

Out of This World

FOR THE SECOND time in the past twenty years, a Spiritualist convention has attracted sufficient interest to cause important magazines to publicize the event.

I refer to the article, "From Out of This World," which appeared in September 7th "Time" magazine. The Federation of Spiritual Churches and Associations, Inc., held their annual convention at the Shoreham Hotel, Washington, D. C. A number of "Time" and "Life" reporters and photographers appeared on the scene and asked for permission to "cover" the convention.

Whether they were allowed to remain, when put to a vote, was unanimously agreed upon by all delegates assembled.

For years, leaders of Spiritualist conventions have had a phobia... refusing to allow reporters for big-time newspapers and magazines to remain on the scene. It is true, almost every time without exception, these reporters have turned in a nasty job but, if handled with tact and positiveness, their stories can be fairly readable.

I don't mean to hand the "Time" magazine an orchid because their reporting of the Federation convention was terrible from many points of view but they must be commended on the fact that their half-hearted efforts were in part almost fair.

That Small "s"

As usual, however, they spelled Spiritualism with a small "s," whereas on the same page, the word Protestant was spelled with a capital "P." In the main, also, they misrepresented one of the biggest stories of the century because their reporters evidently came to sneer and insisted upon printing silly, meaningless and unrepresentative examples of spirit demonstration.

The same reporters also succeeded in proving their ignorance of the subject they were supposed to cover for when they looked over the books at the *Psychic Observer* literature stand, they neglected to name the classics written by Stewart Edward White, Lord Dowding and "Telephone Between Worlds" by James Crenshaw, star reporter of the "Los Angeles Herald Express."

Aside from mentioning the *Psychic Observer*, "Time" article referred to Rev. Richard Renardo, N. Y. C.; Rev. Ernest Gleason, Grand Rapids, Michigan; Rev. Marie Sykes, Los Angeles, California; Rev. Helen Graham, W. Bloomfield, N. Y.; Rev. Clarence Haas, Warren, Ohio; and their interview with Rev. Vernon R. Cummins, San Antonio, Texas, Federation president, who explained the principles of Spiritualism—all of which appeared in the article.

A.S.P.R. Viewpoint

A QUESTION often asked in connection with Psychical Research is why, if paranormal faculties exist, they function so spasmodically. Why do not all people perceive paranormally all of the time? (In which case, of course, the term paranorm could be discarded.)

Dr. Gardner Murphy, a vice-president of the American Society for Psychical Research, recently put the problem in this way.

"The matter-of-fact civilization of which we are part intensifies our tendency to rely on our sense organs and to mistrust everything

PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

No. 343 JAMESTOWN, N. Y., NOVEMBER 10, 1953

One Year \$4.00 Payable in Advance

TWENTY CENTS

INTERVIEWS WITH ARTHUR FORD

The Beliefs of Modern Spiritualism

by Madeline George

SPIRITUALISM is a philosophy of immortality accepted by people of many faiths, according to Reverend Arthur Ford. While they may not always call it Spiritualism, there does seem to be an increasing interest among the clergy as well as many laymen.

Last Easter, for instance, the *Christian Advocate* featured an interview I had with Norman Vincent Peale, pastor of the Marble Collegiate Church, New York City, entitled "Evidences of Immortality I Have Experienced" in which he not only told of times when he was sure of the presence of the spirit of his mother, but also quoted from *The Unobstructed Universe* by Stewart Edward White. Later *The Psychic Observer*, newspaper of the Spiritualists, gave permission to reprint the article.

When the General Assembly of Spiritualists of the State of New York held its annual convocation in New York City last fall, one of the principal speakers was Ralph Thorne, a Methodist minister. Also, his daughter, Doris, sang a solo. Recently Sherwood Eddy, YMCA secretary in Asia for many years and internationally known lecturer, told of his long-time interest in psychic phenomena in his book, *You Will Survive After Death*.

In so far, then, as the beliefs of Spiritualism are not restricted to its own group but tend to permeate the thinking of many Christian leaders today, the publisher of *Church Management* requested we get an interview with Arthur Ford, perhaps the leading spokesman of Spiritualism today.

Sherwood Eddy, in his book, told of several meetings with Arthur Ford over a period of years. Ford, he said, helped him to make contacts with many of his relatives and friends who had died, some many years ago. His father, Mr. Eddy claims, told him things that had happened to him when he was on earth, little incidents in connection with his work on the Missouri, Kansas and Texas Railroad, stories that Sherwood Eddy said he had not known.

To find out whether the incidents were true, Eddy traveled a considerable distance, hunted up his father's old buddies and verified the stories. So Eddy has a lot of faith in Arthur Ford's psychic powers.

When, therefore, we read in one of the New York dailies that Ford was to speak in the city, my husband and I decided, out of curiosity, to go to hear him. We attended two evening sessions when

else. Consciously or unconsciously we shut the paranorm out.

"We are sufficiently motivate, apparently, to make paranorm contact. The problem is to learn how and why we manage so successfully to block ourselves and thus how to remove the barriers."

This problem is one which is now engaging the attention of a number of leading psychical researchers.

Ford was scheduled. He gave a scholarly lecture one night and "spirit messages," as they are called, another night. These were truly uncanny.

For about an hour he gave one message after another, using both given and surnames of people who had passed on and members of the audience whom, he said, the spirits wanted to contact. The messages were intensely interesting to novices like my husband and me.

One spirit sent greetings to his sister and told her that he didn't commit suicide as she had been told, but that instead he had tried to escape those who were torturing him in a concentration camp and was shot down in the process.

Ford says he gets his messages through one spirit, Fletcher, a former French Canadian when on earth. We were told that in private seances he goes into a trance and lets Fletcher use his vocal cords and converse with any who happen to be present.

As neither my husband nor I had received any message at the meetings and were frankly curious by then, and also wished further material for this article, we approached Mr. Ford after the meet-

ing and asked for a private meeting. An appointment was made for a day or two later.

When we visited Mr. Ford at his hotel room, he told us, almost at once, that he would go into a trance, induced by "a sort of self-hypnosis" and that Fletcher would speak to us. He had asked no questions about ourselves, and so far as we know, had had no previous information about us.

In a few minutes Ford appeared to be sleeping. Then we heard a voice similar to Mr. Ford's (naturally it would be, using the same vocal cords) but with a slight accent, saying "Good afternoon, this is Fletcher."

We greeted him and talked with him about forty-five minutes. He told my husband many things about members of his family who had passed on years before. He gave their names and nicknames and described their appearance and character traits. He also mentioned friends and people with whom my husband had worked in the past. Fletcher didn't do so well by me, possibly because I have very few close friends or relatives who have passed on.

He mentioned my grandparents,



Madeline George (above) a specialist in religious subjects, is currently interested in studies of Immortality. She has interviewed a number of noted religious leaders, including Dr. Norman Vincent Peale, Dr. Ralph W. Sockman, Dr. Frank C. Laubach and, in this article, Rev. Arthur Ford.

She is a graduate of Bucknell University and an executive in the Wertheim Advertising Associates of New York City. About four and a half years ago, she married her boss, Edward L. Wertheim. The Wertheims live in Douglaston, Long Island, N. Y. where her hobby is gardening and raising part-Persian cats.

but what little description he gave didn't seem to me to fit them too well. He did mention an old friend by name and said, "She also knew your mother and father." That was true. Fletcher spoke of many other people whose names we did not recognize. We wrote them down and later remembered some of them.

One incident stands out. Fletcher said, "There is a minister here from the Reformed Church, says he is from Chambersburg, Pa. He wants to thank you for being kind to his daughter, Margaret."

Perhaps we should have inquired further regarding his name, but, being new at this, were probably a little shy at talking to spirits. We wrote that down in the notebook we brought along for the purpose.

About a week later, in going over the notes, I thought perhaps if I went over my mental list of Margarets I'd discover this minister. So I tried it. Then I recalled an elderly lady in our section of the city whose name is Margaret. To say we were kind to her was perhaps stretching matters; we did visit her, but mostly because we enjoyed her company. I called her up, however.

"Listen, Margaret," I said, "didn't you tell me once that your father was a minister?"

"That's right."

"What denomination did he work for?"

"German Reformed," she replied. I was commencing to feel a little queer inside. I asked further, "Where did he work?"

"Oh, around Lancaster, Pennsylvania. Why?"

"Margaret, do you remember whether he ever lived in Chambersburg?"

"Sure," she answered, "he was born there."

I would really consider that positive evidence if it were not (Cont. Page 2, Col. 1)

Communication With The Dead

This editorial appeared in the September issue of "Church Management," an orthodox religious journal, published at 1900 Euclid Ave., Cleveland. In the same issue, there also appeared an interview with Arthur Ford, an article: "The Beliefs of Modern Spiritualism," written by Madeline George. (Starting this page.)

WHY do we, in this issue, publish Madeline George's article on Spiritualism? There are several reasons. First of all, it is published because it is a good, objective story of what Spiritualists believe and practice.

Next, it is given space because it concerns the religious faith of a considerable cross section of our nation.

Third, it is published because the editor feels that the taboo placed on articles of this kind by the religious press is unrealistic and unfair.

Fourth, we think that there has been sufficient evidence of personal survival to justify serious consideration of the subject.

Personally we are a poor subject for psychic experience. We have attended no seances, observed no materializations, listened to no audible voices. But we have read widely on the subject and, for the first time, will publicly confess that there have been moments in life when the personalities of loved ones, long passed away, have been graciously near to us.

We have heard dozens of ministers proclaim the persistence of personality beyond the grave. Then these same ministers have assured their flocks that the very thought of communication with the dead is evil. We think that orthodoxy breaks down at this point. How can we believe that individual personality lives on and yet deny the possibility of communication with that personality?

Is it not possible that there is here an area for courageous exploration. It may be a dangerous field for the amateur but a compensating one to the serious, competent explorer.

