is caused by vibratory action of electro-magnetism on the life principle of vegetable and animal matter, by a process known only to scientists in spirit life. Those who appear are not able to make a body form, but the controling managers and scientists make preparations from which they clothe the spirit, and they must catch the substance when it dissolves again to materialize another body, while the medium is held under magnetic control, and is used to attract the molecules emanating from living people, as well as from other organisms.

Atmospheric life-principles are necessary, and should be pure, or they will be too dense and heavy for spirit use. Cheerful, happy persons are best in a circle, and they should be earnest seekers after truth for truth's sake. Let no one disturb the conditions while the spirit is being clothed, or it may take on the characteristics of persons in the circle, destroying the identity of appearance.

Prepare Yourself

So, through study, and the experience gained from the Jonson seance, I was prepared for the vents which followed my attendance at a seance at the home of Dolly Clark.

To "prepare" oneself for a journey into an unknown country, one usually is desirous of ascertaining something about that country; to prepare oneself for the seance room by a proper understanding of the laws and conditions governing the phenomena will aid rather than hinder one's progress in this field.

Dr. Clark, a pleasant and cooperative gentleman, who also seemed to be concerned that we have a good seance, briefed us to that end in the laws relating to the success, or otherwise, of good materialization.

He stressed the fact that the attitude of the sitters, character, and thoughts, were of great importance and had a great deal to do with it.

And then Dollie Clark, a plump and gracious woman with a warm and pleasant personality, entered the room; greeting us individually with a warm hand-clasp, hope that we have a good seance, and then entered the cabinet which merely consisted of a heavy dark cloth draped across one corner of the room. Two red lights gave fair illumination.

Hardly had the Lord's Prayer been said when Louise, a guide and control, parted the curtains and greeted us individually.

Many were the palpable evidences of survival in the person of those loved ones, formerly of earth, who came from that cabinet during the next hour and a half. Identifying themselves and meeting instant response from a member of the circle, they would either walk to that person or wait in front of the cabinet where they would visit together as on earth in days agone, speaking with words of endearment and love, and voicing their wonder at it all, that this was indeed possible.

I Knew A Joy

And so it was that my own blessed mother came, clothed in the habiliments of earth and once again I knew a joy—only immeasurably greater—like that we both experienced so many years ago at the Jonson seance. She came with words of love for a son who had thought the world a dark and empty place since her passing and who was having great difficulty to adjust himself to the tempo of life and his surroundings; she came with a name of endearment we used for one another, a name that expressed the closeness and love, and trust, and faith, which had always existed between us.

She told me that I had done all that could be done—referring to those final days of pain. She said that she loved me and that wherever I would go she would be there also. It is at times such as this that the heart voices its gratitude to our Creator, for it is because He has made this possible, that I am able to stand before the gates of Heaven. That was one of the thoughts that entered my mind —the fact that God was **good** to us in **all** His ways.

Louise had said a moment before my mother's appearance, **"Ralph, was your mother a medium, and was her name Alice?—because your wonderful mother is here."**

Many other words passed between us, and as she kissed me good-bye she dematerialized and was gone. Louise then spoke up declaring that this was the first time my mother had accomplished materialization and it was hard for her to do so.

But the beautiful being who next appeared had no such difficulty. With long thick braids reaching far down the front of her dress, a picture of radiance, a vision of loveliness, she stepped forth from the cabinet and holding her face close to mine, announced that she was my sister and asked if I could see her hair.

The Pronunciation

Then I asked her what her name was. Without a moments hesitation she replied that I knew what her name was because it was I that had given it to her in California and the name was Stars.

Then, taking a firm grip on my arm, she made a complete circuit of the room, talking the while and introducing to all her brother. As we went along, I noted that those in the room marveled at her beauty. She seemed to take great pride in the fact that I was her brother—I don't know why, but so it seemed.

Returning to the cabinet, she told me not to worry about Mother; that she was well, happy, and had the things she always wanted; that they lived together and that I would be with them someday.

And then . . . my father, who came with a greeting and voicing a great wonder and awe at this strange thing that was happening —strange to him as it was to me— and blessing me for the opportunity to come back to me and expressing his gratitude to God for making it possible.

He said that the important and vital thing which he, in common with every one over there, wanted to get across was **that there is no Death.** And that it was hard to do sometimes.

And then a Guide . . . and a grandmother on the paternal side who, without any prompting or interrogation on my part, promptly informed me that she was "Grandmother Hick-ik." When she said that I instantly recalled a story told by my parents; that Grandmother never would pronounce the name correctly; perhaps she wanted to be a rugged individualist. Others took her to task about it but to no avail; Grandmother stuck to her guns. The name is *pronounced as in Hickok, but Grandmother made it "Hick-ik."*

My Mother Proved!

To me, this incident, surprising me with its unexpectedness, involving the mis-pronunciation of my name, was a golden nugget of evidential significance; and so it was intended to be by the one who uttered it. Just another way in which they seek to pierce the armor of our unbelief; to give us a test, indisputable; they want us to KNOW that there is no death.

The old admonition to "Try the Spirits" is known to them also, and surely Grandmother rose to the occasion in identifying herself; putting special emphasis on her mispronunciation of the name, which was almost a shout, a shout which had the elements of victory within it.

Grandmother was not to be denied; she in the brief time alloted her, intended to **prove** first of all that she really was Grandmother, and she did; the conversation which followed leaving no doubt.

Grandmother will be long remembered by the little boy to whom she served such large ginger cookies, a product of her cooking artistry, the tall cool glasses of milk brought from that mysterious domain they called the cellar, and which was filled to overflowing with all manner of good and delectable things found only on a farm where the women folk are both Angels **and** cooks.

Sad to relate ,the cellar proved my undoing when I, filled with an insatiable curiosity, decided to pay it a visit and did so but came to complete and ignominious disgrace because of my discovery of several large and attractive jugs whose contents I decided to sample, which I proceeded to do; but being somewhat immature in the matter of age—six years—and therefore lacking in the qualities of caution and judgment, I found to my consternation and surprise that I had lost the ability of locomotion and direction.

The result of all this was, that after my absence was discovered and intensive search instigated, in which all hands including "Don,"

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One of the Mediums

DOLLY CLARK
Indianapolis, Indiana

CHESTERFIELD LIVES!

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

the dog, participated, I was finally traced to my lair.

Granddad's Hard Cider had been too much for my small body to assimilate; and the little boy was carried forth in the loving and protective arms of his grandmother; to the protective custody of cool white sheets which seemed speed, and there Grandmother stayed and nursed her charge back to respectable boyhood.

Strange to relate, but such was the case, Grandmother would not speak to Granddad for days, neither would she ring the large dinner bell which summoned him from the fields at the dinner hour. Later things adjusted themselves but Granddad moved about the farm with a sad, hang-dog look which reminded me of a picture I had seen of those large St. Bernard dogs. I was not even scolded.

Try The Spirit

Later, when I passed the cellar door, I noticed that a huge padlock had been put thereon, but I didn't care; I had satisfied my curiosity, I **knew** what was in there.

So you see that they know that evidence is required and they do their utmost to give it to us, and if we will only meet them halfway, by meeting and complying with the conditions required, with faith believing, clean hearts and an open mind, we shall truly obtain such evidence for which we seek.

Did He not only affirm it but demonstrate it as well to everyone who would come? And is it not also said to **"try the spirits?"**

Try them, yes, but not with preconceived purblind distrust, suspicion, and biased reasoning, based on unfair principles of a decadent and dead philosophical theology, passed on to us by those who were *themselves idolatrous and superstitious in their natures, basely so, and who trampled upon the proofs* of the works of Jesus and His apostles (or mediums) with the bloody fanatical Inquisition, sponsored and fostered by those then high in the seats of the mighty, those coservators of religion that ushered in the era of Christianity —so-called.

We know that the world has not advanced as far as it could in the understanding of His works; that is evident by man's inhumanity to man which we see on every hand; it seems that progress comes slowly and has its price.

But there have been gains, for who is there among us who would countenance a return to the belief in the methods employed by the Spanish Inquisition and permitted by the Holy Father in Rome; or to permit history to duplicate itself by a repetition of the Salem "Witchcraft" murders.

Consideration

Far from being witches, they were men and women who were clothed in the power of the Holy Spirit (Spiritual power and spiritual gifts), and who were the mediums of their day. Yes . . . we have advanced a little . . . but how little.

That was not my only visit to the seance room of Dollie Clark. On subsequent visits, I found that my mother grew stronger in materializing both in voice and body; and aside from the fact that I was deriving happiness and comfort from these meetings, I also knew that in coming here and giving them the opportunity to manifest that it was also a joy for them in many ways.

So it therefore behooves us to look at this matter of visiting our mediums from another standpoint, other than a selfish one. **They too** want to meet **us,** and clasp us to their hearts again in a reunion of love. In going to our mediums we accord them an opportunity to reach us when they could not have done so otherwise.

On one momentous occasion, at the close of a seance, I was invited by Louise (the control) to step into the cabinet, an invitation which I lost no time in accepting. This seance had been productive of exceptionally good results, so good in fact that Louise had told Dr. Clark to give us more light, and saying with a twinkle in her voice that **"There are a lot of good people here today; we can use more light."**

With the increase of light, I had no trouble in seeing clearly the medium slumped over in her chair, head hanging to one side in what impressed me as being an unbearable position. Her head and shoulders down to the waist was completely covered with the substance called ectoplasm, which is a prototype of that which the atoms of our physical body are composed.

I Enter The Cabinet

Light and fluffy in places, course in texture in others; and from about the region of the waist it formed a link of about a foot in which reaching over to the fully materialized form of the beautiful young spirit guide and control, Louise.

Louise held this material in her hands; telling me all the while to note it well and to see what her medium was "doing." The medium, whose hair, face and figure were clearly discernable through the ectoplasm, which changed in texture and thickness with the moment, was doing absolutely nothing.

All the time I was present, she remained in that terrible uncomfortable position and apparently was totally unconscious of all that had transpired.

Louise, as she talked, would manipulate this material back and forth between herself and the medium; the source of it seemed to be the area about the medium's waist and mouth. I was never farther than two feet from them both at any time.

I entered the cabinet, not as an investigator ignorant of the laws governing this phenomena, but as one who had had an **experience** . . . and who believed because the overwhelming **evidence** of that experience left me no alternative.

(To Be Continued)

Watch for October 25th edition when Ralph Hicock will continue his experiences: seances with **Pansy Cox, Lula Taber, Fanchion Harwood** and others.

IN MEMORY OF

Rev. Mary Rogers Hutson

"There Is A New Star In Heaven"

There is a new star in Heaven tonight
Shining so bright and fair
It was carried to its rightful place
With gentle hands and loving care.

The stars shone brightly
in the sky above,
Around her bed were
those she loved.
Angel voices whispered
soft and low
Come my dear it is
time to go.

The conflict of her life
was over,
Her prayers were
answered at last,
Spirit friends were
there to guide her
To a place of peace
and rest.

Just a friendly hand
clasp,
Just a sunny smile,
That is what she gave
to the world
That made her life
worth while.

Faithful friend, so kind
and true
As we pray we will
think of you.
You are not forgotten
in our mind,
To us you were so good
and kind.

REV. MARY ROGERS HUTSON

From our group one has fallen
In our land a star has set,
But enshrined on memory's tablet.
Her true worth we will never forget.

Annie Carter
St. Louis, Missouri

LET ME TELL YOU

(Cont. From Page 2, Col. 4)

terialized his long beard and allowed us to feel it. At this seance I was given information and teachings that have served me through many years of experience in the study of Spiritualism and working for the people.

In New York City, with the well-known Frank Decker, I had a very unusual experience with this same dear Daddy that I spoke of having proved himself so completely in Mr. Cartheuser's meeting.

Incidentally, Mr. Decker sits under complete control. It is not uncommon for more than one person to sit on his lap and hold his hands and another person to place their hands over his mouth. While he is controlled thusly, the trumpet floats about the room and speaks from the four corners of the room.

My Daddy materialized in the dark, while Mr. Decker was under complete control, and asked me to place my hand on his nose. I followed his instructions and discovered a little mole. It isn't exactly a mole but so many of the Ewings have this little distinguishing mark. He said **"You surely can feel the Ewing hump. You have it yourself."**

Hugh Gordon Burroughs

It is an interesting point to observe in direct-voice seances, that seemingly the various guides manipulate the force and carry their trumpet at different levels. While at Camp Silver Belle a couple of years ago, I had a seance with Virginia Leach Falls, Muncie, Indiana. The trumpet seemed to float very high in the room and practically on the ceiling. During the entire meeting the voice kept at that level. Quite convincing.

With Rev. Hugh Gordon Burroughs, Church of the Two Worlds, Washington, D. C., I heard Father Murphy render discourses for at least a half an hour without a break. His philosophical teachings are outstanding.

Rev. Raymond E. Burns of the Albertson Memorial Church, Stamford, Connecticut . . . another medium whose work comes to my mind at the moment. Years ago, we were having considerable trouble with the workers in our circulation department and being desirous to do exactly what was right, we felt we would like to discuss the matter with our spirit friends before we made changes. I telephoned Mr. Burns and asked for a sitting. Though he was going to Rochester that day, he very graciously remained over so as to sit with us.

Ethel Post-Parrish

His very able spirit guide, Dr. Ainesworth, first talked to us and said, **"I want to stand aside and let your father come through."**

Then, my Daddy, who always seems to be ready and on the beam, discussed in detail the affair we were concerned about and gave us specific instructions as to what to do and how to do it. He said that a person would appear at our door and ask for the position to take the place of those we were obliged to dismiss.

In perfect accord with the prophecy, Edna Frawley, who was with us for eight or nine years came to our door the following morning and asked if the position for manager of the circulation department was available.

Another medium whose direct-voice work is outstanding is Ethel Post-Parrish, though she is probably better known for her materialization. At one time, two ladies were visiting in Miami, Florida and heard of Mrs. Post-Parrish's seances. They went there and had very satisfactory results with their own relatives.

At the conclusion of the chat with their own people, they were introduced to a gentleman by the name of Lapsley Cornelius Ewing. This gentleman was my own Daddy. Knowing these ladies were native Kentuckians, he asked them to look me up when they went through Louisville, Kentucky, which was my home at that time. The ladies were very eager to check the message so enroute to Boston, they called to see me. We became very good friends after being introduced by spirit people.

James Laughton, Detroit, Michigan and Camp Chesterfield, is an outstanding trumpet medium, especially because of the tremendous psychic force that manifests in his seance room. Large tables and chairs are handled as easily as though they were feather weight. Pictures on the walls are frequently removed and usually there is powerful singing.