CHURCH MANAGEMENT
William H. Leach, Editor

For Special Christmas Books and Subscription Offer, See Page 16

DO YOUR CHRISTMAS SHOPPING EARLY

for one thing—my husband and I had taken her to the Spiritualist convention with us when we went to hear Ford, as she had had some contacts with him years before.

I asked her if he had known anything about her family. She felt sure he didn't. She said that she had merely attended a few meetings where he had spoken. She had greeted him after the meeting and talked with him a few minutes, but she claims that she had told him about the other meetings where she had heard him and had not mentioned her family.

Summer Camps

Nevertheless there was that contact which casts some doubt on that otherwise remarkable evidence.

While in Mr. Ford's hotel room, my husband picked up some circulars about camp meetings to be held during the summer and at which Mr. Ford was scheduled to speak. As we had not yet made our vacation plans, we thought it would be fun to investigate further this very fascinating subject and, at the same time, enjoy a rest in the country.

Without telling Mr. Ford, we arranged to spend ten days at Niantic, Connecticut, where the Connecticut Spiritualists have a little vacation community.

We found out later that this was one of the smaller camps so Arthur Ford was not kept as busy here as he would be later in the summer at some of the more noted gathering places. The situation, therefore, proved ideal for interviews and further study on the subject.

Arthur Ford is an average-built, rather attractive man with a soft voice. An ordained minister of the Church of the Disciples, he was serving with the armed forces during World War I when he first became aware of his psychic powers.

He found that, whenever any of the men in his outfit were killed, he became aware of the fact, as if their spirits would report to him. Unable to understand this strange phenomenon he went to see Conan Doyle and then The American Society for Psychic Research. He was told that he was, apparently, very psychic.

They said that while there are many ordained ministers, that few of them have psychic gifts or powers and that, therefore, his gifts could add considerably to his

usefulness, especially in regard to helping people who needed some proof of life after death.

He soon found that most of the denominations had little interest in psychic manifestations. The Spiritualists, on the other hand, welcomed him with open arms and made him their missionary at large. Now, wherever he goes to speak, he finds crowds waiting for his messages from the other world.

"Spiritualism," Ford says, "is not a cult, a sect, nor even another denomination. In fact," he continued, "Spiritualism is not even a religion. It would be clearer to say that Spiritualism is religion, because every religion that the world has ever known, without a single exception, has been born in psychic phenomena, and every religious leader that the world has ever known has been a medium."

"Every religion that teaches that there is a hereafter is spiritualistic in the true sense. Every man is either spiritualistic or materialistic."

"It is unfortunate," Ford said, "that the word 'Spiritualism' has become identified with a specific group as if it were another sect. Actually Spiritualism is a fellowship of people who believe in survival after death and communication between the two worlds by means of mediumship. A good Spiritualist seeks to mould his or her life in accordance with the highest principles derived from such communication."

The movement is loosely organized, has no creeds or dogmas. Therefore any person, no matter what his church affiliations, can be a member of the Spiritualist group. In fact they make little effort to get anyone to join the movement; they seek only to share with others their assurance of life after death and communication with the spirits. There is no way, therefore, of knowing how many people are Spiritualists.

Ford said that about ninety per cent of those who show interest by frequent attendance at meetings or in other ways, as by personal expression of belief, are members of other churches. He claims that the majority are Catholic, then Protestant, then Jewish. Certainly we met people from all three of those faiths at the camp meeting.

According to Ford, nothing is taught that is not already in the Bible. It is the belief of Spiritualists, gained through messages they

claim are given by many souls that have passed on, that spiritual life continues after death and that everyone gets a chance to go on to higher planes.

Hell is the kind of condition you make for yourself according to the spiritual life you have here. When you are ready for a better life through spiritual growth, you naturally go on to a better life.

At first, they tell us, when spirits pass over, they find little difference from life here except that they are freed from their physical bodies and, therefore, live in an "unobstructed universe," able to



ARTHUR FORD

"Perhaps the leading spokesman of Spiritualism today."

pass through material things, as Jesus passed through closed doors after his resurrection.

Here on earth our bodies handicap us, not only because they give us pain at times, but also because they cannot follow our minds. You might read and imagine yourself in India but your body will soon call you back to change its position or feed it.

What a "Control" Is

In the next world, they tell us, we shall need only to will ourselves some place and we shall be there! Where we shall wish to go will probably depend upon the plane in which we shall be living at the time and that plane will partly depend upon what growth we have made at home.

Many people have no trouble accepting the idea of life after death and the presence of spirits,

but they object to the use of mediums. The definition of a medium as adopted by the National Spiritualist Association is: "A medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and the phenomena of Spiritualism."

In other words, people who lack sensitivities to higher vibrations can contact the spirit world through those who have such sensitivities, even as we might use a television set to bring to us the music and pictures in the air all around us that we cannot see without such an instrument.

A "control" they say, is a spirit who is sensitive to the lower vibrations in which we live. Thus when a control reaches down and a medium reaches up they contact each other. The less sensitive spirits give their messages to the control who in turn gives them to the medium, and he (or she) passes them on to us ordinary mortals.

"Mediumship," said Ford, "is a natural faculty that everyone has to some degree. But some people have greater gifts than others and then develop those gifts. The gifts do not depend upon character or intelligence, nor even morality, any more than the gifts of music or painting."

Ford stated, however, that he knows practically all the mediums in the world and that ethically they are on as high a standard as any other group of people. He feels that the work itself tends to correct the faults of the mediums as they go on in it.

Mr. Ford contends that if the churches could recognize the possibilities inherent in Spiritualism and take it over as part of their program, there would be no need of Spiritualism as a distinct group. If the churches ever did take over this function, then Spiritualism, he believes, could be raised to a higher plane and freed from many of its weaknesses.

Instead of Christians remembering that the Bible is full of angels, spirits, demons and all sorts of psychic phenomena, Christians have, through the centuries, condemned as witches many persons with psychic gifts and subjected them to all sorts of cruelties, even burning them.

The fact that so many gifted persons were put to death probably accounts for the paucity of

great mediums in the world today, Ford thinks.

He feels, however, that the churches are becoming more tolerant of Spiritualism, even to the extent of asking him to speak to the congregations from time to time. Sometimes, however, he meets with rebuff. He is reminded, he said, of a good rabbi friend who felt that he had light on truth and was eager to share it with others.

What the Rabbi Said

Seeing a church with an inscription over the door which read "The Truth Shall Make You Free," he went in. "I told them the truth," the rabbi said, "but instead of making them free it made them mad."

Certainly there does seem to be an increasing interest among many people today on the subject of psychic phenomena. In going to the library to do a bit of research on the subject I was amazed at how many books are available on this and allied subjects. Books I found particularly interesting, beside the Eddy book already mentioned, are: **Challenge of the Unknown** by Louis Anspacher, **Across the Line** by Albert Payson Terhune and **The Unobstructed Universe** by Stewart Edward White, and **You Live After Death** by Harold Sherman.

For those who wish to delve into history there is a two-volume book by Conan Doyle on **The History of Spiritualism**. Throughout the years there have been many scientists who have shown great interest in Spiritualism, such as Sir Oliver Lodge, pioneer of electricity and wireless, and Sir William Crookes, inventor of the Crookes tube.

In 1884 Professor Lodge became an associate of the Society for Psychical Research. His book **Raymond** tells of his certainty that his son, Raymond, who died in World War I, was still living in the spirit world and in frequent contact with him. One of the interesting bits of evidence he gives consists of some photos of Raymond taken with a group of officers in Italy shortly before his death.

Sir Oliver claims that he knew nothing about those photos when the spirit of his son, through a medium, told him about the photos and little incidents in connection with the taking of the pictures. It was months later, said Lodge, when he received by mail copies of the photos from the wife of

(Con't Page 4, Col. 5)

STUDENTS 1953 SPIRITUALIST EPISCOPAL INSTITUTE ASSEMBLE AT CHESTERFIELD



The largest class (above) in the six year history of the Spiritualist Episcopal Institute assembles at **Chesterfield Spiritualist Camp**, Chesterfield, Indiana, in front of the chapel auditorium, at one of the morning sessions of the six day series of classes (August 24th-30th last).

Identified in the photograph above: registrar, Pauline Swann and faculty: Clifford Bias, John Bunker, Lytle Sensabaugh, Austin Wallace and Lillian Dee Johnson,—conductors of a series of fifteen intensive study courses.

Others identified in the photograph: **FLORIDA**—Ft. Lauderdale, Belvia M. Bichelman; **Homestead**, Lillian M. and James H. Brewerton; **Lakeland**, Evelyn Burley and Floyd McCracken; **Miami**, Beulah M. Schroll; **St. Petersburg**, William C. Brown, Pauline Bramble, Grace Bochat, Winifred and Lloyd M. Chase, Ella May Emerson, Dorothy Horn, Marguerite and Gregory Harrison and Mary Louise Schleicher; **Tampa**, Russell Flexer, Isla L. Lippincott and Lena McKey. **GEORGIA**—Rome, Anna Allen.

ILLINOIS—Brookfield, Harold M. Clark; **Chicago**, Sylvia and Clifford Birchfield, James G. and Mable E. Coyle, L. June Fagaly and Sanzo Iwamoto; **Danville**, Elton H. Elder; **Evanston**, Sarah Anoline; **Libertyville**, Ethel S. Larson, **Monmouth**, Leonard J. Killey; **Rock Island**, Lea C. and W. Ivan Jones. **INDIANA**—**Chesterfield**, Bertha B. Bates, Eloise Brown and Josephine Davidson; **Evansville**, Lucille and Sadie Temme; **Middletown**, Nina Ward; **Muncie**, Dewey McClellan and Nellie Graves; **New Castle**, Mary Perry; **Peru**, Augusta W. and Wesley Sutton. **KENTUCKY**—Ashland, Edna Lewis; **Louisville**, Virginia Carpenter. **LOUISIANA**—**New Orleans**, Ada DuBard Gunter.