Mr. Laughton does not go into trance during his meetings but discusses the manifestations with the sitters and often talks to the guides and spirit guests.

Minnie Cook O'Hara, Lily Dale, New York is one of my favorite trumpet mediums. Her guides, Dan and Bright Star, have brought to me through the years, many outstanding communications and proof of spirit survival. Also their ministrations have benefitted my health.

Rev. Mable Riffle, secretary of Camp Chesterfield, needs no introduction to the readers of **Psychic Observer** for her outstanding trumpet mediumship. After sitting with mediums throughout the camp, Dr. Henry Williams, who is Mrs. Riffle's guide, seems to always be able to dig up some sort of evidence for all who come to receive the proof of the living dead.

It is rather remarkable to me to observe that mediumship is seemingly contagious or, the guides of various mediums wecome well acquainted and through the natural course of events, mediums seem to become more strongly developed.

Charles Swann

I refer to Eddie Mackey who is today one of America's outstanding trumpet mediums. He developed under the late Edward Lester Thorne in New York City. For the last few years, he has been closely associated with James Laughton and today, these two mediums' work is very similar and it seems that their work and close association has improved their mediumship. It illustrates the point, I mention, that seemingly spirits learn one from the other.

Another point to observe in direct-voice mediumship is that some mediums seem to have a longer play of the ectoplasmic substance which makes levitation extend a greater distance. Charles Swann is a case in point. I have known the trumpet to unmistakably go for 30 feet from the physical body of Mr. Swann. His picture precipitation work is probably the most outstanding development in his mediumship but he does possess extraordinary trumpet power.

A medium who has attracted international attention to trumpet mediumship was the late Etta Wreidt of Detroit, Michigan. Her work is the subject matter for many books of note. Admiral W. Usborn Moore wrote several books around her mediumship.

Several years before she passed to the spirit world, my husband and I had a sitting with her in Detroit. Though she had grown quite old and the power had seemingly become somewhat lessened than what is described in these various books, we received, through her mediumship, some remarkable evidence.

Maina Taife

To honor her great work, I saw in the London Spiritualist Alliance headquarters, a full length portrait of this great medium. She was also given the Queen Victoria watch. This medal was in the custody of William T. Stead to be given to the medium he selected as being most worthy of it.

These are only a few of the hundreds of well developed trumpet mediums in the United States. The law is "no respecter of persons," so it would be advisable for all students of psychic science and Spiritualism to make the conditions whereby they might possibly develop the remarkable phase which is so worth while.

Frankly, there is practically nothing that anyone can do about the development of their mediumship other than to sit in a dark room"—there must be no light or even crack of light" as this physical phenomenon is based upon ectoplasm and experience has proven that this effluvia disintegrates when exposed to light rays.

First, say a prayer and place yourself and the work lovingly into the hands of God and ask Him to send ministering angels to help you come into a fuller development of the spirit.

Singing or playing of records, to create a sound vibration, is said to accelerate and create a vibration upon which all physical phenomena depend. I well remember the very famous trumpet medium whose work was so ably described in the out-of-print book **"Station Astra"** by the late **Bessie Clark Drouet.** *I refer to Maina Taife.*

I have not heard of her for a great many years and do not know whether she continues to carry on her psychic work. However, at the time I sat with her, she had a remarkable mediumship and I remember so well that she would turn off and on the phonograph between the communications of the spirits. After a spirit would conclude its conversation, Mrs. Taife would turn on the victrola and continue in that fashion through the entire seance.

Myrtle Brown

In St. Louis, Missouri, I had the pleasure of sitting with the very well-known medium, Myrtle Brown, whose tremendous mediumship has gained national fame.

Mrs. Brown does not do public Spiritualist work at the present time. There was a loudspeaker in her seance room so that the phonograph records played created the sound vibration. Through Mrs. Brown, we received some outstanding proof of the living dead.

Place an aluminum trumpet in the center of the room. Or, place it horizontally on a table. There are divers opinions as to what to do with the trumpet. Some say to run water through it increases its magnetic power—others say put a bowl of water and a potted plant in the seance room. It is true that the chemicals necessary for levitation and voice come from various natural sources, air, water, soil, sand, etc.

The group, of which I am leader, has sat weekly for the past four years. We have had considerable mental development and, on occasions, we have heard a movement and slight rap on the trumpet. On other occasions, we have heard independent voice—but it is not developed to the degree that I would designate it as a development of physical phenomena. In most cases, it requires many years of patient sitting to build up the necessary chemicalization in the physical body for the development of any type of physical mediumship.

So, according to one of America's outstanding trumpet mediums, a man I consider one of the very best and one whom I have sat with more than 15 hundred times, Rev. Clifford Bias, says: **"Just sit—and wait upon the Lord."**

"I Can Say THIS About Reincarnation"

. . . . JAMES CRENSHAW

(Editor's note: This is the first of two articles by James Crenshaw, Los Angeles newspaperman and author of TELEPHONE BETWEEN WORLDS, in answer to the July 25 Psychic Observer article by Converse Nickerson on reincarnation.)

SO MUCH confusion, misinterpretation and nonsense have been spread in this country concerning that great fact of life called reincarnation or metempsychosis that it is little wonder the idea is generally rejected in this part of the world.

Yet about one-third of the earth's population believes in the law of rebirth, and it has been subscribed to by some of the greatest minds in history, including churchmen of both the Catholic and Protestant faiths, as well as Jews, Moslems and a large body of early Christians.

Furthermore, it is completely in error to say that psychic communicators as a whole reject the idea of periodic rebirth or that it is contrary to a rational concept of the continuity of life. Actually, it is as essential to a reasonable, understanding of a continuous, non-terminal life as the idea, basic to all religions, of an immortal spirit temporarily inhabiting a mortal body.

These, of course, are assertions. Let us see if we can establish some facts to correct the errors and misconceptions now current.

In the Psychic Observer article by Converse Nickerson on reincarnation (July 25, 1953), it is stated:

"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 writer here and throughout his article has committed the sin of confusing reincarnation with transmigration of souls. The latter supposes that souls of men may be reborn on occasion into the bodies of animals. No thinker of consequence claims this and neither did most of the Greeks. (Despite certain symbolic representations of Pythagoras, it is not believed that even he supported the transmigration theory.)

If, however, it is contended that such thinkers as Socrates and Plato did not teach reincarnation, this is a mistake. They did — most emphatically and explicitly — and it was a fundamental doctrine of their schools, as well as of their followers for centuries afterward.

What Plato Believed

Moreover, while Mr. Nickerson calls reincarnation "that unholy bit of folklore from India" and attempts to make us believe the great Greeks would have no truck with it, the fact is just the opposite.

According to Manly P. Hall, perhaps the western world's leading modern philosopher and certainly an outstanding authority on reincarnation, Plato himself wanted to pursue his philosophical studies in India but was unable to do so because of the wars then raging in the Near East. Three hundred years later, however, Apollonius of Tyana did cross western Asia to India, where he received the same doctrine that was previously given to Pythagoras. The latter, says Mr. Hall, was an initiate of twenty-eight mystery schools, including the Hindu — all bound together by the same teachings, especially the teaching of rebirth and the "cycle of necessity."

(See Mr. Hall's book, REINCARNATION: THE CYCLE OF NECESSITY, first published in 1939, a scholarly treatment of this whole subject and one of the most outstanding works on reincarnation in English.)

"Plato believed in spiritual evolution and from the explicit nature of his statements obviously derives his authority from the sacred tradition of his time," writes Mr. Hall (page 52).

And —

"Reincarnation was taught in the Platonic Academy for more than nine centuries." (page 54).

Spiritual Evolution

The key to an understanding of the law of reincarnation is the expression "spiritual evolution" or the evolution of consciousness. It applies to all life, and forms and bodies are but material shells, the crystallized outer structure of consciousness which accompany this process of evolution. As the consciousness progresses, the physical expressions become more complex and developed, but the reincarnationist does not believe we retrogress.

The evolutionary drive is ever forward. We as humans do not reincarnate as animals, but animal life over eons of time and perhaps even on other planets may achieve a consciousness, if not necessarily an identical type of body, similar to that of humans. They may attain higher and higher levels of consciousness, just as we and all forms of life are also able and destined to do.

Conversely, humans have gone through many cycles of evolution on this and other planets, dipping down repeatedly into the stuff we call matter so that it reflects in bodily form the current state of our spiritual growth and development.

Often, says the reincarnationist, we may appear to retrogress for a time — like the man on slippery ice who slides one step backward for every two steps forward — but we do move forward. The wheel of life carries us with it on its rim, first downward into the material mire, then apparently backward, thereafter upward and then down again. But always the progression of the cycle is forward.

Mr. Nickerson states:

"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. . . ."

Where Mr. Nickerson gets this notion is a real mystery, for the observable changes in species are well chronicled. The occurrence of biological "sports" — mutations or deviations from the norm — is the basis for evolutionary change. Such mutations have been studied thoroughly since the days of Darwin.

Mr. Nickerson states that reincarnationists believe souls of one race "infuse themselves in the physical bodies of other races and individuals."

This is a very narrow construction. As a matter of fact, most reincarnationists hold that the individual is most likely to return many times to the same environment where he needs to master certain lessons and correct past mistakes. He tends to be drawn into association and re-association with the same persons and families in life after life. A change of race or nationality is likely to occur, however, when a new type of lesson is indicated for the soul's progress in its Odyssey through the experiences of matter.

Mr. Nickerson says, if reincarnation is true, it should be a law of the spirit world, as well as the material, and "I would find confusion and dislocation among my kith and kin over there."

The fact is, of course, that reincarnation is primarily a law of the spirit world, for we are all spirits here, as well as hereafter. The law of cause and effect does not change because we discard one garment and take on another. It is a part of the law that much dislocation of "kith and kin" occurs in this earthly part of our eternal life, due to the changes we call birth and death. Why is it more illogical to suppose that corresponding changes do not also occur in the non-physical phase of our existence?

No Message?

Nickerson: "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."

I do not know what type of communications Mr. Nickerson has been receiving, but this is obviously one of the greatest errors of fact in his article. It is true that large numbers of communicators say they know nothing of rebirth. It is also true that large numbers of individuals on this plane of life say the same thing.

If we were to ask the first 100 people we meet on the street in any American city what they thought of reincarnation, probably very few would say they accepted it. What we sometimes forget in evaluating ordinary communications from the next plane of consciousness is that we are often dealing with the same type of people we meet on the street here. They know little more and, in many cases, have been taught little more than when they were on this earth plane.

Repeatedly, I have talked with individuals from the next phase of existence who do believe in and have studied reembodiment. They point out the same discrepancy; namely, that thousands of those they meet in the astral world do not accept the possibility of rebirth.

The reason is that they are the same individuals who did not know about it here and have not yet had an opportunity to learn about it in the next world. One of the axioms of post-physical existence is that we carry with us the same thoughts, prejudices and emotions which burdened us here into the hereafter and only change them as we learn, grow and advance into the higher realms of consciousness.

A Protestant of a certain sect tends to cling to his same beliefs and to associate with those of his same kind in the other world just as he did here. A Catholic, a Moslem or a Buddhist does the same. They are advanced only according to the consciousness they take with them and remain so until they can be reached by those teachers who will be found acceptable to their mental state.

Misinformation?

That there are teachers from the spirit world who emphasize the importance of a cosmic law of reembodiment is evident from the number of these whom it is possible to contact through proper mediums—that is, mediums who are so attuned as to be clear channels for the more advanced souls.

Rev. Richard Zenor of Los Angeles has long been noted for revealing teachings which are brought through his trance mediumship by those of the higher orders. These high teachers emphasize that the law of rebirth is universal, that rebirth — in fact, all of life — is governed by the "law of compensation" or karma and that above all else, each individual is personally responsible to himself and the Universal Consciousness for his conduct and thinking.

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

Perhaps this is so because they over-emphasize the misinformation which sometimes is received from communicating spirits. Such communicators are not necessarily evil; they merely are not fully informed, and a great mistake made by many is to assume that an authentic spirit communication also necessarily is an authentic statement of truth.

Nickerson: "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!"

Obviously Mr. Nickerson has never talked with any of Mr. Zenor's followers or others well informed on the laws of reembodiment.

Books on Rebirth

Nickerson: "There are no books of authority that have stated anything definite about the subject."

No statement could be any more in error. Besides Mr. Hall's very enlightening book, there are hundreds of other volumes and a great body of authoritative literature on the subject, as can be verified by examining the extensive bibliography at the end of Mr. Hall's book. I also suggest reading two books by Dr. Gustaf Stromberg, the noted astronomer, THE SOUL OF THE UNIVERSE and THE SEARCHERS. And one should not forget the essays by Emerson (a Unitarian minister) who believed in reincarnation.

Nickerson: "Certainly there is not found within the writings of authoritative Spiritualists any word that declares reincarnation to be an accepted truth."

In all modesty, I will refer Mr Nickerson to my rather widely accepted book, TELEPHONE BETWEEN WORLDS, not because I am the author but because the source of the information on reembodiment quoted therein has proved so thoroughly reliable and logically informative as well as scientifically acceptable and spiritually unimpeachable. The source, of course, is the master teacher Agasha and other speakers through Richard Zenor. A fuller examination of the literature based on spirit communications will also disclose that reincarnation has a far wider acceptance than Mr. Nickerson implies, despite his quotations from such pioneers as Andrew Jackson Davis and Dr. James M. Peebles — fine men but not necessarily infallible men.

An Essential Principle

Nickerson: "If Spiritualism is to prosper as a religion, it must discard every questionable theory."

It is my considered opinion that Spiritualism will not prosper as a religion or as an acceptable philosophy if it rejects the plain evidence and logical necessity of the law of rebirth.

Mere communication is not enough on which to base a philosophy. Even proof of the continuity of life is not enough. There must be some explanation of life and its apparent mysteries.

If we used the telephone and the radio merely for the transmission of greetings, their value would not be nearly so great as when they are used for spreading valuable information.

The more information and understanding we can receive through our human "instruments," the more likely will we be able to preserve them as a philosophical institution.

Nickerson: "Who . . . with the universe of starry worlds to explore desires to return to a rebirth in the flesh?"

Fortunately, it is not our desires which govern the universe. It is not what we want, as an old-time evangelist used to say, but what will do us the most good that is the law. Nature — God — does not consult our objective desires. She merely expects us to try to understand the facts of our existence and why our desires should and ultimately will coincide with them.

Nickerson: "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 . . ."