MICHIGAN—**Detroit**, Annabelle Deuell, Vivian Dinning, Erma Girtman, Edith B. Lindsay, Sadie McDonald, Genevieve Rols and Clara M. Scarf; **Diamondale**, Pearl Bambrick and Violet Bailey; **Eaton Rapids**, Lois E. Smith; **Flint**, Clela Hauk, Noah Rice, Martha Soper, Lily Vallis, Alton Wilder, Wilma Wilson, Hazel C. White, Lillie M. Yale and Edna W. and Nicoloe E. Yaru; **Goodells**, Emma Lepien; **Great Blanc**, Fredonia C. Corner; **Hillsdale**, Mabel Pfeiffer; **Lansing**,

Edith Angst and Harriet A. Bullard; **Mass**, Henrika Ralsanen; **Memphis**, Muriel G. Falter; **Northville**, Paul N. and Lucien Lovewell; **Onaway**, Marion Thumm; **Richmond**, Norah Simmons and Bessie Thomas; **Romeo**, Nora E. Boetcher and Lila Holm; **St. Charles**, Wilma Kennicott and Merta Reed; **St. Johns**, Harold Durbin.

MINNESOTA—**Minneapolis**, Lauretta Garber; **St. Paul**, Clifford E. Reed. **MONTANA**—**White Fish**, John H. and Tracy Thumma. **MISSOURI**—**St. Joseph**, Nina M. and Rollin A. Mabie, and Warren Youtsey; **Webster Groves**, Rose Marie and Sam Palozola. **NEW YORK**—**Brooklyn**, Nickolas S. Amditis; **N. Y. C.**, Aneta Lonergan and Anita Williams; **Schenectady**, Bertha Hilliard; **Woodside**, Winifred Fenn;

OHIO—**Canton**, Estyl Fuller and Helen Terreo; **Cincinnati**, Nellie Longland, Lois H. Timmerman and Lois Ann Timmerman; **Cleveland**, Roy G. Woerz; **Dayton**, Daniel B. Snapp; **Middletown**, Margaret Ozvath; **Sandusky**, Elizabeth Moore; **Tiffin**, Nellie E. Marquardt and Nellie McClure; **Toledo**, Sylvia Haynes, Irma I. Mills, Freda V. Sackett and Irene Slocombe.

PENNSYLVANIA—**Pittsburgh**, Ella Purpura and Irene K. Risko; **Williamsport**, Lois Mosteller. **S. CAROLINA**—**Marion**, Violet Mitchell. **VIRGINIA**—**Alexandria**, Osceola C. Joiner; **Norfolk**, Marguerite Dressel, Lettie Mondy and Peninnah Umbach. **WISCONSIN**—**Milwaukee**, Otto Fredricks; **Watertown**, John A. Zimmerman; **West Allis**, Henry Meyer.

Attendance at this sixth annual summer session numbered over one hundred and fifty. All were not present when above photograph was taken. For any one student to receive a certificate after attending this series of courses, each had to pass a written test and attend each session of every class in which enrollment was made.

Starting with a little over twenty students six years ago, this summer class gradually increased until now a goal of two hundred students has been set for next year, according to registrar, Pauline Swann, who resides at Camp Chesterfield, Chesterfield, Indiana the year 'round.

FOUNDERS AND EDITORS

Ralph George Pressing and Juliette Ewing Pressing

ADVERTISING RATES

Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Forms close six weeks in advance.
Classified Advertising: 20¢ a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.

SUBSCRIPTION RATES

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

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

THREE HUNDRED SIXTY-FOUR

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

November 10, 1953

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

THREE HUNDRED SIXTY-FOUR

NOVEMBER 10, 1953

20¢ COPY

SPECIAL NOTICE

The opinions expressed in the columns of this journal are not necessarily the opinions of the editors. All the material, articles, and news, submitted must be typewritten, triple space, one side of the paper. All manuscripts submitted are the property of *Psychic Observer* and will not be returned unless accompanied by sufficient postage to insure delivery.

Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed to and payable to: *Psychic Observer, Inc.*, 10 E. 4th St., Jamestown, N. Y.

"Communication With The Dead"

FOR YEARS, I have harped on the subject: all religions, all so-called sects, all so-called "higher truth" societies, all metaphysical and theosophical organizations are good and try to dispense their philosophy for the sole purpose of illuminating mankind. All have their place and to the best of their ability, all are teaching the same thing fundamentally . . . to do good, to love your fellow man and to help men and women to be better men and women.

Even so, strife and turmoil still exists between all the leaders in that they have not learned, even though they teach, to reason together rather than to argue.

But there is hope. The ray of light, we will call understanding, is breaking through these clouds of bickering and today we have a new trend in religion which points to greater tolerance by most religious leaders,—especially by the so-called orthodox.

This does not mean that each accepts the others' point of view but it does mean that they are beginning to look into what their supposed opponents have, for years, also been teaching as truth.

As evidence of this fact, you have only to read the article "An Interview With Arthur Ford," published on the front page of this very issue, together with the editorial, also front page, written by the editor of "Church Management" an orthodox journal with wide circulation.

In his editorial, Mr. Leach does not apologize for publishing the Ford interview, written by Madeline George, but points out the fact that orthodox clergymen should look into this thing he calls, "Communication With The Dead" mainly because they, too, have been preaching, for these many years, the self-same philosophy.

Needless to say, *PSYCHIC OBSERVER* has received tremendous response as a result of this article. The response was in the nature of orthodox ministers who requested, not only copies of our journal but also asked for our book catalogue.

It is, therefore, up to all religious and philosophical journals, regardless of beliefs, to meet on a common ground of discussion in their publications, especially editorially.

May this trend increase to the end that there will be a greater degree of fellowship in religious circles—one with the other.

One For The Book

ANYONE who has delved into the writings of that old leader of the Theosophical Movement, A. P. Sinnet, will find that he is credited with this statement: "The Masters (naming specifically a Master H.) are in charge of the movement known as Spiritualism. They have been in charge of it since its inception and before. Spiritualism was deliberately planned by The Great White Lodge collectively to control the growing materialism of the 19th century. It was, as definitely as Theosophy, a White Lodge movement . . . planned to be Theosophy's natural sequel.

"In view of this state of things," continues Sinnet, "the mutual antagonism on this plane, of Spiritual and Theosophy, is pitifully ludicrous.

"Spiritualism refusing to believe in the Masters and their teachings, are fighting their own illustrious Chief. Theosophy scoffing at Spiritualism, are insulting the wise policy of The White Lodge they profess to revere!

"Again it is foolish to overlook the splendid work in the world Spiritualists have done in convincing millions that



WILLIAM H. LEACH
(See His Editorial, Page 1)

"Church Management" Editor

NICKERSON PANNED

A news item in September 25 *Psychic Observer* attracted my special attention. It tells of the accomplishment of Rev. Marie Wilson, an officer of the Florida State Ministerial Association, in changing the law of the state so that duly ordained Spiritualist ministers may no longer be harassed as they had been frequently subjected to in the past.

While a resident of Florida a number of years ago, I was honored in being associated with her. I was always profoundly impressed by the dignity of the sermon she propounded preceding the demonstration of her most amazing mediumship. Rev. Wilson represents Spiritualism at its highest level. She had accomplished what she had with the state law makers because she undoubtedly earned their respect.

On the other hand, it nauseated me to read the reckless ramblings from the bombastic pen of Rev. Nickerson, who writes that "Spiritualist mediums who preach reincarnation cannot draw the masses and only attract the ignorant and the thoughtless."

Rev. Marie Wilson preaches reincarnation; her spiritual stature compares well alongside that of Rev. Nickerson. The *Psychic Observer*, in its March 10 issue, called James Crenshaw America's foremost Spiritualist propagandist; Mr. Crenshaw is a firm believer in reincarnation.

Rev. Richard Zenor is generally considered the most successful and the best known medium in the country, thanks to the best seller, "Telephone Between Worlds"; the Master Teachers who manifest through him teach reincarnation. Certainly the articles on the subject of reincarnation by two outstanding Spiritualist scholars, Rev. Robert Chaney and Diane Severy, published in recent issues of the *Psychic Observer* are clarifying, indeed.

None of the distinguished leaders mentioned above subscribe to Rev. Nickerson's thesis that "reincarnation is the off-shoot of India's superstition of caste." It is unfortunate that there are some who do.

I have healed many in my humble way as a channel for God's helping healing power. After each healing I usually preach the philosophy of reincarnation to the one who had just been healed. I try to explain that a sane understanding of Karmic Law and Reincarnation must be attained. Karmic Law is the law of cause and effect.

For every act there is an inevitable result be it for good or evil. The result may manifest later in life or it may come in a future life. Through this process we had gradually evolved from the lowest form of life to what we are today. We are "reborn again" to make up for the deficiencies of our past lives, and should strive so that it will not be necessary for us to return to the earth plane. We must prepare ourselves for the Greater Life beyond the astral by attuning ourselves with the Infinite.

This can be accomplished by permitting our Christ consciousness to dominate our every day lives through the harmonious manifestation of love, toleration, and helpfulness for our fellow man. For Christ had said, "Be ye not merely hearers of My word, but be ye doers of My word."

PHILIP MOSKOVITZ
6631 Leland Way,
Hollywood, Cal.

FAIR ENOUGH

I subscribed to your magazine sometime ago and found it quite interesting at first and more so with each subsequent issue I read except the articles about reincarnation, but as you say, both sides you know, fair enough.

Isn't it strange though that all the past lives of those individuals were very flattering? Quite a

there is another plane of existence:—another life after this, and it is marvellously foolish of Spiritualists to spurn the gift of fuller knowledge concerning that plane and life offered therein by Theosophy.

The dear departed soul, Mr. Sinnet, may have been sincere but he managed to make it appear that Spiritualism should play the second fiddle because in his published statement (above) he spells "Spiritualism" with a small "s" and makes it appear that he is scolding his own followers whereas he only succeeded in displaying an enormous amount of "spiritual ego" and presumed (at that time) to be the living spokesman of The Great White Lodge. Is it any wonder Theosophists look down their metaphysical noses at the Spiritualists?

LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

few of us, at sometime or other in our life, were impressed with one or more dream so vivid that, if not reasoned out, it became a fact.

If reincarnation was true of the higher-ups in this world, I would feel sorry for the lower class which is the majority.

The Creator made available, for all of us, immense undeveloped regions as heavens not far above which would be useless unless new souls are created to fill them up, but, if everyone of us waits to get there already perfected, who is going to do the dirty work necessary in all developments, be it here or there, with plenty of opportunities to progress if inclined that way.

True there are many wonderful heavens to which many of us go at death, if we choose and according to grade, which would not be there if reincarnation was a fact instead of a dream. They were developed same as we do here by human beings which were at one time as you and I.

Did the Creator give us this earth already developed? It would not be like Him to do otherwise in those other regions and He was right. Who would want to have nothing to do for an eternity, even the laziest of the lazy, let's be sensible.

What about those children who died in infancy? I don't think that the higher angels in charge of raising them, would be dumb enough to do so if they had to send them back here later, why wait?

HENRY COUILLARD
643 S. Irena Ave.,
Redondo Beach, California.

NICKERSON'S MASTERPIECE

The Rev. Converse Nickerson has written a masterly article on Reincarnation in the last issue of the *Psychic Observer* and while Spiritualists must accept truth from all sources, provided it can be proven, evidence put forth by the Theosophist is largely what people think they remember of past lives—there is no demonstration of mediumship to prove these theories.

Christians also accept this paganism from India, which has been responsible for the pernicious caste system, when they believe that Christ shall come again. We mention Christ advisedly, only Jesus is mentioned in Lyceum Spiritualism (as one of the leaders of religions).

Theosophy is a mixture of theories which are easily explained by a study of comparative religion. Krishna, a reincarnation of Buddha, was credited with performing all the so-called miracles of Christ, at least 500 years ahead of His time.

It is accepted by rational Spiritualists that the man Jesus lived as a medium, teacher, healer. He passed to spirit life, came back and demonstrated survival. He may have revealed Himself for a few years, and then He disappears completely for some 1900 years.

Oh yes, there may be thought form, or even presence form, there is also self-hypnosis, but the fact remains He should have reincarnated at least three times in 1900 years for He has, according to our Theosophical friends.

Please name the body. Was it Joan of Arc, Martin Luther, Madame Blavatsky, Mary Baker Eddy, or Harry Edwards. The healing of Edwards is on a par with any healing of Jesus and I am sure he would consider it a sacrilege to be thought a reincarnation of Jesus.

It has been demonstrated by

irrefutable evidence that Confucius is still in spirit life. It is questionable as to whether the teachings of Jesus are any greater than Confucius. The sermon on the Mount is Confucian.

We Spiritualists should educate ourselves by taking up bona-fide educational courses sponsored by responsible Spiritualist bodies, and so clear our minds of impossible theories put forward by sects that have capitalized on some pagan aspect of Christianity purely for their own ends. And, let us Spiritualists keep to the beaten track for great is truth and it will prevail.

WILLIAM PARTRIDGE
375 Keewatin Ave.,
Toronto, Ontario, Canada.

AFTER FIFTY YEARS

I like your positive position and your independence in printing what the people think. What a chance to grasp more from the different people on the vital subject of Spiritualism. I am still a student after more than fifty years of study of this vital subject.

FRANK J. RENOLLET
Cecil, Ohio.

RANDOM REFLECTIONS

Sometimes even confusion establishes authenticity. When Sir Oliver Lodge, in one of his sittings, consulted Gladys Osborne Leonard, a famous British trance medium, her spirit control, Feda, took over, as usual. Lodge, at one point in this interview, suggested to Feda, that she ask Raymond (his son in spirit) if he "remembered Mr. Jackson."

In the conversation that followed the control became confused because Raymond, in merry mood, kept referring to Mr. Jackson, as a "big bird, a fine bird," and "to put him on a pedestal." It so happened that Mr. Jackson was merely the name of a pet peacock, which had recently passed over, on the Lodge estate.

While the control became a little confused, not immediately associating the peacock with Mr. Jackson, this confusion only served to show how authentic she was. Raymond, of course, knew who Mr. Jackson was, and he was not confused, and the control very correctly brought through his reaction.

When I lectured before The Spiritual and Ethical Society, Steinway Hall, N.Y.C., Frederick Schneider, president of the society, read some billets.

I had not written one but, as a complimentary gesture, he gave me a message, saying he kept getting my grandfather, a jovial and dignified gentleman, and a sweet little wisp of a woman, my grandmother, together with a large manor house.

Then the medium looked sort of puzzled and remarked, "For some reason or other I don't seem to get your own parents."

The reason was that I had been brought up from infancy by my grandparents. My own parents were so unfamiliar to me, that I, of course, did not know my own mother when she came for a visit.

The manor house was the place in which I lived with my grandparents at the head of a stretch of road leading down to a bay. The slight confusion in the medium's mind only served to fortify the evidential value of the message.

Mediumship serves a multitude of purposes. Not only can one's choice of a vocation be often indicated, but effective expansion in that vocation can be revealed, without which, such an expansion would never see the light. I had such an experience on the occasion when a New Jersey medium told me that "much power would stem to me from Pakistan."

I dismissed it as being remote and certainly I had no connection with Pakistan. But a few evenings later, there came to me, all worked out to the last detail, the plan of my Pakistan readings, including the Spiritual Magistrate, Amil Cardeh, an avatar, who evolves there.

WILLIAM H. DuBOIS
158 East 22nd St.
New York City, 10, N. Y.

THE STORY THUS FAR

Starting with September tenth issue of the journal, **Ralph Hicock** told 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.

FINAL INSTALLMENT

And then the day I passed an old house which was located a block from the camp entrance and adjacent to the drug store which I was in the habit of patronizing daily for their delicious malted milks which I have always had a weakness for. Walking by this old house, I knew it was going to burn!

I cannot tell how I knew; this feeling or knowledge came like the powerful beating wings of a huge bird, raven hued, and sweep-

FAITH TREATMENTS

IS A BRAND NEW
VOLUME

by Rev. Franklin Hall

Most Christians are living beneath their privileges. When a sinner accepts Christ as his Saviour, he comes into possession of "God Power"—an undreamed of miraculous power that comes about only through the avenue of faith.

Mr. Hall's book treats FAITH. Defective faith is then remedied so as to be released for the receiving of many more promises from God's Word and available to anyone.



"FAITH TREATMENTS" will thrill you! Written by an authority on Faith and Healing for twenty years. Send today —

"Faith Treatments"

By itself is only 50c

(P-364-367)

Special Book Free

when "Faith Treatments" is ordered immediately with "Our Divine Healing Obligation," total price \$1.00, the Author will also send a third book, "Because of Your Unbelief," FREE. You will receive 3 books by Franklin Hall for only \$1.00.

Use Coupon

DEAR BROTHER HALL: PLEASE FIND ENCLOSED \$1.00 FOR YOUR NEW BOOK "FAITH TREATMENTS." I UNDERSTAND YOU WILL SEND ME A COMPLETE SET OF THREE OF YOUR BOOKS ON FAITH. INCLUDED WILL BE "OUR DIVINE HEALING OBLIGATION" AND "BECAUSE OF YOUR UNBELIEF." THIS INCLUDES ONE FREE BOOK. ("FAITH TREATMENTS" ALONE 50 CENTS.)

NAME _____
ADDRESS _____
CITY _____

ORDER FROM:
FRANKLIN HALL
BOX 4217, NORTH PARK
SAN DIEGO 4, CALIFORNIA

As A Beacon Light Of Spiritualism

CHESTERFIELD LIVES!

CONTINUED FROM
OCT. 25th ISSUE

ing into my consciousness with a sense of catastrophic foreboding, overwhelming me with its potent reality; and somehow, strange though it seemed at the moment, I found myself believing it.

My difficulty lay in quenching a desire to tell these people who lived in the house that it was going to burn. Several times I took to the other side of the street to avoid the temptation to tell them when I saw them enjoying the cool of the evening near the walk adjoining their home.

It was a strange old house; the kind one sees in old wood cuts, or in pictures of another era when men in Union blue bivouaced under Indiana skies, and women-folk in crinoline and lace watched and waited the long nights through for someone to come back to them.

This house reminded you of that; its age at least a hundred and probably more, patches of dry rot disfiguring its face, a choking growth of vines covering it as though to hide the dilapidated look of ancient clapboards, denuded of paint long disintegrated by the sun and winds of hurrying years; years in which no one thought to aid the house in its losing battle against the elements.

Joyce Kilmer's Poem

And so now it stood, a tired old house with the vines trying desperately to lend to its sad old face a semblance of the dignity and charm it once had known. Old and dilapidated, it had bravely met the remorseless tide of advancing years with a courage born from the heart's of great trees which in ancient forests grew and which, absorbed within its timbers and its boards bade the house to shelter still its own . . . until the end.

And I remembered Joyce Kilmer's poem about a Tree and the wonderful things he had said about a Tree; and here within this old dying house were several trees, changed and altered 'tis true, but still giving unto man all the loyalty it knew.

And so, because of the strange feeling I had of the house, the almost overpowering desire to speak to its occupants about it, I discontinued my daily walks in its vicinity. Came the time when it was necessary to return to Detroit—but only for a few days—and then again I drove back to Chesterfield to find upon my arrival, and I may add to also my shocked surprise, that the house was nothing now but a shell of gutted, blackened ruins; as also were two automobiles in the yard at the rear.

The word "surprise" is an understatement; I know of no words or group of words that would adequately express my emotions. I was not a medium; and do not pose as one now; but this I say, and this I know . . . That when people band together in a harmony of purpose, and that purpose a sincere and holy one . . . things will happen.

What "Vibration" Is

Many will be clothed with Power (Spirit Power), many will partake of the fruits and benefits of that Power; and gifts of the Spirit will fall upon them as drops of rain from higher levels.