I wonder what kind of rubbish about reincarnation Mr. Nickerson has been hearing? As one with a slight knowledge of the literature on the subject and a thorough indoctrination in occult teachings from spirit sources, I can say that it is an essential principle of the theory that ALL must reincarnate, whether they be thieves or holy

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Ann P. Miller

(My commission expires, March 30, 1954.)

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I CAN SAY THIS

(Cont. from Page 6, Col. 5)

men, until they reach a state of spiritual perfection called "enlightenment" or "illumination." Only then may they finally escape the Wheel of Life on this earth and ascend into the higher realms of spirit to begin the soul's next phase of experiences on the "inner planes" of "heavenly" consciousness.

The very purpose of reembodiment is to insure the experiences which will give these persons of low degree, as well as others, a full opportunity to learn the laws of the Cosmos, even if the lessons have to be drastically repeated and painfully re-emphasized over and over.

No Rational Foundation

Nickerson: "Reincarnation is the off-shoot of India's dogmatic and superstitious religion of caste."

Philosophies have had their extremists down through the ages, and dogmatists have watered down and twisted great teachings to their own ends since the beginning of time. It is easy to misunderstand, and it is easier to misapply a great principle, but that does not invalidate the principle.

Nickerson: "It (reincarnation) has no rational foundation in any upstanding system of pholosophy or religion."

The fact is that reincarnation and the law of compensation were integrated with and an essential part of most great philosophies and religions at their inception, as a study of religious and philosophical history will reveal. It is when men want to escape their own responsibilities and to load their sins upon someone else who is supposed to "save" them without real effort on their part that they abandon a belief in karma and rebirth. Naturally, it is more appealing to rely on miracles and vicarious atonement than to face the hard road of salvation through one's own efforts. *It is another form of the old gambling urge — the urge to try to get something for nothing, to sneak a bargain without* paying the full price.

The early Christian fathers accepted reincarnation, as they did many so-called pagan rites and teachings. They incorporated metempsychosis into the new theological system until it became apparent that this might threaten the foundation of an organized church.

Nothing Forgotten

For reincarnation, above all else, requires a belief in individual responsibility — a teaching that each one in the end is his own savior, regardless of what help he may receive from the outside. Salvation—eventual salvation for everyone—through one's own efforts and an emphasis upon works, rather than faith, appalled those who sought to create a church which must be, as they believed, the only "way" to God's kingdom.

Nickerson: "If the theory of reincarnation be a fact, then all the experience of this mortal plane and phase of being has 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 change of earth expression — erased by a second created physical body!"

This typifies the usual confusion over what constitutes the real self and the distinction between objective and soul memory. Modern psychology has proved that mere forgetfulness by the conscious mind does not necessarily erase memory and its profound influences upon one's path of life.

Nothing Forgotten

As taught by the teacher Agasha through Richard Zenor and other reincarnationists, the doctrine of rebirth relies upon a fundamental rule — that NOTHING is forgotten. Everything — every *single thought and action—is recorded in the soul memory,* there to be absorbed and digested as a basis for the further objective expressions of the soul that we call personalities. Thus, like the "unconscious mind" of the psychologists, the soul memory is the eternal prompter, the all-wise preceptor, the "still small voice" and all-knowing inner God-self which directs and, with infinite care, perfects the expressions of our outer consciousness. That this seems like an unending, time-consuming —almost timeless — process is not important to the Cosmic Plan. In the great sweep of universal time, where geological ages are like split seconds, there is plenty of time, and in the end we find that the Universal Consciousness is itself timeless.

Nickerson: (He was told, he says, that he was a reincarnation of various ancient characters including the historian Herodotus.) "Do I believe the above, I am asked? Not a word of it! Why? Because I have not a particle of evidence of these reembodiments — not a glimmer of memory concerning them . . . We have no facts to substantiate (reincarnation)."

It may or may not be that Mr. Nickerson is a reembodiment of Herodotus, a notoriously inaccurate reporter of facts. However, while there is not the accumulation of evidence in support of reincarnation that has been gathered in the general field of psychics, there is considerable evidence.

First of all, numerous persons, who are unusual in their way, just as developed psychics are regarded as unusual, have demonstrated memory of past lives.

In certain parts of the Buddhist world, it is quite common for children to remember a previous reincarnation. In Burma the phenomenon has been so often noted that the children are called "Winzas." (See Mr. Hall's book, page 137). In India the most famous case is that of Shanti Devi, the little Hindu girl who insisted that she had lived before in a different town, had a husband there and named other members of her former family. This case was exhaustively investigated and numerous proofs of the girl's astonishing memory of the previous life were adduced, including complete identification of places where she had been and lived, of people to whom she had been related and incidents which showed she could not have acquired the knowledge by means of telepathy.

Complicated Factors

In the literature of Edgar Cayce, the healer, there are a number of case histories illustrating the logic and working of Cosmic law through reincarnation. There is also at least one evidential case among Cayce's experiences to prove a reincarnation.

Under hypnosis, subjects have been induced to remember and relate incidents from past lives, sometimes with verifiable details.

In my own experience, the most outstanding proof was that which I described in detail for the Psychic Observer of January 25, 1953. This involved the reembodiment of a dog under such complex and remarkable circumstances that there was no doubt in my mind or the minds of those who owned the two pets involved that one was the reembodiment of the other.

The fact that the reincarnation of this animal had been predicted through Mr. Zenor was only one of a series of complicated factors which left no room for any other reasonable explanation. Finally, as photographs in the Observer showed, the second dog had strikingly similar markings to the one which had gone on and, more impressive to the owners, displayed peculiarities of habit and traits of character almost identical to those of the first pet — not necessarily a factor in all incarnations but often a possibility where the individual soul is immersed a second time into the atmosphere of a former environment.

In any event, the mere failure of memory is no proof of anything, least of all the arguments against reincarnation. Does Mr. Nickerson also believe we have no preexistence? If so, where does he think we came from, and if we were born out of the pure mind of God, as some teach, then how do we account for the inequalities and apparent injustices of our entry into this world?

If we did exist before this life, why do most of us not remember that preexistence?

And has not Mr. Nickerson ever heard of amnesia? In that state, the individual very literally lives a new life and even may deny the former one he cannot remember. But does that prove he had no other life?

Reunion In Granada

Although not conclusive, I know of one case which at least corroborates reincarnation in a very strange and remarkable way. Mrs. A. is an official of an exclusive Southern California girls' school. In 1935, while traveling in Europe, she visited the Alhambra, the fabulous palace built by the Moors in Granada, Spain.

Her party had its own guide, but immediately upon entering the palace, she was singled out by the captain of the guard, normally an austere and aloof individual who regarded the average tourist with cold indifference. After giving her a chair—a most unusual procedure under the circumstances—he engaged her in conversation, she speaking broken Spanish; he, broken English.

"You will find nothing very changed since you were here last, senora," he said.

That was the first of a series of strange remarks. Mrs. A. had never even been to Spain before and, while she had felt a strong attraction for all things Moorish and loved Washington Irving's description of the Alhambra ever since she was a child, she had not seen it before. Yet, after explaining that Charles V of Spain had made certain regrettable changes in the palace, when she walked toward the Sala de Banos (the baths), the captain again remarked:

"They are just like they were when you were here."

The Great Pyramid

When she went to rejoin her party in the Sala de Ambajadores (Hall of Ambassadors), the captain again explained that, except for the furnishings, "you will find it exactly as you knew it."

In the Court of Myrtles, she had an urge to cut a sprig of myrtle as a souvenir but felt this would be a desecration of the beautiful place and so took nothing. A few minutes later, however, the captain approached her, bearing a beautiful spray of myrtle. Presenting it to her with a bow, he said:

"This is for you, because you always loved it so." Then he added the traditional Spanish farewell: "Vaya con Dios, senora."

On shipboard en route back to New York, Mrs. A. had what she calls a dream but was really a vision. She saw herself a resident of the Alhambra and the daughter-in-law of the sultan whose palace it was at the time.

I must emphasize that all of this is no romantic fairy tale but the abridgment of a true story told to me personally by a reliable witness. In itself it proves nothing perhaps, but in context—read together with all of the other stories and proofs of repeated earthly lives—it has a certain dramatic significance.

Agasha, through Richard Zenor, has promised more startling proofs that will be indisputable. In the first place, he has emphasized for years that hidden chambers and subterranean vaults in the Great Pyramid and the Sphynx, as well as in the tunnel leading between the two, will be found prophecies of all important events throughout history to the present time, including the prediction of a great age of peace to start about 1965.

What will be important from the standpoint of this debate, however, will be the discovery of records stating that the present American civilization is a rebirth of that of the ancient Atlantis and that this country is now peopled by thousands upon thousands who lived on the so-called Lost Continent of Atlantis. Crude replicas of the scientific wonders which were perfected by the Atlanteans and prophecies of the Golden Age of new wonders in our times will be found, it is promised.

Now lost tombs, vaults and temples in Egypt and presently hidden records in Palestine, says Agasha, will be discovered to show that the teaching of reincarnation was fundamental to all of the ancient philosophies, including the teachings of Jesus. "True versions" of the Bible and of Jesus' philosophy will be found, showing direct connections with the Egyptian teachings, which, in turn, will be traceable back to Atlantis, he asserts.

Even the appearance of "flying saucers" and other "strange things" in the heavens have a cyclic char-

(Cont. Page 8, Col. 1)

A Spirit Story for Children . . .

As told by Olive Burton

THIS is another story of the very early days of our world. The wind blew very strongly and the sky became black. The rain beat down heavily on the earth and trees.

The little birds wondered what was happening, for never before had they experienced a thunderstorm and they did not like it very much.

They did not know what to do or where to go. The small branches of the trees were not secure for the wind was blowing them this way and that, so the birds flew in panic to and fro, round and round, beating their wings against obstacles as they went.

One bird only was calm and undisturbed, the Owl, who sat looking on at the behaviour of his fellow creatures and thinking how stupid they were.

"Why do you panic so?" he said, "Why not do as I do and you will have nothing to fear. There are many places of protection if you will only look and there you will be safe until the storm has passed."

The other birds looked at him where he sat, quite unruffled on a large branch of a tree with his back to the trunk, protected from the wind and rain, and they saw how right he was, and very soon they followed his advice so that they too lost all fear of the storm.

Perhaps this is why, even to-day, he is called "The Wise Old Owl" for what an example he gave, an example which all should follow; for when we are in difficulty we can only make things worse by getting panicky and yet if we think quietly for a moment we will usually see the right thing to do.

"The Spiritual Healer"

WEDDING IN CHICAGO

The photograph (above) was taken after **Raymond L. Woodhouse** and **Marie A. Rempela** were married at the Silent Prayer Sanctuary, 3602 W. McLean Ave., Chicago, Illinois. Rev. Sophia Schaffer officiated.

Left to right: Melvin Schoot, best man; Patsy Riemer, bridesmaid; Marie Woodhouse, Raymond L. Woodhouse and Rev. Schaffer.

Both Raymond and Melvin served their country almost two years in Korea. During their absence their names were continuously on the church's "Service Men's Prayer List."

Although both boys were from Chicago they first became acquainted in Korea where they suffered hazardous experiences. They were discharged from service the latter part of April.

Visits London

Rev. Raymond E. Burns, (above) pastor of the Albertson Memorial Spiritualist Church, Stamford, Connecticut, was featured recently at the **Marylebone Spiritualist Association,** 42 Russell Square, London, England.

A notice in the official journal of the association reads: "Mr. (*) Burns, the American medium, who is on holiday in this country, has kindly offered to give a demonstration of clairvoyance August 5th. Tickets will be available at 1/6 (22c) as usual."

(*) In England the prefix Reverend is rarely used.

— CORRECTION —

In Psychic Observer, September, 1953 edition, an advertisement "Prophecy" appeared on page 16. The Prophecy was signed by St. George, Faith Farm, Roscoe, N. Y. In this notice, we published ". . . . nothing startling will happen the latter part of August," whereas this sentence should have been ". . . . nothing startling will happen on August 20th." In our best judgment, we thought there was little difference between the two specifications of time.

Psychic Observer
The Editor

CHICAGO SELECTED

SINCE the very beginning, when the Federation of Spiritual Churches and Associations Inc., was founded, and their first convention held at Joplin, Missouri, there has always been keen interest among the delegates when the city for the next convention is selected.

Like all other conventions, Spiritualist included, delegates come armed with buttons and other propaganda in the hopes that the city they select will receive the greater number of votes.

And the last convention at Washington, D. C. was no exception. Feelings ran high and, after the smoke cleared, Chicago was chosen due to the efforts of Rev. Henri Zacharias who will be the host for the 10th annual convention of the F.S.C.A. to be held some time during August or September, 1954.

Chicago received 36 votes and the delegate from N.Y.C., Rev. Richard Renardo, received 20 votes. Milwaukee gathered 12 and Syracuse 4.

Two new officers were selected for the Supreme Council: Clarence Haas, Warren, Ohio and Rev. Alice W. Tindall, Washington, D. C. Members of the Supreme Council of the F.S.C.A.: President and Business Manager, Rev. Vernon Cummins; Vice-President, Clarence Haas; Secretary, Rev. Alice W. Tindall. Trustees: Rev. Helen Graham, W. Bloomfield, N. Y.; Dr. Lois B. Washburn, Denver, Colorado; Rev. Nellie G. Carter, St. Louis, Missouri and Rev. Laura Crocker, Long Beach, California.

All Spiritualist churches, regardless of affiliation, are welcome to join the Federation and send a delegate to take part in these annual conventions. No fee is exacted from any church that cares to join the Federation. All they need do is write Rev. V. R. Cummins, business manager and ask for an application form which must be filled in and returned.

Upon due recognition thereof, the church applying is accepted. There is no individual membership, all members are churches and associations just as the name implies. If you are interested in having your church join, have your board of directors apply for an application form.

Business headquarters for the Federation is located at 612 Travis Building, San Antonio 5, Texas.

PHOTOGRAPHS TAKEN AT THE TENTH ANNUAL CONVENTION OF THE FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS

Mayor Of New York City

His Invitation

Rev. V. R. Cummins, President, read a telegram from the Mayor Vincent R. Impellitteri, New York City: "May I extend to you and the members of the Federation of Spiritual Churches and Association Inc., a very cordial invitation to choose New York City for your 1954 meeting. I sincerely believe that your members will enjoy the advantages to be found here and the people of this great city await the opportunity of welcoming you."

The invitation to New York York City was personally extended by Rev. Richard Renardo, pastor of the Cathedral of Faith, 205 West 80th St.

I CAN SAY THIS

(Cont. from Page 1, Col. 5)

acteristic, which will be related in the discovered records, he states.

And just to make sure that no one misses the point, he predicts that within the next few years the world will be startled by the number of very young people who will show such remarkable knowledge and powers of perception in the fields of arts and sciences that all will marvel. This will be no series of isolated cases involving young geniuses and prodigies but a general, large-scale phenomenon. Children will know more than their parents; the very young will be great leaders, and boys and girls 11, 12, 13 and 14 years old will be photographed, interviewed, televised and studied because of their remarkable knowledge and wisdom, seemingly inherited from nowhere.

Some will say, according to Agasha, that "God is speaking through them." Others will claim that they are obsessed by discarnate entities, but the truth will be that they are simply wise souls of the past who are able to bring to the surface much of their past learning, again reaching back—whether or not they know it—to the Atlantean civilization.

(The existence of Atlantis and its immense structures and scientific advancement 172,000 years and more ago will be proved by under water explorations in the Atlantic, the teacher Agasha also flatly predicts.)

Further proof of rebirth will also come in the form of more verifiable cases of "quick incarnation," Agasha says. While he explains that the average individual in this era spends some 250 years in spirit before being reborn, the period may be as long as 1000 or more years or as short as five or ten years in exceptional instances. Clear-cut proofs of children who will be able to remember recent past lives will come to public attention, and "explanations" ranging from telepathy and obsession to "race memory" will not suffice to meet these proofs.

"Telephone Between Worlds"

Here we now have on the record and in print unequivocal forecasts to back an ancient teaching. Let those who read them now and later ponder well what has been set down in anticipation of a new age when the law of rebirth must be accepted as the cornerstone of any workable religion or philosophy.

Nickerson: "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."

What this may have to do with the price of eggs, I fail to see. Many an unenlightened psychic has proved to be the channel for enlightened utterances of great truths, even though some at times may be crudely worded. I suggest a reading of some of the quotations from Agasha in my book TELEPHONE BETWEEN WORLDS for a few examples of coherent expressions on these subjects, so beautifully phrased and logically put as to challenge the most critical minds.

Agasha himself often has described the difficulty of delivering his lectures in a language that is strange and limited and has apologized many times for the manner in which his teachings suffer by reason of these limitations, but as a writer with an appreciation of the fine use of words, I observe that this great teacher more often than not far exceeds my poor ability to express his thoughts with simple clarity, poetic beauty and distinction.

Incidentally, in Mexico City there is a center which I have visited where trance mediums who are crude and ignorant in their waking state deliver long lectures ("catedras") so profoundly philosophical and yet so attractive to all types of minds that thousands go to hear them every week—people of low and high degree, ranging from government officials and professional men to servants and street vendors.

(The second part of James Crenshaw's analysis of the objections to the theory of reincarnation will appear in the next issue of the Psychic Observer.)

Sanctuary Is Where You Find It

You can make your own place of refuge from the stresses, distractions and mean monotonies of life.

By

MARGARET BLAIR JOHNSTONE

WHAT is sanctuary? The dictionary defines it as a place of refuge, sacred and inviolable. Because of this many of us think that to seek sanctuary in time of trouble is to take cowardly flight from reality. But it is not that. Rather it is flight **to** reality. For when life's violence threatens and we do not seek sanctuary, it is then that we become escapists, dodging anxieties and scurrying among confusions. Like sparrows crossing a superhighway by hopping, we do not realize that we have the power to rise above the danger coming at us from all sides.

Sanctuary, then, is more than a special place—it is special strength. And it gives more than refuge and release. Sanctuary gives **renewal.**

Essentially, sanctuary is a means of finding the power to face life on lifted wings. It is this power which enables men to "renew their strength . . . mount up with wings as eagles . . . run and not be weary . . . walk and not faint."

All of us have access to this power. Sooner or later that which is weak in us cries to lay down a burden on Someone stronger. When that Someone gives us strength to bear our burden triumphantly ourselves, then have we found sanctuary.

We need not turn to some enchanted island, remote from daily living, to find our place of refuge. One of the most misinterpreted verses in the Bible is the familiar "He leadeth me beside the still waters; he restoreth my soul." Most of us think the still waters were placid lakes or quiet meadow brooks. Not so! They were part of torrential mountain streams where day in and out the shepherd had to lead his flock. But here and there he managed to find "waters of quietness," some pool spilled alongside but fed by and part of the fierce mainstream. And we too can find, right along life's mainstream, the still waters which will renew our minds.

The "Lighted Candle"

Sanctuary may be no further away than your own back yard. Ever since Eden some men have come "nearer God's heart in a garden than anywhere else on earth." A student pointed out that the decisive element in the discovery of the law of gravitation was not so much the falling apple as the garden. Newton was alone, in the quiet of a garden, when he saw his great truth.

The mountains and the sea are perennial places of sanctuary. "When things get thick I turn my back on my busy kitchen and gaze at the mountain scene framed by my window," says a mother fortunate enough to be able to lift up her eyes unto real hills. But a professor I know has no such view. So he has hung a color transparency of the sea in the east window of his city apartment, and to this he lifts up his eyes each morning.

There are times when one can reach sanctuary simply by going into one's room and shutting the door. A friend who is a social worker lives in a settlement house, where her single window looks out on a littered alley. Her life is an endless routine of pavement pounding, tenement-stair climbing, grievance hearing and monotonous record keeping. One night I paused at her door to leave a message. She invited me in. I found her small room aglow with candlelight. "This is how I keep my sanity," she explained. "Every night for 15 minutes I light these candles. To me the most serene thing on earth is a lighted candle."

Our Desperate Need

Others will find renewal in the act of serving. The next time you are hounded by fear or stymied by despair, try going to your local hospital ward. You can't talk to the sick? Then leave a bouquet of flowers. Or stop in on that housebound old man across the street with some small gift that will bring him pleasure.

You may find sanctuary even in a lunch hour. Music can recharge you when you are mentally beaten or nervously exhausted. "I take 20 minutes for lunch and the rest for feasting on Brahms," says a busy editor. Her musical sanctuary sends her back to her appointments on lifted wings.

You can find sanctuary by immersing yourself in a tub of warm water. One of the oldest rites is ablution: the ceremonial washing away of life's soil and stain. Hydrotherapy is one of the modern techniques for purging tension and pain.

There are still other ways. One woman who has reared a large family and ran a boardinghouse as well was asked how she remained so calm and composed. "Well," she said, "you know that big rocking chair in my room? Every afternoon, no matter how busy I am, I go up there to rock a while and empty out my brains."

Sometimes, however, we need to empty out more than our brains; we need to pour out our soul. This is the time to rediscover the fact that "strength and beauty are in His sanctuary." You can find them by stopping at your own church before facing the humdrum of a busy day. On a business trip you can find sanctuary by slipping into some shrine like the Meditation Chapel in New York's Biltmore Hotel. You may discover it kneeling in a hospital chapel praying for a dear one, or on the high seas —on a troopship or in the miniature cathedral aboard the **Ile de France.**

There come times to all of us when, in our desperate need, no holy ground in nature, no lonely place apart, no sanctum of man seems to give sanctuary.

Then what?

When disaster strikes on British

(Cont. Page 9, Col. 4)

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Sanctuary Is Where You Find It

(Cont. from Page 8, Col. 5)

Navy vessels they instantly blow "The Still." It means: "Prepare to do the wise thing."

When the signal is piped, few men know the wise thing. But in the moments of calm enforced by that signal they find it. Each man calculates his position and checks his resources. By observing "The Still" they rout confusion and frequently avert catastrophe.

So with our personal emergencies. Few of us instantly know the wise thing. "If only I could **know** what to do!" we cry, forgetting that the order of procedure is: **Be still!**

No matter how little you **know,** or even how little you think you have faith to believe, the next time you need sanctuary stop instantly all feverish activity and do what those who have found sanctuary do: **"Be still** and know . . ."

Countless hard-pressed men and women find in religion their "place of certain shelter" when their hearts cry for spiritual sanctuary. We are again laying hold on the central reality that all religion offers: "God is our refuge and strength, a very present help in trouble."

Reader's Digest

Reports of this article are available. Prices, postpaid to one address: 10—25 cents; 50—$1.15; 100—$2; 500—$9; 1000—$14. Address Reprint Editor, The Reader's Digest, Pleasantville, N. Y.

Young Medium Demonstrates Unusual Phenomena

AT NEW Era Camp (20 miles south of Portland, Oregon on Highway 99) in session during July and August, a featured worker is Keith Rheinhart, 17 year old "adult extraordinary." Bringing through his most able control names of departed and living, he has captivated his audiences with his modesty, firmness and sincerity.

Highlight of his demonstrations was the evening of August 13 with mental work, slate-writing and skotography. Explaining that he would attempt to have his spirit helpers withdraw three blank cards from his pocket and place them between two slates, he had the slates firmly fastened together with medicinal tape, also affixing on the surface of one of the slates a strip of the same tape, underneath which the cards were to manifest, together with drawings or photos of departed ones, with the names of the recipients plainly written on the cards. A group from the audience oversaw the matter, assisting in the fastening together of the slates and again in the unfastening.

After considerable mental work, the slates were returned to the platform by the same group and unfastened, whereupon one card dropped to the floor from within the slates, two were between the tape and the slate surface, and on all three of the cards were drawings and photos recognized by those receiving the cards.

Names to whom the cards were given were plainly written thereon, and on the surface of one of the slates was a boldly written greeting from Susey, the medium's trumpet control.

Maybe skeptics reading this may have "exlpanations." To the audience, which filled the auditorium to capacity, the evening will ever be remembered as one of definite demonstration of continued existence.

Sam J. Harms
Trustee, New Era Camp
Canby, Oregon

An Author From Texas

Wineta Z. Cardarella (above) affiliated with the Universal Psychic Science Temple, 607 Chestnut St., San Antonio, Texas, in which she is a mental medium and author of "The Vision Morning of the War-less World" and "My Husband's Life in Spirit . . . received inspirationally through her own mediumship according to Clara Williams, pastor of the Temple.

FIRST ANNIVERSARY AT SAN ANTONIO

The photograph above was taken August 9th during the celebration of the first anniversary of the **Universal Psychic Science Temple,** 607 Jackson St., San Antonio, Texas of which **Rev. Clara Williams** is minister.

Pictured above but not necessarily in the proper order: Angelica Hollenbeck, Erna Newbill, Atan Donato, Mrs. R. M. Delane, Rev. Clara Williams, Rev. W. McDowell, Agnes Brown, Rev. M. Hersey, Daphne Ross and Mary Ellen Stalbird.

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CHICAGO SELECTED

SINCE the very beginning, when the Federation of Spiritual Churches and Associations Inc., was founded, and their first convention held at Joplin, Missouri, there has always been keen interest among the delegates when the city for the next convention is selected.

Like all other conventions, Spiritualist included, delegates come armed with buttons and other propaganda in the hopes that the city they select will receive the greater number of votes.

And the last convention at Washington, D. C. was no exception. Feelings ran high and, after the smoke cleared, Chicago was chosen due to the efforts of Rev. Henri Zacharias who will be the host for the 10th annual convention of the F.S.C.A. to be held some time during August or September, 1954.

Chicago received 36 votes and the delegate from N.Y.C., Rev. Richard Renardo, received 20 votes. Milwaukee gathered 12 and Syracuse 4.

Two new officers were selected for the Supreme Council: Clarence Haas, Warren, Ohio and Rev. Alice W. Tindall, Washington, D. C. Members of the Supreme Council of the F.S.C.A.: President and Business Manager, Rev. Vernon Cummins; Vice-President, Clarence Haas; Secretary, Rev. Alice W. Tindall. Trustees: Rev. Helen Graham, W. Bloomfield, N. Y.; Dr. Lois B. Washburn, Denver, Colorado; Rev. Nellie G. Carter, St. Louis, Missouri and Rev. Laura Crocker, Long Beach, California.

All Spiritualist churches, regardless of affiliation, are welcome to join the Federation and send a delegate to take part in these annual conventions. No fee is exacted from any church that cares to join the Federation. All they need do is write Rev. V. R. Cummins, business manager and ask for an application form which must be filled in and returned.

Upon due recognition thereof, the church applying is accepted. There is no individual membership, all members are churches and associations just as the name implies. If you are interested in having your church join, have your board of directors apply for an application form.

Business headquarters for the Federation is located at 612 Travis Building, San Antonio 5, Texas.

PHOTOGRAPHS TAKEN AT THE TENTH ANNUAL CONVENTION OF THE FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS

Mayor Of New York City

His Invitation

Rev. V. R. Cummins, President, read a telegram from the Mayor Vincent R. Impellitteri, New York City: "May I extend to you and the members of the Federation of Spiritual Churches and Association Inc., a very cordial invitation to choose New York City for your 1954 meeting. I sincerely believe that your members will enjoy the advantages to be found here and the people of this great city await the opportunity of welcoming you."

The invitation to New York York City was personally extended by Rev. Richard Renardo, pastor of the Cathedral of Faith, 205 West 80th St.

I CAN SAY THIS

(Cont. from Page 1, Col. 5)

acteristic, which will be related in the discovered records, he states.

And just to make sure that no one misses the point, he predicts that within the next few years the world will be startled by the number of very young people who will show such remarkable knowledge and powers of perception in the fields of arts and sciences that all will marvel. This will be no series of isolated cases involving young geniuses and prodigies but a general, large-scale phenomenon. Children will know more than their parents; the very young will be great leaders, and boys and girls 11, 12, 13 and 14 years old will be photographed, interviewed, televised and studied because of their remarkable knowledge and wisdom, seemingly inherited from nowhere.

Some will say, according to Agasha, that "God is speaking through them." Others will claim that they are obsessed by discarnate entities, but the truth will be that they are simply wise souls of the past who are able to bring to the surface much of their past learning, again reaching back—whether or not they know it—to the Atlantean civilization.

(The existence of Atlantis and its immense structures and scientific advancement 172,000 years and more ago will be proved by under water explorations in the Atlantic, the teacher Agasha also flatly predicts.)

Further proof of rebirth will also come in the form of more verifiable cases of "quick incarnation," Agasha says. While he explains that the average individual in this era spends some 250 years in spirit before being reborn, the period may be as long as 1000 or more years or as short as five or ten years in exceptional instances. Clear-cut proofs of children who will be able to remember recent past lives will come to public attention, and "explanations" ranging from telepathy and obsession to "race memory" will not suffice to meet these proofs.

"Telephone Between Worlds"

Here we now have on the record and in print unequivocal forecasts to back an ancient teaching. Let those who read them now and later ponder well what has been set down in anticipation of a new age when the law of rebirth must be accepted as the cornerstone of any workable religion or philosophy.