"Vibration" is the substance and the key of this super-normal "event" to which we tune to; tune to a higher spiritual vibration above and beyond the material one we now are in, and into a higher spiritual consciousness of being than the one in which we find ourselves.

It seems that we do this, not through our interest or desire in the current stock market quotations or in any material channels of life—but rather do we do so by a looking inward, that by so doing we find the quietness and serenity that permits this attainment, the kind of quietness that lies in a pool of clear water untrammelled by the hurrying currents of a mighty river from which it may have partially evolved.

A quiet and silent pool deep in some forest glade far removed from the commerce and noise of the super-highways of life.

There . . . midway in its journey back to its source, it finds rest and time for meditation and to realize that it too has a part in the Divinity and Plan of its Creator.

There, in the forest coolness of an ebbing day, the four-footed life of His creation come down to its banks to refresh themselves, and to see in its limpid crystal waters their own reflection.

Heavenly Retreat

And so it is with those who go to Chesterfield year after year; to that quiet, placid pool, that pool of Spiritual Power, and Spiritual Vibration, far removed from our modern tornados of commercial strife which devastates the soul; their hot and dusty gales tuned to the materialistic hysteria of our time.

To me and many other, Chesterfield has been a heavenly retreat for those who are heavily burdened, who know dull and aching grief, and are seeking rest; rest and peace which comes with the knowledge of a Truth realized, not by theory but by actual demonstration.

While I was there, I found that Catholics were representative of a large segment who claimed to a total belief in the science, philosophy and religion of Spiritualism; but that under no circumstances—some of them have so informed me—could they allow their friends or relatives to know of their belief.

They have informed me that they have what they call a "retreat" in which they retire from the world and its activities; spending such time in meditation, introspection, and prayer. They consider this a necessity to their way of religious life.

Spiritualists also have their "retreats" in their pilgrimages to such shrines of worship and knowledge as Chesterfield, Camp Silver Belle, and others; in whose atmosphere and through the marvelous channels of mediumship, they find that their material goals of Life were dwarfed into insignificance by the hitherto unknown potentialities of spiritual power and enlightenment, bringing with them a corresponding standard of values applicable to their problems.

"Greater Things"

Fortunate, indeed, are they who find and recognize these values; they are those who seem to be more in step with life and its responsibilities and its trials, than those with opposite perspectives.

When we have a knowledge and an understanding that this material physical journey in life is not the all; when we know that a life over there is based upon our observance and conformity to Divine Law, then truly the stage is set for God's purpose and His plan.

And that is not all that resulted from my visit to Camp Chesterfield; repercussions were still in evidence by the fact that shortly after my return home, while seated in my mother's chair, I received several messages of vital import for a friend of mine who is a Methodist minister.

This friend, because of these manifestations and his subsequent investigations, is now in the process of becoming a confirmed Spiritualist; a transition which, in view of his allegiance to orthodoxy, is not an easy one.

But not wishing to try the patience of my readers I will devote the following lines to the ending of my story.

The Master Jesus said, "The things I do ye shall do also, and many greater things shall ye do."

There it is . . . plain to see; the passing of many years has not dimmed in the consciousness of man the thrilling import of that declaration made by one whose stature reaches into the eternal heights of the infinity of souls and to the source of life itself.

Orthodoxy states it believes those words, but in fee-simple, as to also the doctrine of immortality, and yet . . .

The "Word" is not in gross

matter but in the demonstrable manifestations of Spiritual LAWS which He demonstrated. If we accept the "Word" but deny His "Works," be they either in the distant Past or the living, breathing Present, we also deny Him.

Man has always feared Death because he has never understood it. Many who have sought to do so have found themselves immersed in dogma, creed, and theology to a point where the fog of religious prejudice and misguided preconceived theories led them down blind alleys . . . proving nothing, finding nothing.

And we who are Spiritualists often wonder why? The evidence in support of what we believe and know is so abundant, so near, and so easy to understand as we pursue our investigations, that it seems their faith, their creed—that others therefore more than passing strange that others, no matter what do not find it likewise.

"Communion of Saints"

The evidence—that which in legal parlance either makes or breaks a case—is demonstrable, factual, and conclusive that we do not, cannot, really die in any accepted literal sense of the word; but continue on; possessing more latitude than ever in the exercise of our faculties, our individuality and purpose of being, after discarding the fleshly envelope, than we did before.

When one speaks of "communicating" with those who have gone before, or with higher souls, whose pleasure and purpose is to aid man to rise from the grossness of his material and animal nature; to aid him in a recognition of his true spiritual nature so that he may rise to higher and ever higher planes of existence, and to that perfection intended for him by the Creator, narrow-minded condemnation and ridicule by some unthinking-religionist, having no investigative experience, is hardly the true path of Wisdom or the tried and tested rule of Logic.

He forgets that with every repetition of his creed he is stating a belief in that very idea; for the words "communion of saints" were inserted into his creed by those who formulated it with that understanding and purpose.

A case in point, and in support of the above, is a small booklet I have at hand which is edited by Parochial Schools Publications, Inc., Detroit, Michigan, and entitled "Religion, Grade One."

This booklet is descriptive in picture form of the life of Jesus up to the Crucifixion and is given to the children of the first grade. They serve a twin purpose; the book teaches them to read, and together with the reading matter and the pictures, which they color with crayons, the child receives an early indoctrination. Which is fine, commendable, a praise-worthy thing. But on page four we find this assertion, that "God is a Spirit."

Orthodox Can't Explain

On page seven, it reads, "God sees me; the Angels see me; one Angel watches over me; and, This is my Guardian Angel."

On page 10, "The Angels are Spirits; and my Guardian Angel watches over me; I must pray to my Guardian Angel."

On page 11, "The Angels are in Heaven; The Angels are Spirits." And on page 13 are the words, "My soul is a Spirit."

There are many more pages of the book wherein they are admonished to pray to their Guardian Angels. What I would like to know is—if that is their belief, and evidently it is because it is so stated, then WHY do they object so caustically and viciously to Spiritualists voicing and demonstrating the workableness of their belief?

There are so many things which Orthodoxy finds itself helpless to explain; so many of the dogmatic teachings of the Churches which do not harmonize with the facts which Spiritualism has brought forth into the light of Logic and of Truth.

And I have often wondered why there are so many denominations;

and as one writer so aptly puts it, " . . . but what do the churches know? and If they KNOW, WHY Do They Disagree?"

Nowadays, one reads about the wonderful discoveries of science, atomic energy, nuclear fission, etc.; the wonders of "material" science.

Why do not they develop an interest in "Spiritual" science as well? And know that it is just as vital and necessary, if not more so, in its relation to the destiny of man and his present phase of existence.

Cannot they who prate of the wonders and accomplishments made in the pursuit of the Material realize that all the material things within the consciousness of their material thinking minds is only the demonstration of the effects of things unseen; but none the less real; Spirit manifesting through the inexhaustible life-force which is God; and that even the Sun is the result of invisible causes.

I believe the day not far distant when there will be a course of Spiritual science in the curriculum of many of our Halls of Learning; to be without it will be impossible and many of the world's greatest thinkers are now leaning more and more that way. Scientists the world over are being more and more forced to look towards the Beacon Light of Spiritualism for an explanation to many things taking place and accountable to no known scientific laws.

Blessed indeed are they who, through a personalized experience, perhaps, or through the aid of some medium, are able to, by that experience, cast off the aged shackles of dogma and creed and find their rightful place in the Sun of that doctrine and knowledge that Christ came to give and prove to us all.

For—if we are all sons and daughters of our Father, are we not Heirs also. I saw His Works demonstrated at Chesterfield, in truth and in fact; and there cannot possibly be an argument against Fact.

And there will always be doubting Thomases; in fact and in fancy will they clutter up the channels of our reasoning; they who will take nothing, upon Faith or otherwise.

The woman who gazed upon a giraffe for the first time was a cardinal one. Looking at the animal critically, she turned and said to her companion, "Let's get out of here, Mabel. This is ridiculous, there ain't no such animal."

And neither let us be like the frog who decided there existed nothing of interest outside of the narrow confines of his own environment; and wanted the world to know about it. He was a pompous old boy as frogs go; but this particular frog took great pride in the fact that he was able to puff

(Con't Page 5, Col. 1)

FORD INTERVIEW

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

one of the officers in the pictures. All the details match the description given by the spirit. The photos are reproduced in the book.

Ford himself is the author of a small but helpful and scholarly book entitled *Why We Survive*. It deals not so much with evidences of immortality as the reasons for survival. Though published less than a year ago, it has already been translated into French and Spanish and is being sold in Europe and Mexico.

The interest of churchmen in Spiritualism is dramatically shown in the story of Dr. Ozora S. Davis, president of the Chicago Congregational Seminary, who on leave of absence, had been attending some Spiritualist gatherings in San Francisco. When it was time for him to return to the seminary, he said goodbye to the friends he had made at the meetings and took a train for Chicago. Imagine the surprise of the Spiritualists in San Francisco when, the night after he left, his voice came to them through a medium. He told them that he had died on his way to Chicago so he thought he'd return to the meetings. Several hours later his body was found in his berth by the Pullman porter! "Church Management."

(*) \$2.00—order from Psychic Observer, Inc., 10 E. 4th St., Jamestown, N. Y.

When The Mists ...Have Cleared Away

By IRMA A. BUCHANAN

SO SANG the old time religionists, and so may we well sing. Mists, mists, mists! We seem to be surrounded by them here on our earth plane where one minute we feel we have complete love and understanding of those we call our own, and the next minute mists, doubt and mystery cloud our vision.

One must not long for the time when the blessed transition to that higher plane will clear up these mists. We must be grateful for this life which teaches us how to be happy there; how to make the world better for our having been here.

We have our work to do here; unfinished work here would be unfinished work there. We cannot succeed in high school before we have finished the elementary courses. So it is with the planes of existence, each a preparation for the other.