Nickerson: "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."

What this may have to do with the price of eggs, I fail to see. Many an unenlightened psychic has proved to be the channel for enlightened utterances of great truths, even though some at times may be crudely worded. I suggest a reading of some of the quotations from Agasha in my book TELEPHONE BETWEEN WORLDS for a few examples of coherent expressions on these subjects, so beautifully phrased and logically put as to challenge the most critical minds.

Agasha himself often has described the difficulty of delivering his lectures in a language that is strange and limited and has apologized many times for the manner in which his teachings suffer by reason of these limitations, but as a writer with an appreciation of the fine use of words, I observe that this great teacher more often than not far exceeds my poor ability to express his thoughts with simple clarity, poetic beauty and distinction.

Incidentally, in Mexico City there is a center which I have visited where trance mediums who are crude and ignorant in their waking state deliver long lectures ("catedras") so profoundly philosophical and yet so attractive to all types of minds that thousands go to hear them every week—people of low and high degree, ranging from government officials and professional men to servants and street vendors.

(The second part of James Crenshaw's analysis of the objections to the theory of reincarnation will appear in the next issue of the Psychic Observer.)

Sanctuary Is Where You Find It

You can make your own place of refuge from the stresses, distractions and mean monotonies of life.

By

MARGARET BLAIR JOHNSTONE

WHAT is sanctuary? The dictionary defines it as a place of refuge, sacred and inviolable. Because of this many of us think that to seek sanctuary in time of trouble is to take cowardly flight from reality. But it is not that. Rather it is flight **to** reality. For when life's violence threatens and we do not seek sanctuary, it is then that we become escapists, dodging anxieties and scurrying among confusions. Like sparrows crossing a superhighway by hopping, we do not realize that we have the power to rise above the danger coming at us from all sides.

Sanctuary, then, is more than a special place—it is special strength. And it gives more than refuge and release. Sanctuary gives **renewal.**

Essentially, sanctuary is a means of finding the power to face life on lifted wings. It is this power which enables men to "renew their strength . . . mount up with wings as eagles . . . run and not be weary . . . walk and not faint."

All of us have access to this power. Sooner or later that which is weak in us cries to lay down a burden on Someone stronger. When that Someone gives us strength to bear our burden triumphantly ourselves, then have we found sanctuary.

We need not turn to some enchanted island, remote from daily living, to find our place of refuge. One of the most misinterpreted verses in the Bible is the familiar "He leadeth me beside the still waters; he restoreth my soul." Most of us think the still waters were placid lakes or quiet meadow brooks. Not so! They were part of torrential mountain streams where day in and out the shepherd had to lead his flock. But here and there he managed to find "waters of quietness," some pool spilled alongside but fed by and part of the fierce mainstream. And we too can find, right along life's mainstream, the still waters which will renew our minds.

The "Lighted Candle"

Sanctuary may be no further away than your own back yard. Ever since Eden some men have come "nearer God's heart in a garden than anywhere else on earth." A student pointed out that the decisive element in the discovery of the law of gravitation was not so much the falling apple as the garden. Newton was alone, in the quiet of a garden, when he saw his great truth.

The mountains and the sea are perennial places of sanctuary. "When things get thick I turn my back on my busy kitchen and gaze at the mountain scene framed by my window," says a mother fortunate enough to be able to lift up her eyes unto real hills. But a professor I know has no such view. So he has hung a color transparency of the sea in the east window of his city apartment, and to this he lifts up his eyes each morning.

There are times when one can reach sanctuary simply by going into one's room and shutting the door. A friend who is a social worker lives in a settlement house, where her single window looks out on a littered alley. Her life is an endless routine of pavement pounding, tenement-stair climbing, grievance hearing and monotonous record keeping. One night I paused at her door to leave a message. She invited me in. I found her small room aglow with candlelight. "This is how I keep my sanity," she explained. "Every night for 15 minutes I light these candles. To me the most serene thing on earth is a lighted candle."

Our Desperate Need

Others will find renewal in the act of serving. The next time you are hounded by fear or stymied by despair, try going to your local hospital ward. You can't talk to the sick? Then leave a bouquet of flowers. Or stop in on that housebound old man across the street with some small gift that will bring him pleasure.

You may find sanctuary even in a lunch hour. Music can recharge you when you are mentally beaten or nervously exhausted. "I take 20 minutes for lunch and the rest for feasting on Brahms," says a busy editor. Her musical sanctuary sends her back to her appointments on lifted wings.

You can find sanctuary by immersing yourself in a tub of warm water. One of the oldest rites is ablution: the ceremonial washing away of life's soil and stain. Hydrotherapy is one of the modern techniques for purging tension and pain.

There are still other ways. One woman who has reared a large family and ran a boardinghouse as well was asked how she remained so calm and composed. "Well," she said, "you know that big rocking chair in my room? Every afternoon, no matter how busy I am, I go up there to rock a while and empty out my brains."

Sometimes, however, we need to empty out more than our brains; we need to pour out our soul. This is the time to rediscover the fact that "strength and beauty are in His sanctuary." You can find them by stopping at your own church before facing the humdrum of a busy day. On a business trip you can find sanctuary by slipping into some shrine like the Meditation Chapel in New York's Biltmore Hotel. You may discover it kneeling in a hospital chapel praying for a dear one, or on the high seas —on a troopship or in the miniature cathedral aboard the **Ile de France.**

There come times to all of us when, in our desperate need, no holy ground in nature, no lonely place apart, no sanctum of man seems to give sanctuary.

Then what?

When disaster strikes on British

(Cont. Page 9, Col. 4)

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Sanctuary Is Where You Find It

(Cont. from Page 8, Col. 5)

Navy vessels they instantly blow "The Still." It means: "Prepare to do the wise thing."

When the signal is piped, few men know the wise thing. But in the moments of calm enforced by that signal they find it. Each man calculates his position and checks his resources. By observing "The Still" they rout confusion and frequently avert catastrophe.

So with our personal emergencies. Few of us instantly know the wise thing. "If only I could **know** what to do!" we cry, forgetting that the order of procedure is: **Be still!**

No matter how little you **know**, or even how little you think you have faith to believe, the next time you need sanctuary stop instantly all feverish activity and do what those who have found sanctuary do: **"Be still** and know . . ."

Countless hard-pressed men and women find in religion their "place of certain shelter" when their hearts cry for spiritual sanctuary. We are again laying hold on the central reality that all religion offers: "God is our refuge and strength, a very present help in trouble."

Reader's Digest

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Young Medium Demonstrates Unusual Phenomena

AT NEW Era Camp (20 miles south of Portland, Oregon on Highway 99) in session during July and August, a featured worker is Keith Rheinhart, 17 year old "adult extraordinary." Bringing through his most able control names of departed and living, he has captivated his audiences with his modesty, firmness and sincerity.

Highlight of his demonstrations was the evening of August 13 with mental work, slate-writing and skotography. Explaining that he would attempt to have his spirit helpers withdraw three blank cards from his pocket and place them between two slates, he had the slates firmly fastened together with medicinal tape, also affixing on the surface of one of the slates a strip of the same tape, underneath which the cards were to manifest, together with drawings or photos of departed ones, with the names of the recipients plainly written on the cards. A group from the audience oversaw the matter, assisting in the fastening together of the slates and again in the unfastening.

After considerable mental work, the slates were returned to the platform by the same group and unfastened, whereupon one card dropped to the floor from within the slates, two were between the tape and the slate surface, and on all three of the cards were drawings and photos recognized by those receiving the cards.

Names to whom the cards were given were plainly written thereon, and on the surface of one of the slates was a boldly written greeting from Susey, the medium's trumpet control.

Maybe skeptics reading this may have "exlpanations." To the audience, which filled the auditorium to capacity, the evening will ever be remembered as one of definite demonstration of continued existence.

Sam J. Harms
Trustee, New Era Camp
Canby, Oregon

An Author From Texas

Wineta Z. Cardarella (above) affiliated with the Universal Psychic Science Temple, 607 Chestnut St., San Antonio, Texas, in which she is a mental medium and author of "The Vision Morning of the War-less World" and "My Husband's Life in Spirit . . . received inspirationally through her own mediumship according to Clara Williams, pastor of the Temple.

FIRST ANNIVERSARY AT SAN ANTONIO

The photograph above was taken August 9th during the celebration of the first anniversary of the **Universal Psychic Science Temple,** 607 Jackson St., San Antonio, Texas of which **Rev. Clara Williams** is minister.

Pictured above but not necessarily in the proper order: Angelica Hollenbeck, Erna Newbill, Atan Donato, Mrs. R. M. Delane, Rev. Clara Williams, Rev. W. McDowell, Agnes Brown, Rev. M. Hersey, Daphne Ross and Mary Ellen Stalbird.

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Spiritualism —and— The Christian Bible

—by—

LENA BARNES JEFTS

IN THE Old Testament, we find ample proof of the fact that psychic phenomena were known, and believed in, hundreds of years before the birth of the Nazarene. As we constantly refer to the Bible for evidence it is well that we understand something of its history.

We find, upon investigation, that the belief that the Christian Bible is the absolute "Word of God" has long been an exploded theory, in the minds of many thinking men. The books of the Bible were written by many different men and colored with the religious beliefs and customs of those who lived in that era.

In most instances, the writing of these books was authorized by the ruler of the country in which they were written. In the early days, the writers of these books were called prophets and saints but they were not Gods—their writing, undoubtedly, was inspired by the Higher Forces but was also based upon the religious needs of the people at the time.

Revised Version

The first English version of the Bible, made by direct translation from Hebrew and Greek manuscripts, and the first to be printed, was the work of William Tyndale. He met with bitter opposition and his translation of the New Testament was ordered to be burned, as an "untrue translation." He was greatly persecuted and, in 1536, was betrayed into the hands of his enemies and burned at the stake. Yet he did not die in vain for his work became the foundation of the English versions that followed.

The first King James version was authorized by King James I, early in the seventeenth century. It was the work of forty-seven scholars appointed by the King. The revised King James version was printed in 1881 and the American revised version in 1901. This last version was copyrighted in order to prevent unauthorized changes in its text and, in 1928, the copyright was acquired by the International Council of Religious Education and thus passed into the hands of the churches of the United States and Canada associated in this Council.

The Council appointed a committee to investigate the text of the American Revised Version and report to the council as to whether a new translation was necessary. After a study of nearly two years, the committee reported that a revision was necessary.

Since the American Revised Version was printed in 1901, our knowledge of the Greek and Hebrew texts had increased owing to the finding of old manuscripts and, in order to comply with this new understanding, a revision was necessary. The committee also urged that words and phraseology be changed to comply with our present day understanding of English.

Standard Version

They also suggested that the new version stay as close to the Tyndale King James version as possible. In 1937, the revision was authorized by the Council and thirty-two scholars were appointed to make the revision. This revision was also reviewed by an Advisory Board of fifty representatives of cooperating religious denominations. The Revised Standard Version of the New Testament was printed in 1946.

The Standard Version of the Bible containing both Old and New Testaments was authorized by the National Council of the Churches of Christ in 1951. Needless to say, thousands of copies of this new Bible have been sold.

There have been many changes in wording, but little change in the real text. Of interest to Spiritualism is the fact that the words "those that have familiar spirits" have been replaced by the word "mediums" in the 28th chapter of 1st Samuel—Verse 9.

Not Mysticism

As before said, Spiritualism does not accept any past happenings that cannot be reconciled to our present-day understanding of Natural Law. We believe many of the Bible stories were symbolical and could not be taken literally. At the time the Old Testament was written, the priests realized that their people were not ready to accept facts and mysticism was the only thing that could hold them—that which was incomprehensible to them inspired fear and, for many years, the priests were able to control their people through fear.

Today man is demanding facts, not Mysticism. He is trying to reconcile his understanding of religion to the action of Natural Law. Spiritualism does not accept literally:—The story of Creation as written by Moses; The Doctrine of the Original Sin or fall of man; the miraculous conception of Jesus; nor The Vicarious Atonement.

Spiritualism believes—that the theory of evolution advanced by science is the true story of the growth of organic man.

We do not believe that there ever was a "Fall of Man", nor that man was ever separated from God. Man is a part of God and he cannot be separated from that of which he is a part. Man's growth has always been onward and upward although the process has at times seemed slow.

Science tells us man must be born of woman in accordance with natural law—surely God would not break His own law.

Spiritualism does not accept a Vicarious Atonement. One cannot consistently believe in "the moral responsibility of the individual and also accept the fact that another can make reparation for his sins.

Outstanding References

Christianity itself is based upon the five visions (clairvoyance) of Joseph:—(1) Conception of Jesus (St. Matthew 1:20); (2) Fleeing from Herod (St. Matthew 2:12); (3) Fleeing into Egypt (St. Matthew 2:13); (4) Herod dead—go to Israel (St. Matthew 2:19-21); (5) Went to Nazareth that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene" (St. Matthew 2:22-23).

We are told in the Bible that Jesus appeared (materialization) eleven times after His Crucifixion:—1. Reveals Himself to Mary Magdalene in the garden (St. Mark 16:9-11); 2. Met Mary the Mother of James, Salome and Johanna on their return to the city. (St. Matthew 28:8-10); 3. Jesus seen by Simon Peter (St. Luke 24:34); 4. Seen by two of His disciples on the road to Emmaus (St. Mark 16:12-13); 5. Appears to the ten—(Thomas absent) (St. John 20:19-23); 6. Sunday after Easter—Jesus appears to the Disciples (Thomas there) (St. John 20:24-29); 7. The eleven Disciples go into Galilee—Jesus appears and commands them to teach all nations. (St. Matthew 28:16-21); 8. Shows Himself at the Sea of Tiberias (St. John—21; 1-25); 9. Seen by the five hundred (St. Matthew 28:16-20) The same time that he appeared to the eleven; 10. Seen by James and the rest of the Apostles (Acts 1:3-8 or 1st Corinthians 15:7); 11. The final Ascension (St. Mark 16:19-20).

Outstanding references for Spirit writing:—Deuteronomy 5:22; and Daniel 5:5.

For Trumpet Manifestation:—Exodus 19:13-25; and Revelation 4:1.

For Healing:—St. Matthew 8:5-13; St. Matthew 9:20-22; St. Matthew 10:1-8; and St. Luke 9:2.

For Prophecy:—Isaiah 7:14; and St. Matthew 26:31-35.

For Clairvoyance:—St. Matthew 13:16-17; and St. John 4:7-19.

For Trance:—Genesis 15:12; and Acts 22:17.

For Levitation:—Ezekiel 3:12-14; Ezekiel 8:3; 2nd Corinthians 12:1-24; and Acts 8:39.

HUMOR and HEALING

by J. JACKSON

LAUGHTER, like sunlight, brings health to the body, quickens the vital forces, and the good it effects remains long after the sound of the laughter has died away. Until the spirit world broke through and renewed the communion of the early days of Christianity, their world was held to be a shadow world, as its very name "the shades" implies: as if the earth plane was the real world, and at death we departed to a dim underworld inhabited by gloomy unsubstantial beings who came to earth with warnings of doom.

The human revolt against this view was summed up in the question concerning Mark Twain, ". . . Has he gone to the land of no-laughter, the man who made laughs for us all?"

The spirit people bring us the glorious news that we on the earth plane more nearly approximate to the underworld of gloom, while they live in a world of laughter and light, and that they have lost nothing of their humanity, which is richer and fuller than when they were incarnate in physical bodies.

That humanity sends them back in compassion to heal and uplift as best they can. They are not stained-glass angels twanging harps in some far-off heaven, nor gibbering churchyard ghosts, but the dear men and women we loved before death removed their physical bodies!

One of the most curious things about the Bible is the almost entire absence of any record of laughter. Were the Apostles the grim beings the Bible indicates? There is no record that Jesus ever laughed.

True, we read that on one occasion He made a joke about Peter's name, which means stone. It was as if He had said, "You are Mr. Stone, and on that stone will I build my church." Surely there must have been times when the Apostles indulged in a little healthy leg-pulling, but if so it was never recorded. How false the idea that religion and gloom are inseparable.

Puritanical Pharisees

Religion has relation to life and life contains laughter as well as woe. It was a monk with the mistaken view that religion means gloom and austerity that said to a brother monk who was card playing, "Martin, what would you do if the Lord were to suddenly appear?" "Do?" was the reply, "I would finish my hand. It was for His glory I began it!"

The late Father Stanton used to go to public houses, drinking and smoking a clay pipe, not because he liked it, but because it kept him in touch with his parishioners. Small wonder that when the body of Stanton passed those rough men he loved knelt in the mud in homage as the coffin passed.

The "unco' guid" would no doubt have condemned Father Stanton for his pub-crawling, just as his Master was accused of being a wine-bibber by the puritanical Pharisees. Sometimes religion is at war with morality. Who does not feel that Robbie Burns, for all his lawless loves and drunkenness, was somehow nearer the heart of the Eternal than the hard-faced "holy Willies" who upbraided him?

They lacked, as did the Pharisees, the one specific—LOVE. Morality minus love "profiteth us nothing," and love and grimness have nothing in common.

Why do Catholics dwell so strongly on the morbid aspects of wounds and misery? This unhealthy morbidity has little of religion in it. Religion means brightness and laughter, surely. Harry Edwards would not be so successful as a healer were he to dress in the black habiliments of woe and for ever dwell on wounds, crucifixes and the tomb.

Christ is alive and no tomb holds Him, Edwards radiates cheerfulness and life as every photo of him reveals. Nor is it a camera smile only as all who have contacted him know full well. There is a merry twinkle in his kind eyes. The acid test is that children go gladly to him in unquestioning confidence and trust.

No "Incurables"

Spiritual healing and humour are indeed inseparable. The atmosphere of a healing clinic is a happy one. Some years ago a dubious patient inquired of the spirit doctor: "Are you sure a spirit doctor treats me at night? I feel nothing." "I will send you a stronger guide," replied the doctor.

Apparently he did, for next morning at 11 A. M. a frantic telegram arrived: "Remove guide at once, or will institute proceedings!"

At one clinic, a little girl with stomach trouble lay face downward while the healer explored the spine in search of the cause. He was interrupted by the patient looking up from the pillow with some reproach for his stupidity, "My tummy is round **this** side, doctor!"

At every clinic the devoted spirit doctors, under the guidance of the Great Physician, are healing the sick every day. In their bright lexicon there is no such word as "incurable," but unless healing leads to spiritual upliftment it has not wholly succeeded.

"The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press
And we are whole again."

"Spiritual Healer"

SUMMERLAND

BARKELL, Margaret (94) Lily Dale, N. Y; Survived by daughter, Edith and son, Robert; Rev. T. John Kelly officiated.

BRINK, Clara (75) McKeesport, Penna., August 20th. She was Vice-President of the First Spiritualist Church of McKeesport; Sara K. Openshaw, Elrama, Penna., officiated.

CORNEIL, John (66) August 2nd, Lansing, Mich.; Rev. Genevra Peet, Ithaca, Mich., officiated.

DOHERTY, Minnie; Elgin, Illinois, July 7th. Survived by husband, Clifford; daughter, son and brother. Rev. Lena Crane officiated.

HABERKORN, Christina (85) June 15, Milwaukee, Wisconsin. Survived by one son, Orville. Rev. Charles R. Smith officiated.

HALLER, Frank (66) Pittsburgh, Penna; former resident of Lily Dale, N. Y.

HARTSHORNE, Margaret Catherine (70) Cleveland, Ohio, August 5th. Rev. Laura E. J. Holloway, Dayton, and Rev. Alice L. Towner, Kent, officiated.

LINVILLE, Harold Ray (19), Bridgeport, Ohio. Rev. Floyd A. Thornton, minister of the Memorial Spiritualist Church, Norfolk, Va., officiated.

MOLLEY, Sara C. (32) July 5th; Mohnton, Penna; Survived by husband, R. E. Molley.

ROEPKE, Josephine (71) Los Angeles, California; Survived by husband, William; Clyde Biddel, Burlingame, officiated.

RUNDALL, J. C. (90), East St. Louis, Illinois, Augst 30th. Survived by wife Rev. Francis Rundall. Dr. Charles Rohlfing, Christian Spiritual Science Church, St. Louis, officiated.

SCHALLER, Mathias Michael (54) July 4, Hammond, Indiana. Survived by wife, Helen; two sons and one daughter. Rev. Victoria Barnes officiated.

STENGEL, Alfred (68) Pastor of the Spiritual Church of Divinity, Battle Creek, Michigan; resident of Kalamazoo; served the cause of Spiritualism for over 40 years. Rev. Glenn R. Brenner officiated.

WOOD, Miles Warren (59) April 6th, Westmont, Ill.; survived by wife, Alice; four sisters and one brother. Rev. Lena Crane officiated.

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

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."

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Birmingham: Church of Spiritual Science, 2524 Seventh Ave., N; President & Pastor: Rev. Grace Oldaker; Sec'y: Myrtle Sutherland; Services: Wed. & Sun. 8 P. M.

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.

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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. Berneice 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.

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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.

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Burlingame: Chapel of Truth, 737 Farringdon Lane. (Chartered by The Church of Revelation) Minister: Rev. Guita Prineas; Phone: Diamond 3-8596.

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

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

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Hollywood, California

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

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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; 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.

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Los Angeles, California

Central Spiritualist Church, 2201 S. Union Ave; Services Sun. 9:30 to 11 A. M; 2:30 P. M. & 7:30 P. M; Wed. 2 & 7:30 P. M; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, Pastor.

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

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

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

Spiritualist 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'list Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P. M.; Pres.: Irene Wood; Sec'y.: Florence Reed.

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

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Temple of Eternal Light, 1544 Shatto St; Sunday 2:30 & 7:30 P. M; Messages: 2 & 8 P. M; Minister: Rev. Mabel I. Hill; Phone: DU 3-5638.

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

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

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Sylvia Spiritual Center, 142 West 85th Place; Services: Sunday 8 P. M; Problem Clinic, Tues. 1 P. M; Minister: Rev. Sylvia Evelyn Allinger; Co-pastors: Rev. Paul Allinger and Rev. Mason Lowel Chambers; Phone: PLeasant 8-7072.

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Oakland, California

Oakland Chapel, Edell Hall, 1440 Harrison St., Lecture, healing and messages Friday 7:45 P. M; Minister: Rev. Carol Manning; Phone: Glencourt 2-0413.

First Temple of Spiritualism, 1442 Alice St; 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.

Divine Inspiration Center, 1526 &N" St; Services: Sun & Wed. 7:30 P .M; (U.C.M. Charter) Minister: Rev. Evvadell; Phone: Hu 6-3697; Church Phone: Hu 4-3831.

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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.

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San Diego, California

Inspirational Church of The Master, 2730 "A" St., Services: Sun. 11 A. M. & 8 P. M; Wed. 8 P. M; President: Rev. Elsie L. Brillinger; Phone: Woodcrest 8-2907.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

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

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

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

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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; Tlesday & 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: JUniper 7-1232; Vice President: N. B. Williams.

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San Jose, California

Church of Spiritual Prophesy, 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.

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Santa Barbara: Universal Chapel of Light, 1509 Del la Vina; Services: Sunday 7:30 P. M; Friday 8 P. M; Minister: Rev. Johanna Rahnau; Phone: 26344.

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

COLORADO

Denver, Colorado

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

Spiritual Science Association, 321 Tabbor Bldg., 16th & Curtis; Services: Sun. 2:30 & 7:30 P.M; Wed. & Fri. 8 P.M; Tues. & Thurs. 1:30 P.M; Minister: Rev. Sophie Busch-Tracy.

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

The First Church of Divine Light, Inc., 303 Park St; Services: Sunday 2:30 & 7 P. M; Wed. 8 P. M; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 High St., Manchester, Connecticut; Phone: (Manchester) Mitchell 9-1841.

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

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

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

DISTRICT OF COLUMBIA

Washington, D. C.

1st Spiritual Science Church, 1990 "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.

DIST. OF COLUMBIA — Continued

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

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

FLORIDA

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

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Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th t; Sunday: Healing, 7:30 P.M; Services, 8 P.M; Minister: Rev. C. Reaumanie King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Adams, Route No. 2, Box 42, Palmetto, Florida; Phone Palmetto 4-1499.

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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.

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Fort Lauderdale, Florida

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

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

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Jacksonville, Fla.

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

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

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

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Miami, Florida

Temple of Revelation, 600 S.W. 25th Ave; Services: Sun. & Wed. 7:45 P. M; Healing Center: 7:15 P. M; Minister: Rev. Ruby J. Schmidt; Ass't pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

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

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Sarasota, Florida

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

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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 Jefts; Phone: 77-4134.

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

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

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Tampa, Florida

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.

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Champaign, Illinois

First Church of The Spiritualist, 219 South Water St.; Services: Sun. 3 & 7:30 P. M.; Sec'y.: Mildred Philbeck; Pres.: Earl Beightler; Phone: 6-5152; Guest workers welcome.

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Chicago, Illinois

First Roseland Spiritualist Church, 10957 S. Park Ave.; Sun. 3 P. M.; Pastor: Deon Fry; Sec'y.: S. Henderson.

Friendly Church of Christ, 1629 North Larrabee St., Sun. 3 & 8 P.M; Tues. 8 P.M; Minister: Rev. Harold Klingenmaier; Ass't pastor: Rev. Blanche Steinback.

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

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

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

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10.45 A. M. & 8 P. M.; Charlotte Birkner.

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

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

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

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.

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

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

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

(CHICAGO—Continued)

Belmont Spiritualist Church, 1219 Belmont Ave; Services: Sunday 7:45 P. M; President: Lester J. Bolman, 915 S. Bell Ave; Phone: SEeley 3-1275.

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

First Spiritualist Church of Divinity, 6146 South Ashland Ave; Founder: Freda Brown; Services: Sun. 8 P. M; Sec'y: Elsie Travers, 8028 South Green St; President: Jack Bellew, 7829 South Green St; Phone: WI 6-5016.

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

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Ass't Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

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

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

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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.

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Joliet—1st Spiritualist Ch; Jasper & Glenwood Pl; Sun. 2:30 P. M; Pres: Florence Fisk, 205 N. Joliet; Phone: 9346; Vice President: Syvert Rorem, Kanakee, Illinois.

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Peoria, Illinois

Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Services: Sunday 7:45 P. M; Minister: M. E. Price, 106 North Madison Ave., Apt. B-1; Phone: 6-3554; Sec'y: Ethel M. Gibson.

First Spiritualist Episcopal Church, Labor Temple, 400 North Jefferson Ave; Sunday 7:30 P.M; Minister: Rev. Emma Petty; Phone: 6-1113; Sec'y: Orie Adams, 601 Market St., Pekin, Illinois.

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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.

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Evansville, Indiana

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

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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

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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.

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

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Indianapolis, Indiana

Progressive Spiritualist Ch., 739 Park Ave.; Sun.: Healing 7:15 P. M.; Service 7:30 P. M.; Tues. afternoon & Eve; Sat. 7:30 P. M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1625.

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

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

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

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

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South Bend: Church of Spiritual Truth, 519 South Joseph St.; Sunday 3 and 7:30 P.M.; Minister: Rev. Marie Smith, 212 East Dayton St; Sec'y: Athelienn Minnes

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

IOWA

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

KENTUCKY

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

LOUISIANA

New Orleans, Louisiana

New Orleans: First Church of Divine Fellowship; Spiritualist) 823 Spain St., Services: Friday & Sunday 8 P. M; Minister: Rev. Lillian McGivney; President: Ada Dubard Gunter; Sec'y: Clara Daubert; Church Phone: Cr 5661.

MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science) 050 East 39th St.; Sun. 11 A.M. & 8 P.M; Wed & Thurs. 8 P.M; Minister: Rev. Elizabeth H. Dennis.

Rose of Sharon Spiritual Temple, 1930 Bolston St., Friday and Sunday, 8 P. M; (U.P.S.) Minister; Rev. Ella Watties; Phone: Madison 3-2701).

Spiritual Sanctuary, 2106 Eutax Place (at North Ave.) Services: Sunday & Wed. 7:45 P. M; Minister: Rev. Robert J. Barnes, 2106 Eutau Place; Phone: Madison 3-6976

(MARYLAND—Continued)

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

MASSACHUSETTS

Amesbury—The 1st Spiritualist Ch., Lower Odd Fellows Hall, Water St; Sun. 3:30 & 6:45 P. M; Pres: Edna Welch.

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Boston, Massachusetts

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

Universal Church of The Master, 252 Boylston St; Tues., Wed., Thurs., Fri. & Sun. 8 P. M; Minister: Rev. Wilma Toppan.

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

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

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Onset: First Spiritualist Church, 86 Highland Ave., Services: Sunday 2:30 & 7:30 P. M. (during July and August); Leader: Kenneth D. Custance, 98 Hemenway St., Boston.