True, we have all experienced times when we at least looked forward to leaving behind the problems which the Great Teacher sets before us, the mathematics of adding our daily gain to yesterday's losses so that our sum total will equal provision for tomorrow; the history of our past deeds, good or bad, and their reaction on today's trials; our grammar lessons that either wound or heal those who hear them recited; our reading lessons that teach us to deduce the correct intent of the so-called misdeeds of others and not misinterpret and thereby misjudge; our spelling lesson that teaches us to combine those units which make for harmony and correlation in our lives, and not those which create the discord of misspelled words.

These are the elementary lessons in the great school of life on our earth plane—preparation for promotion to that other greater school beyond. As we learn these, perfectly or imperfectly, so shall our next existence be made easy or difficult, and our progress and development there be either rapid or slow.

So shall we in turn be able to help our loved ones left here, who are struggling with the same prob-

lems that once confronted us, and which must be worked out and mastered before their promotion can be possible.

Why must it be this way here? We wonder. Why indeed, except that sorrow is character building and we must build before we can possess. A jellyfish has little character, at least so far as we know. If he remained characterless he would remain a jellyfish. How much more wonderful, more inspiring, the thought that as we progress we fit ourselves for a higher plane where again we shall learn and grow mentally and spiritually, that we may advance on and on as the mists gradually clear away.

From that other plane, we shall look back to this earthly existence through those mists, with a clearer vision, much as we look through a curtained window and see clearly, whereas from the opposite side our vision was obstructed. The window is the same but the vision has changed; a hampering something has been thrown off, a something gained. Ignorance discarded is knowledge acquired.

Each of us has looked ahead in a text book and met with a brain-befuddling maze. To the student on Lesson 5, Lesson 24 seems an eternity away and a dark bottomless mystery that can never be understood.

Why, he asks, must he plow through all this to get a few facts? He cannot understand it because he has not worked his way up to it, suffering as a consequence of poorly learned lessons and thrilling at the knowledge that he learned so well. Until all are learned well he cannot see clearly.

Doubly Blessed

The peculiarities of our loved ones and associates no longer will be mysteries. We shall have learned the foregoing lessons which taught us to understand. From our new plane of existence, instead of blaming and shunning them for their peculiarities, we can help them to better fit themselves to take the great step into the future life.

Through those mists which our

gaze then will penetrate so readily, we may reach out restraining hands and draw loved ones back from danger, and guide them in many ways that are impossible here.

Who, if he will admit it, but has felt a hand—lovingly, tenderly, but firmly—on the shoulder, about the waist, or seen the work of the unseen? These things are evident every day of our lives. Far too many fail to heed them.

There is no greater blessing on earth than the help we have from our spirit friends and the thought that when earth beings misunderstand and condemn, they in spirit always know what is in our hearts. If we could always know what is in the heart of another, what prompts him, or has caused him, to do the things we condemn, we would see that nearly everyone tries to do right. All are simply misguided—not by the Spirit World—but by our own poor judgment.

Doubly blessed is he who can hear a spirit friend who has watched his life down through the years say, "You have done well; you are good, and we love you." There is no greater reward. Few earthly beings are that generous. Call it pride, call it vanity, call it what one may, there is nothing that makes us CARE what we are and do, like well earned praise.

He who has done well has merited it, and he who refuses to give just commendation is either selfish or jealous—elementary lessons which must be mastered before promotion is possible.

The person who encourages and praises where praise is due, is doing as much or more for mankind than the greatest financial benefactor, for with enough encouragement and confidence any intelligent man or woman needs no financial benefactor; he can succeed by inspiration. Even one who is not intelligent should be sufficiently encouraged to become so.

Why We Carry On

As we trace down through history the deeds of our great men and women, we find that in the background of every one of them was someone who believed in them and spurred them on by well earned praise, or by confidence in them when their own confidence lagged.

We have the courage of our convictions, and we are more likely than not condemned for both the convictions and the courage. Do we feel like carrying on? No—but hark! What was that we heard? A gentle little hand touches our shoulder, and a familiar little voice says, "WE know you are right. You did well, and we love you. Carry on!"—and we do!

Our "departed" loved ones, those gone on to a great academy of higher learning, are closer to us than when they were in the body. Between us and them are no longer the mists that cloud understanding, one of the other. We know each other better now the mists have cleared away.

For The Record

George Pal Tells How Spiritualism Got a Break In Movie "Houdini"

By JAMES CRENSHAW

HOW was it that Spiritualism got the break it did—perhaps its best break in the history of the movies—in the film "Houdini"?

George Pal, who produced the picture for Paramount Studios in Hollywood, says it was the Spiritualists themselves—all of them as a group, in this country and in Britain—as well as the many sincere letters he received from them which made him realize that this indeed was a movement of consequence and worth, meriting the careful and respectful consideration it received.

He also revealed that he had read extensively in the field of Spiritualism and psychical literature before embarking on the film and was impressed with the fact that persons of fame, intelligence and scientific attainments had written favorably on these subjects.

But no one person, no one book and no one letter made up his mind as to the treatment Spiritualism would receive in the photoplay, he told this writer.

"I was influenced a great deal, after it was announced that the picture would be made," he said, "by the great many letters we received from Spiritualists, demanding that their religion be treated fairly. This made me realize how many Spiritualists there are and how sincere they are in their beliefs."

He recalled that one of the letters was from Psychic Observer and added:

"I am a religious man myself. So I respect the religion of others, just as I expect others to respect my religion."

He also told me, "I did not ask any medium to assist me in the picture, but I listened to a number of them and a number of other Spiritualists to hear what they had to say on the subject."

Likewise, he said: "I read a great deal and realized that Spiritualism was definitely entitled to a 'fair break.'"

His quiet listening and reading paid off in the ticklish job of presenting the life story of a man who had been regarded as the enemy of Spiritualism. Pal, of course, does not think this representation of Houdini is entirely true and, in the film, had the famous magician make a definite

distinction between the charlatans he exposed and the mediums who are not frauds.

The Real Houdini

The real Houdini, he believes, was engaged in an earnest search for truth about the afterlife and, therefore, was so portrayed by Tony Curtis in the picture.

"I am delighted at the way the picture was received, and I am delighted to have made so many friends among the Spiritualists," said the noted producer.

Pal's latest film is a screen version of H. G. Wells' "The War of the Worlds." Another being completed is "Naked Jungle," a story of man-eating ants and adventure in South America. A third one in the making is titled "Conquest of Space."

The story of an extraordinary gift—told by the man who possesses it

THE RELUCTANT HEALER

A Remarkable Autobiography By WILLIAM J. MacMILLAN

What happens when an ordinary, pleasure-loving person discovers he has extraordinary healing powers? Here is the honest, straightforward answer of a man who is the last hope of many desperately ill people, a man forced by his conscience and compassion to sue his great gift. Dramatic, frank, and intense, it is the thrilling story of a fight against greatness—by one of the greatest healers of the twentieth century.

Send check or money order for \$3.50 directly to

THOMAS Y. CROWELL CO.
432 Fourth Avenue,
New York 16, N. Y.

Chesterfield Lives

himself up to a much greater degree than the other frogs. How he was able to do this he did not fully understand.

But the other frogs thought perhaps it might have something to do with his "ego," because they knew he had one. And as he grew older, but not wiser, he developed the habit of blowing himself up to his fullest capacity and addressing his fellows thus—croaked the Frog, "There are no seas, you fool; nor water on earth but in this pool."

The above is euphemistically laid down to illustrate the ground-work or pattern attendant upon the unworkable tenets and unsound principles of those who have dedicated their purposes to the sole object of be-clouding the issues involved in the case for the demonstrated truth of Spiritualism; and who, for some reason not understandable, also seek to trample upon others' beliefs and convictions which have been only attained by a patient study of all the facts.

Rather let us go along with Newton who said that the reason he could see more clearly was because he had stood on the shoulders of others who had gone before.

Or . . . as Conan Doyle, that

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

intrepid soul who was firm and outspoken in his belief and convictions, expressed it very well when he wrote, ". . . and yet I know that I am like a child wading ankle deep in the margin of an illimitable ocean. But this, at least, I have very clearly realized, that the ocean is there and that the margin is part of it, and that down that shelving shore the human race is destined to move slowly to deeper waters."

THE END

Bessette, The Healer

Join the ABSENT HEALING CLASS OF THE WASHBURN HEALING CENTER



For particulars write:

J. W. "Bert" BESSETTE

125 S. Catherine Ave.
La Grange, Illinois

(P-369)

Every Spiritualist Should Read - - THE LAST ENEMY Price \$3.00

The factual story of a child bewildered by contradictory religious beliefs, written by a western pioneer who has devoted a life time to research into all avenues of thought which indicate that man has, indeed, a celestial body as well as terrestrial one, and that the former survives death and passes into a happier existence.

In Biblical language we are told that "the last enemy to be conquered is death." Since we have come to know this adversary for what it is, this book prepares us by scientifically proven knowledge to wage battle against this age long enemy without fear of defeat.

35 COMPLETE CHAPTERS:

Childhood Questions
Strange Beliefs and Their Results
Seance Room Phenomena
Marriage and a Warning
Freedom and Romance
Proof of Spirit Communion
Dead Sister Materializes
Directed Thought Power
Foretelling, More Proof
Knowledge Versus Belief
Resistance to Truth
Psychic Influences, Good and Bad

Ministering Angels
Religious Hysteria
Leaning Posts
Hardships of Pioneer Life
Miracles and Mysteries
Religious Confusion
Healing of Obsession and Other Ills
Spirit Revelations
Dream Glimpses of Spirit Planes
Theological Oddities
Evidence of Invisible Helpers

Opportunities of Educators
Evil Intruders, Selfishness
Vibration Studied by Science
The Mockery of Pretension
Overthrown Superstitions
Across the Dark Chasm
Dangers of Fraudulent Mediumship
Evolution at Work
The Disembodied tState
Truth Emerging
Spirit Guidance
The Final Bridge

Send All Orders To: Rebecca True c/o Psychic Observer, Jamestown, N. Y.

(P-367)



REBECCA TRUE
Pioneer and Author

A Spiril Story for Children

As retold by

Olive Burton

THIS is the story of a baby horse and I will tell you that when horses first came to the earth they were very small compared to those we know today. They were really not much bigger than a large dog.

This little colt was quite tiny and very timid and nervous. He was frightened of almost everything on the earth—the larger animals, of the rain, of the wind, and even of the trees. He was always fearful lest the trees should topple and fall on him and he continually cried and complained to his mother until she convinced him that the trees had roots which went a long way into the ground and that therefore they could not fall.

He then started to worry about his food. What would happen to them when all the grass was eaten? So once again his mother had to assure him that there was plenty to last for all who needed it.

Then one day the colt and his mother had been roaming around when, in front of him, the little one saw a stream. At the sight of the water he was once again filled with fear and he quickly looked round for his mother that he might run to her for comfort and protection—but she was not there.

Now the little colt was really very, very frightened and he ran and ran, darting this way and that, frantically searching for his mother, and it was not long before he found her for he had only roamed a short way from her.

When he was once again by her side he was filled with relief and joy, and it was then that he realized how silly all his other little fears had been, for he felt then that nothing that could ever happen could be as bad as to lose one's mother.

All the things that had seemed to him so big now lost their importance and he knew that after this he would never be fearful again.

"Spiritual Healer"



A kind word, a helping hand, a silent prayer, a smile—these are effective weapons for the Christian to use against bad temper, whether that temper belongs to somebody else or to yourself.

"I Can Say THIS About Reincarnation"

(Editor's note: This is the second 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.)

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

To what end and purpose shall we inhabit one earth body? To what end and purpose shall we live at all? If one physical existence is meaningful in the scheme of the Cosmos, why would not a series of such lives be even more meaningful? Can we be expected to master the lessons of earthly existence in one lifetime of such brief duration that we are hardly introduced to the physical environment before we have to leave it?

The fallacy, of course, lies in the assumption that our earthly life is something apart from, something completely foreign to our eternal or spiritual life.

As Agasha, the teacher speaking through Mr. Zenor, states it:

"You are living in eternity now. You are as much a spirit now as you ever will be. You are simply living temporarily in a dense phase of your spiritual existence."

Because we may change our bodies and even our personalities from time to time as a part of our evolution does not mean that our spirit or the soul is extinguished. The soul, says Agasha, continues to express itself through many forms. Often it repeatedly expresses itself through similar forms and personalities and in relationship with certain individuals, groups, nations and environments over and over until sufficient growth prepares the entity for a major change or advancement.

What Agasha Says . . .

In the beginning—the beginning of the present cosmic cycle—we were thrown out from the great Core of Life, the all-inclusive Soul of the Universe, like tiny germs of consciousness, "sparks of divinity," to undertake the great Odyssey of spiritual evolution—to become, according to Agasha, "individualized in the consciousness of God." That is, we were to become aware of ourselves and our

place in the Universal Consciousness through our "expressions."

As a part of this vast scheme, this journey down through an incalculable number of ages, we have lived, he tells us, in many forms on many planets. In fact, the Cosmos itself is composed of solar systems that are themselves born and reborn periodically with long resting stages between their manifestation. Like soap bubbles bursting in the air, the suns and planets finally all disintegrate, leaving nothing physical in the great Cosmos for a seeming eternity of time until the etheric forces gather themselves together for another mighty cycle of physical expression. Thus a new universe of suns and planets is born.

Universal Cycles

There have been a number of these great cosmic cycles, declares the teacher, with waves of life in its myriad manifestations making use of the material planets (and etheric planets as well) for their development. According to Agasha, human life came upon our planet some 25,000,000 years ago but at first expressed itself in an "animalistic way," recapitulating the physical cycles of evolution in much the same manner that the embryo recapitulates in rough detail past evolutionary forms.

Yet the human "wave" is distinct from the animal "wave" of life only in the sense that we may regard ourselves as a step ahead.

"All life becomes greater than what it expresses itself to be at the moment," Agasha states.

Hence, all life, in the various categories we observe, is evolving to become "something greater than it is"; that is, to perfect an individualized consciousness that will bring about an outer awareness of its place in the great Universal Consciousness.

Where does it all lead? According to Agasha, our spiritual evolution must eventually produce a breaking away from the planetary cycles of physical existence, an end to the earthly "cycle of necessity" and incite the beginning of a new cycle of development in the "heavenly" realms of the Cosmos he calls "Immensity."

Eventually after untold ages, we find ourselves one of the

JAMES CRENSHAW



JAMES CRENSHAW

great manifestations of consciousness that have been given various names by occultists but which Agasha calls the "Pillars of Light," the all-wise, all-knowing administrators of the universe within the Universal Consciousness, God.

Still it is true, Agasha emphasizes, that there is no beginning and no end.

"We always have been, and we always will be."

We are merely returning homeward from a long, long journey. Although what we shall be does not yet appear, we know, as St. John says, "we shall be like Him"—a perfect expression of the Divine Consciousness, the "Father" who deemed it necessary to send us forth on a quest for the Grail of perfect understanding—understanding of ourselves and so ultimately of Him.

It will, therefore, probably come as quite a shock to Mr. Nickerson to contemplate not just a dozen physical lives but 10,000 dozen and more lives, not only on this planet but also on other planets, in other solar systems and in other universes.

Wheel of Life

Yet, if there is one thing that stands out in the great eternal Plan, it is that there is, after all, only one life, one continuing existence, with an infinite variety of expressions and experiences. These are designed to make the game of living more meaningful and challenging than we with our limited mortal minds can conceive.

The beauty of it all is that we are not mere puppets of a great cosmic mechanism but real individualized players in this Game of Life, with all the privileges and prerogatives of a player who observes the rules.

Agasha, whom I like to quote here because Mr. Nickerson is so sure that nothing sensible can come from spirit on the subject of rebirth, puts it this way:

"Everything must go through the Wheel of Life. Everything is evolving out of the darkness into the light."

"God, the Universal Consciousness, gives us all an opportunity to work—even to crawl—to become greater than what we represent ourselves to be at the present time."

"Our burdens and our hardships are but the challenges to test our progression. If we fail our tests, we pay the penalty. We may be demoted, but we do not retrogress. The Universal Spirit always is ready to give us another opportunity to adapt ourselves to our challenges. Finally through our own efforts and with our own soul as our true guide and judge, we escape the Wheel of (physical) Life and ascend into the glorious realms of Immensity from whence we originally came."

Salvation For All

Thus it is that the law of karma is not simply a law of self-punishment and retribution or compensa-

tion but a law of opportunity for soul expansion.

Nothing is ever lost; nothing is wasted or valueless in the individual's quest for perfect adjustment to and an outward understanding of the Soul of the Universe.

"There is a purpose back of everything that comes into manifestation," declares Agasha.

The great Totality embraces all things, and all things are significant and important. Such is the economy of the Cosmos that everything has meaning, and every part of everyone and everything is equally meaningful to the Universal Consciousness.

"Even that which men call evil has a place in the Universal Plan," says the teacher.

The reincarnationist visualizes life as a progressive school in which each individual soul is the schoolmaster, grading and directing its outward expressions through the shadowland we call mortality. Eventually there is a true comprehension of what life is all about. The soul already knows the answers subjectively; but it seeks to objectify these in the personalized, individualized representations with which it experiments in life according to a Master Plan that guarantees eventual success—what religionists call "salvation."

That these outer selves change and grow is of vital consequence to the program of evolving and expanding consciousness, which continues both on the earth plane of life and on higher levels of existence.

Pinnacles of Learning

So we and all forms of life return again and again to old climes in new garments to attempt to master the unlearned lessons of the past. As we learn, as we assist each other to learn and, in turn, are assisted by those a step or two ahead in the School of Life, we pass what Agasha calls "pinnacles" of achievement. We surmount pinnacles individually and as groups, as nations and as worlds. Thus we are promoted to other classrooms in other environments until we merit a graduation degree that entitles us to ascend to a college of higher learning beyond the wheel of experience we call our earthly lives.

Our change of garments (bodies) is as important but no more important to our schooling and the process of evolution than when we change our garb to fit the occasion at hand in our everyday business and social life. It is but a means to an end—to be appreciated and enjoyed, considered and evaluated, utilized and understood, but neither to be overemphasized and deprecated.

This, then, is the "way" of life, and insofar as we recognize and observe the rules of the road, so will the way become smoother and our progress will be facilitated.

There is but one life, one true Way, says the reincarnationist, but we travel the road of life in many different vehicles, changing and perfecting them as our real selves, our souls, master the process of building and piloting them according to the Divine Plan. Although our individual paths may appear to differ, in the end we perceive this as only an illusion of our mortal minds, for all paths lead eventually Home.

Cycle of Necessity

The rational thinker must reject as completely illogical the urgings of many a theologian and others of the misinformed that a single short earth life is the key to a whole eternity of immortal existence. Nature—God—just does not work that way.

She is generous with her repeated opportunities for a successful life, here and hereafter. The "Cycle of Necessity" is also a law of opportunity—for soul expansion and expression in many environments and through an infinite number of personalities.

Nothing is ever meaningless in the individual's quest for perfect adjustment to and an outward understanding of the Soul of the Universe, the great Totality which embraces the All in All.

By our own acts and our own learning, assisted by those higher forces with whom we can, if we will, become attuned, we achieve a return to the great homeland from whence we came before we chose to descend into the mire we call matter.

Nickerson to answer Crenshaw . . . see next edition. Don't miss it!

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

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

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

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

BISHOP ROBERT RALEIGH

(X-369)

STAR ROUTE, CALABASAS, CALIFORNIA

PSYCHICAL RESEARCH IN THE NEW TESTAMENT

PSYCHIC OBSERVER, NOVEMBER 10, 1953

Scientific Justification Of Some Of The Fundamental Claims Of Christianity

Christ's Countenance

ent. It is the most striking feature of the materialization seances, that the spirit personalities are able to clothe their materialized forms in a flowing texture of shining white, which they seem able to produce at will in almost any quantity they please. But the alleged dazzling whiteness of garments is a fact which, so far as I know, has hitherto lacked adequate attention on the part of apologists for Christianity.