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

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

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

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Worcester—First Spiritual Church, Inc., 35 Oread St., Services: Sun. 3 & 7 P.M; Wed. 7:30 P. M; President: Ernest A. Coffin, 12 Trinity Ave; Sec'y: Loretta E. M. Brown, No 4 Congress St.

MICHIGAN

Battle Creek, Michigan

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

Paul's Memorial Cabin (Spiritualist) 260 Helmer Road; Sunday 3:30 P. M; Thursday 7:30 P. M; President: Effie Briggs; Sec'y: Marie Pauley.

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

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Coldwater—Spiritualist Temple (I.S.A.) 3½ Grand St.; Sermon, Messages and Healing: Sun. 7:30 P. M.; Classes: Thurs. Rev. Pearl Burns; Phone: 221-J

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Detroit, Michigan

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

Center of Spiritual Hope, Berium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.

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

First Spiritual Temple, Strathmoor Masonic Temple, 14059 Hubbell Ave; Sun. 7:30 P. M; Sec'y; Rev. Goldie Dodd.

Dr. Robert Jensen Memorial Ch., 4024 Vinewood Ave.; Clara Barnett Smith.

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

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

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

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

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Eaton Rapids — Spiritualist Episcopal Church, East Hamlin St., Rev. Ruth Walling.

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Flint, Michigan

Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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Grand Rapids, Michigan

First Church of Truth, 26 Shelby St; Sunday 3:30 & 7 P.M; Sec'y: Frank L. Whitford, 1311 Calgary, N.E; President: Maud McGraw.

Church of Good Will (Spiritualist) 632 Wealthy, S.E. (West Apartment) Sun. 7 P.M; Wed. 2 & 8 P.M; Minister: Rev. Emma Farrington; Phone G.L. 1-0721; Sec'y: Frances McCaul, 1125 Lee St., S.W.

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Jackson, Michigan

Goodfellow Spiritualist Church, 1014 Leroy Ave; Services: Sunday and Wednesday 7:30 P. M; Minister: Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells; Phone: 31278.

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Muskegon—First National Spiritualist Church, 600 Jefferson Ave; Sunday, 3:30 and 7:30 P. M; Dr. William R. Aldred.

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

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Pontiac, Michigan

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

Church of The Good Samaritan, 128 West Pike St., Sunday 7:45 P. M; (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

First Church of Truth, 26 Shelby St; Sunday 3:30 & 7 P. M; Sec'y: Frank L. Witforth, 1311 Calgary, N. E.

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

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

(Con't. on Page 12)

SPIRITUALIST CHURCHES

(Con't. from Page 11)

MINNESOTA

Duluth, Minnesota

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

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Minneapolis, Minnesota

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

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

Second Spiritualist Church, 23rd and Lyndale Ave., North; Consultations Thurs. 5 to 7 P. M. at the Church—services at :45 P. M; President: John Koorn; Sec'y: Lily Hinman, 3420 19th Ave.

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St. Paul: Golden Rule Spiritualist Church, 25 East Fifth St; Services: 2:30 P. M; 1st and 3rd Wednesday at 1 P. M; Sec'y: C. A. Petersen.

MISSOURI

Kansas City, Missouri

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

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

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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.

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St. Louis, Missouri

Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.

Corinth National Spiritual Church, 2148 Salisbury; Sunday 8 P. M; Minister: Rev. Nellie G. Carter; Phone: Ch 6291.

Society of Spiritual Fellowship, 3816a North Grand Ave; Services: Wed. 2 P. M; Friday 8 P. M; Leader: Elsie Andreas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.

Memorial Spiritualist Science Church, Kings-Way Hotel, Kingshighway and West Pine Blvd; Sunday 8 P. M; Chartered by State Association of Missouri; Avis Appleby, acting minister; Phone VOlenteer 3-7441; Sec'y: Annie Carter, 4648 Delmar Blvd.

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

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

NEW HAMPSHIRE

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

NEW JERSEY

Camden, New Jersey

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

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

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

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

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Elizabeth—Seventh Ch. of Psychic Science, 416 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

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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.

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Leonia, New Jersey

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

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Long Branch: Trinity Church of Psychic Science, 111 Washington St., Services: Sunday 8 P. M; Tues. 2 P. M; Minister: Rev. Mary Reva Wood; Phone: Long Branch 6-7604.

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Newark—Mother Temple of Pyschic 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.

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

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

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Union City, New Jersey

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

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

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

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Westwood: First Violet Memorial Spiritualist Church, 28 Sixth Ave. (I.G.A.S.) Message service: 1st and 4th Sunday 8 P. M; Minister: Rev. Minnie McHugh; Phone: Westwood 5-2864.

NEW YORK STATE

Albany, New York

First Spiritual Church, 264 Central Ave., Services: Sun. & Wed. 7:30 P. M; Minister: Rev. Frederic B. Mantle; President: Lena B. Henning.

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

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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.

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Brooklyn, New York

St. John's Spiritualist Ch., 8025 Third Ave; (B.M.T. Local-77th St., Station) Sun. & Fri. 8 P. M; Wed. 2 P. M; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

Spiritualist 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. 2P. M.; Tues., Thurs. & Sun, 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

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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).

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

Unity Spiritualist Church, LeRoy & Fillmore; Sun. 7:45 P. M; Medium's Day; 1st Sun; Rev. Margaret Hauth.

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

Spiritualist Church of Life (N.S.A.) 79 Richmond Ave; Sun. & Wed. 8 P. M; Pastor: Rev. T. John Kelly, 1075 Elmwood Ave; Phone: LIncoln 7687.

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Corning: Universal Spiritualist Church, Odd Fellows' Temple, Erie Ave; Sunday: 7:30 P. M; Medium's Day 3rd Sunday; Sec'y: Grace E. Allen, 130 Cedar St; Minister: Rev. Jaroslav Tuma; Phone: 2-0718.

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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.

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Cortland: The First Church of Spiritual and Divine Science, 97 Owego St. (Chartered by The Ministry of Spiritual and Divine Science) Minister: Rev. Kathryn Daines; Isabella T. Stone, Sec'y.

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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.

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Gloversville—1st Spiritualist Church, 15 South Main St; Sun. 7:30 P. M; Wed. 8 P. M; Rev. Clara Osborne; Phone: 5-5461.

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

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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.

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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.

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West Hempstead—Spritualist 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.

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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.

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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.

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South Ozone Park: Church of Spiritual Guidance, 111-41—120th St., Services: Sunday 8 P. M; Wed. 1 P. M; Minister: Rev. Mollie Beck; Phone: VIrginia 3-5979.

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New York City

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.

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

Temple of The New Dawn, Inc., 211 West 57th St., Sun. 8 P. M; Universal Service; Meditation, "Magic Mirror Ritual," Music; Rev. Nesta Kerin Crane; Rev. Doris Herzog, John J. Besante; Phone: ENdicott 2-8964.

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 of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St; Services: Tuesday & Friday 6:30 P. M; Minister: Rev. Frances H. Parker, 969 Licoln Place, Brooklyn, N. Y; Phone: P.R. 8-4406.

United Spiritualists' Church, 41 West 73rd St., Services: Sunday 11 A. M.—lecture and healing; Sunday and Tuesday 7:30 P. M; Wed. and Fri. 7 P. M; Messages: Thursday and Saturday 1 P. M; Mediums: Sylvia Brooke, Elisa Ehrmann and Evelyn Kearns; Sec'y: Martha Felstein; Phone: ENdicott 2-3555.

(NEW YORK CITY—Continued)

Metaphysical Spiritual Society, Inc., 248 West 73rd St., Sun., Tues., Thurs. & Sat. 8 P. M; Also Mon., Wed., Thurs. & Sat. 2 P. M; Healing Prayer services: Mon., Wed., Thurs. from 1 to 2 P. M; Director: Hazel Watson; Sec'y: Gloria Swanson.

Spiritualist Church of Guiding Light, 865 East 165th St., (Bronx) Services: Sun. & Tues. 8 P. M; Wed. 2 P. M; Minister: Rev. Helen A. Thury.

Beacon Light Spiritualist Church, 123 West 94th St; Services: Thurs. 1 & 7 P. M; Minister in charge at these meetings: Rev. Hermine Leger.

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.

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. 6 P. M. & Mon. 7:30 P. M.; Class: Wed. 1:15 P. M.; Public: 2:15 P. M.; Sun. Class 2:45 P. M.; Apply: Rev. Olive Kruger, Fri. 7:30 P. M.

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

The Francescan 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. Cali, Minister; Phone: Plaza 7-1799.

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.

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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; Ass't Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

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Rochester, New York

Divine Inspiration Spiritualist Church, 27 Appleton St.; Wed. & Sun. 8 P. M.; Minister: Rev. E. Taylor Andrews; Ass't Pastor: Rev. M. Newbie.

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Ass't Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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Schenectady, New York

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

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Syracuse, New York

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

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

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Tonawanda—Elmlawn Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardei, Pastor.

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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.

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

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Lily Dale, N. Y: Throughout the fall and winter months, Sunday services will be held at Lily Dale. Juliette Ewing Pressing was featured at the first Sunday "after-season" service.

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.

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

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

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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; Ass't Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Ass't Pastors: Rev. Katherine K. Koutnik and Rev. Jeannette S. Harrocks.

Spiritual Science Church, 504 East 149th St. (between Westropp and Lake Shore Blvd.) Services: Sunday 7:45 P. M; Minister: Rev. Edmond Drowns, 1055 East 17th St; Phone Iv 1-0501.

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

Universal Church of Truth, 2066 West 59th St; Sun. 7:45 P. M; Pastor: Leonard Holzheimer, 2900 Brookpark Road; Phone: ON 1-3981.

New Era Spiritualist Church (N.S.A.), Gold Room, Hotel Olmstead, E. 9th & Superior; Services: Sunday 7:15 P. M., healing; lecture and messages 7:45 P. M; Clara L. Mumea, President, 2426 Denison Ave., Phone: ON 1-8149.

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Columbus, Ohio

Truth Tabernacle Spiritualist Assoc., 437½ North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

First Spiritualist Temple, 6th & State St; Services: Sunday 8 P. M; Minister: Joseph F. Donaldson.

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.

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Dayton, Ohio

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

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

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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.

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Lima—Spiritualist (Church) of Truth, Barr Hotel; Services: Sunday 2:30 P. M; (Chartered by the Ohio Spiritualist Ass'n); President: Edgar L. Hamilton; Sec'y: Nae Reinke.

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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.

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

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:4 5 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone.

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

Youngstown, Ohio

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

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

1st Spiritualist Temple, 323 W. La Clede; Sun. 2:30 & 8 P. M; Pres: Mae Morrison; Sec'y: Elsie Cowan, 127 W. Evergreen.

OKLAHOMA

Blackwell—First Sp'list Church, 116½ E. Padon St.; Lyceum; Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.

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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.

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Oklahoma City, Oklahoma

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

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Tulsa, Oklahoma

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

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

OREGON

Portland, Oregon

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

Universal Sanctuary of The Soul Temple, No. 2 (Spirit Guided Friends)5729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister; Rev. Jean Krause; Phone: SU 8986.

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

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Salem: First Spiritualist Church, 460 North Cottage St., Salem Woman's Club; Circle and Healing 6:30 P.M.—services: 7 P. M. Sunday; President: Irving Seller; Sec'y and Treas: Myrtle E. Bruijn, 1925 North 5th St.

PENNSYLVANIA

Bradford—Christian Spiritual Alliance Ch., 46 Chestnut; Sun. 7:45 P. M; Pastor and President: Dr. S. M. Van Duyzers; Sec'y: Jacoba Van Duyzers, 30 Edna Ave; Phone: 8316.

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.

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

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New Castle, Penna.

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

Philadelphia, Pennsylvania

First Association of Spiritualists, Master & Carlisle (near Broad St.) Sunday 3:30 & 8 P. M; Wed. 8 P. M; Minister: Rev. Mary Fulton.

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

Third Spiritualist Church, 3044 Germantown Ave; Sunday: Lyceum 3 P. M; Service 8 P. M; Messages: Wed. 8 P. M; Healing: Fri. 8 P. M; President: Joseph B. Stott, 7223 Algard Ave.

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).

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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.

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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.

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

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Spiritualist Church, Inc., 32 Haskins St; Sun. 2:30, 4:30 7:30 P. M; Thurs. 7:30 P. M; Olive Lowe, Sec'y; Phones: Plantations 6604.

TENNESSEE

Memphis: Perpetual Light Spiritualist Church, 222½ North Main St; Services: Sunday 3 P. M; Friday 8 P. M; Minister: Roy E. Deerman; Sec'y: Lela Flanigan; Phone: 37-6297.

TEXAS

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

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Houston, Texas

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

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

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San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Garfield 8048.

VIRGINIA

Norfolk, Virginia

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

Memorial Spiritualist Church, 307 West 37th St; Services: Wed. & Sun. 8 P.M; Minister: Rev. Floyd Thornton, Phone: 25070; Sec'y: Bessie D. Francis, 110 East 28th St.

WASHINGTON

Bremerton—Goodwill Spiritualist Church, 837 4th St.; Sunday: Circle 6 P. M.; Services: 7:30 P. M.; President: Rev. Ruth P. Huffman; Phone: 3-9435; Sec'y: Christine Plantt.

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Seattle, Washington

Universal Spiritualist Library, 3069 Arcade Bldg.; Open Daily; Hattie La Marche, Librarian.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun, 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: Ea 6021.

WEST VIRGINIA

Charleston, West Virginia

1st Sp'list Ch., 1202 Elmwood Ave.; Wed. 8 P .M.; Sun. 7:30 P. M.; Rev. Beulah Brison; CApitol, 27-549.

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Huntington, West Virginia

Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St; Services: Sun. & Thurs. 7:30 P. M; Minister: Rev. Marie E. Doyle, 524 Sixth Ave; Phone: 9884.

Wheeling—Way Memorial Temple of Spiritualism, Broadway and Maryland Sts.; Sun: Lyceum, 9:30 A. M. and Services 10.45 A. M; Minister: Rev. Floyd A. Thornton; Treas: Mayme H. Way; Sec'y: Ed Schneider, 615 N. Front St.

WISCONSIN

Madison: Church of Divine Spirit, 410 South Baldwin; Services: Sunday, Healing 7:30 P. M; Lecture and Messages 8 P. M; Minister: Rev. Adele E. Walker, 606 South Baldwin; Phone: 52769.

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Milwaukee, Wisconsin

Mental Science Spiritual Temple, Inc., Schroeder Hotel, Parlor "B"; Sunday 7:45 P. M Minister: Rev. Agnes Wolf, 3103 West McKinley Blvd; Phone: West 3-2737.

Christian Spiritual Ch., 2544 N. 27th St.; Sun. 3 & 8 P. M.; Rev. Marie J. Hillman; Phone: DIvision 4-2557.

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

1st Spiritualist Church of Milwaukee, 734 N. 26th St; Sun. 10:30 A. M; Pastor: Rev. F. Lorenz Lamping; Phone: HI 5-0774.

1st Psychic Science Ch., 2671 North Ninth St; Sun. & Wed. 8 P. M; Lyceum Sun. 10 A. M; Joseph Sax; Pauline Bennet.

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

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

PUERTO RICO

Ponce: First Liberal Psychic Science Center, Luna & Concordia St., Services: Sunday. 10:30 A. M; Wed. 8 P. M; Minister: Rev. Esther R. Perez.

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SPIRITUALIST CHURCHES

(Con't. from Page 12)

CANADA

Brantford, Canada

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

Brantford Spiritual Temple, 112 Darling St., Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas: Mary McClelland, 8 Gilkison St.

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

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Edmonton—Ctiy Temple of Spiritualism, 9315—103a Ave.; Sun. 7:30 P. M.; Message service; Fri. 8 P. M.; Minister: J. Hancock; President: Rev. J. Gargett; Treas.: M. Gargett; Sec'y: Ina Heath.

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Toronto, Canada

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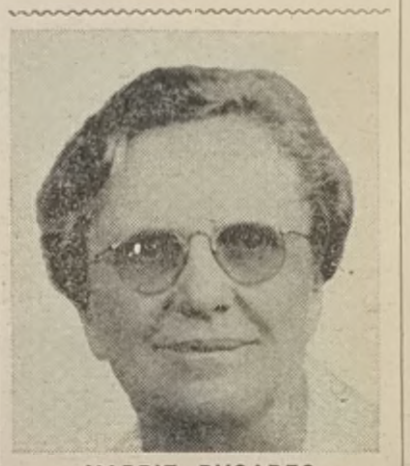

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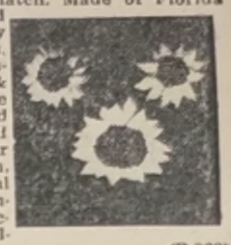

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CHURCH NEWS

Miami, Florida: Henry Diaz, the Cuban Healer, and Marjorie Dowdall, medium, were ordained as ministers of the National Spiritual Alliance of The United States of America, August 23, last.

The ordination rites were conferred by Rev. Mary Turner at services held by the Alliance Science and Missionary Church.

Rev. Diaz, a resident of Miami since 1944, is a divine healer and will practice at his sanctuary, 731 N. W. 20th Ave.; his wife Celia, a medium, assisting.

Both the Rev. and Mrs. Diaz were associated with the late Rev. Mabel Smith from 1946 until her passing in February of this year.

Rev. Diaz holds diplomas for Doctor of Practical Psychology; Doctor of Religious Metaphysics; and Doctor of Spiritual Science,—all from the Culturist College of Science and Philosophy, Los Angeles, California.

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Cincinnati, Ohio: The 7th annual convention of the Universal Brotherhood of the Cosmic Age will open October 17th and close October 25th according to Secretary, Rev. Eleanor L. Schmidt, 2344 Losantiville Road, Gold Manor, Cincinnati.

Leader of the organization, Rev. Emil J. Schmidt, will supervise the convention. All meetings and services will be held at 3756 Reading Road.

— o o —

New York City: Regular services are now being held at the Metaphysical Spiritual Society, 248 West 73rd St., under the direction of Hazel Watson.

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Baltimore, Maryland: The Rose of Sharon Spiritual Temple received a charter recently from the Universal Psychic Science Association; headquarters St. Petersburg, Florida, according to Rev. J. Bertram Gerling.

All services are held at 1800 Bolton Street. Rev. Ella L. Watties is minister; Rev. Hattie Brown, assistant.

During the winter months, regular services, seances and spiritual healing will be conducted by Rev. Watties in their new three-story church edifice. Others assisting in *spiritual work at the Temple: Aberlin W. Perry, Mabel Cureton,* Armanda Lowman, Rve. John E. Perry, Helen Miller, Mae Rau, Viola Bory and Janie Johnson.

The board of directors of the Temple: President, Janie Johnson; Vice-President, Mae Rau; Secretary, Izola Matthews. Rev. Watties, the minister, was ordained November 15, 1952 by the UPS organization.

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Chicago, Illinois: The fourth anniversary of the Silent Prayer Sanctuary, 3602 West McLean Ave., was celebrated recently honoring the ordination of its minister Rev. Sophia Schaffer. Rev. Emma Binz, pastor of the First Paternal Spiritualist Church, was guest speaker.

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St. Louis, Missouri: Memorial Spiritualist Science Church, announces the passing of their pastor, Rev. Mary Rogers Hutson, June 11th last. Eastern Star services were conducted by the Bethlehem Chapter, O.E.S. of which she was a member.

A memorial service was held at the church where she had been pastor since 1934. A short talk was given by E. S. Travis. Two selections were rendered by Ann Koelling and Avis Appleby. A poem was read by Annie Carter, church secretary.

Funeral services were conducted by William R. Fuller, secretary of the State Spiritualist Association of Missouri.

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Washington, D. C.: Delegates attending the 9th annual convention of the Federation of Spiritual Churches and Associations, Inc., held recently at the Shoreham Hotel, elected two new members to the Supreme Council: Rev. Alice W. Tindall, chairman of the current convention and Clarence Haas, Warren, Ohio.

All services were held in the West Ballroom of the Shoreham. Speakers, healers and mediums serving in the official program: Rev. Billie R. Hill, San Francisco; Rev. Sophie Bush Tracy, Denver; Rev. Hazel Damrau, Detroit; Rev. Rowland A. Henry, Buffalo; Rev. Ruth Foster, Chicago; Rev. Evelyn Allinger, Los Angeles; Rev. Nellie Carter, St. Louis; Rev. William Crocker, Long Beach; Rev. Glen Argoe, N.Y.C.; Rev. Emma Binz, Chicago; Rev. Ida F. & W. H. Eggers, St. Louis; Rev. Janet Stine Wolford, Hanford, California; Rev. Dorthea C. Dencer and Rev. Dorthea A. Morris, Newark, N. J.; Rev. Freida & Ernest Nicklis, Denver; Rev. Johanna Ruhnau, Santa Barbara, California; Rev. Mary Reva Wood, Long Branch, N. J.; Rev. Vernon R. Cummins, San Antonio, Texas.

Rev. Marie Wilson, Miami; Rev. Richard Renardo, N. Y. C.; Rev. Myrtle A. Pinkney, Rumson, N. J.; Rev. Harry & Ivy Tuffs, Chicago; Rev. Helen Graham, W. Bloomfield, N. Y.; Rev. R. W. Lagneau, Louisville, Ky.; Clarence & Jeanette Haas, Warren, Ohio; Dr. George C. O. Haas, N. Y. C.; Rev. Anna Doerner Sims, Union City, N. J.; Rev. Emma Kingham, Alhambra, California; Rev. Anthony Camardo, Chicago; Rev. Henri Zacharias, Chicago; Rev. Julia Martin, Hot Springs, Ark.; Rev. Alda Scheierman, San Francisco.

Rev. William C. Owens, N. Y. C.; Rev. Beulah Englund, Los Angeles; Rev. Lydia Emery, Jacksonville, Florida; Rev. Adel E. Walker, Madison, Wis.; Rev. Angie Spray, Aurora, Ill.; Rev. Ruth LaBarr, Syracuse, N. Y.; Rev. Marie B. Wagner, Union City, N. J.; Rev. Maria A. Sykes, Los Angeles; Rev. Mildred Sieder, San Francisco; Rev. Mae Baxter Gruner, Escondido, California; Rev. Catherine Varner, Detroit; Rev. Fred Ide, Pine Castle, Florida; Rev. Ernest Gleason, Grand Rapids, Mich.; Honorable Edgar W. Waybright and Rev. James Blythe, Jacksonville, Florida and many others.

Throughout the entire convention, which was well attended especially during the evening sessions, Rev. Earle Kenneth Mayes, was at the Hammond Organ. The convention received splendid support by the Washington press. Special columnists were sent to cover the event, even "Time" and "Life" magazine reporters and photographers were on the job.

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New York City: After being ordained by Rev. Frank Decker, June of last year, Rev. Mary Mendelson opened services recently at Midston House, 38th Street and Madison Ave.

Rev. Mendelson served eight months as lecturer and teacher at the Francescan Order of Good Will and Harmony (Bronx), an order founded by Angela J. Sessa in 1948. This new church will be known as the Second Church, Francescan Order of Good Will and Harmony. In addition to Sunday evening services, Rev. Mendelson will conduct private classes and spritual healing. The charter for the church was received April 26th last.

Rev. Mendelson says: "We stress the greater importance of personal progresion through daily spiritual service to our fellow man and believe that our service is just as important as the acceptance of messages and phenomena even though non-believers require evidence." Rev. Mendelson resides at 857 Lexington Avenue.

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Union City, N. J.: According to Erna Arnold, Weehawken, New Jersey, "Rev. Margaret Sliffka, pastor of the First Spiritual Church of Resurrection has resigned after serving the church over 20 years. Rev. Sliffka will reside at Springfield, Massachusetts where she will continue her work as Missionary to churches in that vicinity."

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Bayonne, New Jersey: Both Irving Leonard Herman and Paul Herbert Herman, 791 Boulevard were ordained recently by the Universal Psychic Science organization, according to Rev. J. Bertram Gerling, director. This is the first time ministerial certification has been issued to both father and son by the U.P.S.

The father, Dr. Herman, an optometrist, is a graduate of the College of Pharmacy in the State of New Jersey. Both he and his son have given considerable preparation to psychic and spiritual studies. The son, Rev. Paul Herbert Herman was previously ordained by Rev. M. H. Hinsch at the Zion Psychic Church of Survivalism, 1193 Summit Ave., Jersey City, prior to his affiliation with the transfer-of-certification to the UPS Ministry. At present he serves this church as assistant pastor. As well, he conducts regular Sunday and Wednesday services at the First Unity Spiritual Church, 19 Prescot St., Jersey City. Both Dr. Herman and son, Paul, served with the U.S.A. Medical Corps. Both are now actively engaged in spiritual healing.

— o o —

New York City: Regular services, under the direction of Hazel Watson, are now being conducted at her center known as the Metaphysical Spiritual Society, Inc., 248 West 73rd Street.

Time of services: Sunday, Tuesday, Thursday and Saturday at 8; Monday, Wednesday, Thursday, and Saturday at 2; Healing, Monday, Wednesday and Thursday from 1-2 P. M.

— o o —

Lansing, Michigan: An unusually large attendance was reported during the opening "home-coming" services (September 6th) at the Spiritualist Episcopal Church. Rev. John W. Bunker and Rev. Austin Wallace conducted afternoon and evening services.

Others featured during the month of September: Rev. Bernice Brock, Ft. Wayne, Indiana; and Rev. Genevra Peet, Ithaca, Michigan.

Mediums and healers taking part in the mid-week message and healing services: Laurence Elsesser, Claude M. Jewell, Rev. Mae Scott, John Chandler, Margaret Ludwig, Marian Berry, Margaret and Julius Hosmer and Mary Smock.

— o o —

Onset, Massachusetts: The last Sunday in August, unusual attendance was reported by the First Spiritualist Church, when Rev. Raymond E. Burns was featured. Rev. Burns, who has just completed a tour of Great Britain and the continent, reported vast interest shown in Spiritualism, especially the philosophy.

Other visitors during the latter part of the current season: Rev. Henry Paulson, Minneapolis, Minnesota and Irene Voss, Houston, Texas.

— o o —

San Antonio, Texas: The first anniversary of the Universal Psychic Science Temple was celebrated recently (August 9th) according to minister Rev. Clara Williams.

Those taking part in the service: Rev. H. Foster Wager, Rev. Woodward, Rev. Aaron Choate, Rev. Winifred McDowell, Rev. Marie Hersey, Wineta Cardarella and Angelica Hollenbeck, San Antonio; Mr. and Mrs. H. Porter, Indiana; Rev. Florence Heistand and Rev. Sally Mae Stone, Oklahoma City, Oklahoma; Dr. Thomas E. Bittle, Sequin, Texas and Rev. Harold Jolet, Iowa.

Others taking part in the successful celebration: Daphne Ross, Donald C. Royall, Mrs. R. M. Delane, Thelma Durnell and Mary Ellen Stalbird. Board of Directors: pastor and president; Rev. Clara Williams, vice-president; Erna Newbil, treasurer; Agnes Brown, and secretary, Atan Donato.

— o o —

New York City, N. Y: The Cathedral of Faith, 205 West 80th St., opened Fall and Winter services under the direction of pastor and founder, Rev. Richard Renardo.

New York and New Jersey mediums are conducting special servives September 25th and 26th. All proceeds including the monies received from the annual bazaar which was held at the same time, will be used for the building fund.

Opens Services In New York City

The photograph above shows minister, **Rev. Mary Mendelson,** conducting services in her Spiritualist church known as **"Second Church, Francescan Order of Good Will and Harmony."** Regular services are held every Sunday evening at 8 at Midston House, 38th St. and Madison Ave. in mid-town New York.

Rev. Mollie Beck (above) minister of the **Church of Spiritual Guidance,** 111-41 — 120th St., **South Ozone Park,** Long Island, N. Y., after completing a successful season at **Camp Silver Belle,** Ephrata, Penna., is continuing her regular schedule of services and classes which extend through the fall and winter months.

For over ten years, Rev. Beck has been actively engaged in the field of Spiritualism. In 1947, her church was granted a charter by the **International General Assembly of Spiritualists . . .** her own ordination being conferred by Rev. Claude Tristram at the same time.

A licentiate teacher of Spiritual Philosophy, Rev. Beck conducts regular lecture and message services: Sunday 8 P. M. and Wed. 1 P. M. Classes for spiritual unfoldment, psychic development and instruction are now being organized. She is a spiritual healer, clairvoyant and direct-voice medium.

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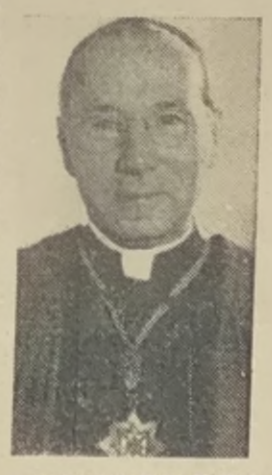

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