It is an extraordinary thing that writers of this Transfiguration story, who are alleged by hostile critics to have been drawing on their imagination, should have described the phenomena as being precisely what modern scientific investigation has shown them to be. If this was guesswork, it is the

—By—

ELLIS T. POWELL

LL.B. (Lond.) D.Sc. (Lond.)

most wonderful of its kind; so wonderful that I find it easier to believe that the Transfiguration took place, than that a mere romancist drew from his inner consciousness a description, demonstrably accurate in every detail, of something foreign to his experience and to contemporary actuality.

Moses and Elias

A curious feature, worthy of allusion as we pass, is the fact that in some of the best MMS. the Greek verb "became" (referring to the garments) is in the plural, as if to bring into prominence the idea that all the separate items of the garments glowed white against the midnight sky.

Up to this point, the exact psychic character of the phenomenon may be differently interpreted by different students. My own view would be that the human body of Jesus was, as it were, laid aside, and became the means for the materializations of Moses and Elias, which took place, as the narrative distinctly says, "before them" (i.e. Peter, James, and John).

The human physical frame being thus disintegrated, the spirit form was left uncovered, unveiled, and glowed with the original splendor of its native beauty in the spirit world whence it had come to earth. On this interpretation Jesus was himself the medium, whose powers were able not only to support the dazzling splendor of his own personality, but to furnish the means for two unique materializations as well.

Moses and Elias, we are told, were seen talking with Jesus. In fact, the Greek verb says that they were all "talking together." St. Luke alone of the three evangelists gives the subject of their conversation. In the language of our Authorized Version of the Bible, they "spoke of his decease, which he should accomplish at Jerusalem. The Revised Version maintains this rendering, but gives the reader, in the margin, the choice between "decease," and "departure."

The Greek word here is, fortunately, one which has taken a permanent place in our own language, so that we can all study its peculiar significance. It is the Greek word translated into modern English, through the Latin, as "exodus." The word in Greek means a path, a road, a way.

Only Four Times

Consequently, "exodus" means a going out of the beaten track, the making of a new departure. Hence its application, as the title of one of the books of the Old Testament,

1 Materialization is the process by which the spirit personalities clothe themselves in some plastic material, drawn from the medium, so as to render themselves visible to the eye and palpable to the touch (where permitted) for a few moments. Most advanced psychic students have witnessed materialization. I have seen it hundreds of times, under circumstances which precluded all possibility of fraud.

to the account of the departure of the Israelites from Egypt. I think we might well render it in St. Luke's account of the Transfiguration by "passing on." They "spoke of his passing on, which he should accomplish at Jerusalem."

The rendering is perfectly justifiable. It gives us, as the idea which was in St. Luke's mind when he wrote this passage, the same simile which is constantly employed among students of psychic science to denote the departure of their friends from this plane of existence.

This word is so remarkable and suggestive that we may well dwell upon it for a moment. It occurs only four times in the Bible (the title of the book of Exodus excepted), and three of the four occurrences have direct reference to spirit life. The author of the Epistle to the Hebrews employs it (Heb. xi, 22) in allusion to the "departure" of the children of Israel.

Spirit Visitors

About the use of the word in that way there is nothing remarkable. The second occurrence of the word is in the passage from St. Luke, which is before us. The third instance is in the Second Epistle of St. Peter (2 Peter i. 15):

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease (exodus) to have these things always in remembrance.

The word used here for "tabernacle" (skēnoma) is a derivative of that employed by the Evangelists in describing Peter's proposal, when he was rapt on the mountain side, that they should make "three tabernacles—one for Thee, one for Moses, and one for Elias"; and the word "exodus" was the one which (either in Greek or else in its Aramaic equivalent) had caught the Apostle's ear long ago, when the spirit visitors on the mountain spake of the "passing on" of Jesus.

Peter employs it to signify his own "passing on." And then, as these words brought the whole of that great scene to his recollection, he goes on, with exquisite naturalness, to make an allusion to the voice which he and the other two Apostles had heard when they were with Christ "in the Holy Mount."

The genuineness of the Second Epistle of Peter has been strongly assailed. Here, at all events, is a rather striking verbal reminiscence, a selection of terms, a collocation of thought, which seems to me to be quite beyond the skill of a forger. The argument is urged in the late Dean Farrar's *Early Days of Christianity*. That most charming of writers alludes very forcibly to these subtle reminiscences of the Transfiguration.

He thinks that an appeal to that episode as a source of the writer's belief and conviction might occur to anyone who had assumed the name of St. Peter, and was forging an Epistle in his name; "but the casual subsequent introduction of the word 'tabernacle' and of the most unusual word for 'decease,' not in any formal connection with the appeal, but by an inevitably natural association of ideas, has always seemed to me an important item of evidence."

What "Exodus" Means

The fourth occurrence of the word is the most remarkable, perhaps, of all. It is in the Greek version of the Apocrypha (Wisdom iii. 2). Let us set forth verse 1, 2, and 3:—

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure (exodus) is taken for misery, and their going from us to be utter destruction: but they are in peace. Here the word "exodus" has the

1 Advanced students of psychic science are asked to bear in mind that this pamphlet is written for non-experts.

precise and exact significance of passing on. The writer goes on to say that their "going from us" was taken to be utter destruction: but so far from that being the fact, they entered into conscious peace. It was the approaching "passing on" of Jesus, then, which engaged the attention of himself and the two visitants from the spirit world.

And doubtless the circumstances which were to attend it, as well as their deep and eternal significance for humanity, and the return of the victim to the spirit world, were all included in the exchange of thought at this unprecedented meeting of some of the great souls who have deeply influenced the history and engaged the imagination of the human race.

So that these three occurrences of this rare word (exodus), all of them with a special and vital significance, come home to the mind of psychic investigators, too, more forcibly than to the mind of any other class of persons, though the peculiar meaning is utterly obscured when the word is rendered "decease," as in our version.

Returning from this digression, we may resume the study of the phenomena themselves. A careful comparison at this point of the three versions of the account of the Transfiguration will suggest the strongest reasons for believing that this episode was, in essence, a materialization on the most splendid scale.

If that were the case we should naturally look closely for the mediums, since a scientific analysis of the facts would lead us to the supposition that not even the sublime central Personality of this scene would be free from the law which demands the intervention of a sensitive when the incarnate and discarnate are linked in communion, or when the one is made manifest to the other.

Transfiguration

And the narrative completely confirms the hypothesis. We are told that Peter and they that were with him (i.e. James and John) had been weighed down with sleep but that on fully awakening in the middle of the seance "they saw his glory, and the two men that stood with him." That phenomenon which the Evangelist calls being "weighed down with sleep" is more familiar to us as the medium's utter insensibility, under the conditions necessary for a materialization.

And here, again, we are regarded

(Con't. on Page 8, Col. 2)

Read...

"The Spiritual Power and Its Endless Life"

\$1.10 Postpaid

Order from PSYCHIC OBSERVER
Jamestown, N. Y.

(P-374)

SOLVE YOUR PROBLEMS BY HIDDEN MYSTERIES REVEALED

Send me two three-cent stamps, NOT stamped envelope, and I will send you information of Hidden Mysteries Revealed. Many persons solve their problems, realize TRUE desires, through these revelations. Perhaps you can be helped.

Post card requests will not be answered.

Dortch Campbell
Box 832, Clarksdale, Mississippi.

(P-366)

NOWADAYS psychic science and its achievements are universal topics of discussion. It is almost impossible to find a person who is not interested in the possibility of communication with the departed. One of the main difficulties is the "honest doubt" of Christian people. Confronting the still more ample extension of knowledge, they hesitate, however, about investigating, or accepting accounts of psychic manifestations because they fancy these things are forbidden by Divine Law.

Some of those who believe that the phenomena take place, are convinced that Satan himself is the real operator behind the scenes. Of course, the answer may be given that none of the secrets of Nature are barred to man, if he can manage to unravel them. The very fact that he can do so is the best demonstration that the Creator has no objection to it.

To the suggestion of Satanic agency surely the obvious reply is that if there be such a personality as Satan, his interests are not advanced by persuading men that the human spirit survives bodily death. His propaganda has most to gain by leaving them in the despair or apathy engendered by the contrary belief.

Alleged Episodes

But perhaps the best of all methods of dissipating the hesitations of Christian people is to investigate briefly some of the phenomena recorded in the New Testament, in order to ascertain to what extent, if at all, they conform to the known laws of psychic science, so far as modern investigators have been able to discover them. No question of criticism, "higher" or otherwise, confront us in such an inquiry.

That the records presented to us in the New Testament come from a very early period in the Christian era, no critic has ventured to deny. Critical assault upon them is concerned only with the attribution of the various books to the individual authors whose name they bear, or with the possible interpolation of passages here and there, inserted (so it may be said) by some daring copyist to support his own theological opinions. Our scrutiny has a totally different tendency and purpose.

We are content to take the records as they reach us, as brief stories of alleged psychic episodes which were accepted, and passed current as genuine, among the men and women who trod the pathway of this mortal life nearly nineteen hundred years ago. We desire to ask whether these experiences correspond to ours.

If the records purport to tell us of the return of the dead, we desire to know if the phenomena there described are such as in any degree resemble those which in our day are witnessed under circumstances which we believe to be the same, as regards the apparent presence of the departed.

Hypothesis Logical

When we come to the selection of the episodes (and the corresponding passages of the record) for examination, our procedure is fairly defined. The Transfiguration may well occupy us as an introduction to the subject, basing the analysis of the phenomena as closely as is practicable upon the Greek rather than the English text. At the outset we find that the disciples are taken up into a high mountain, a place apart.

This was an obvious necessity for the success of the great experiment (for so, with all reverence, I venture to call it) which was to be tried. Stillness and the absence of interruption were pre-emptory requirements. Yet surely, if this record were the fiction of a romancist, anxious only to glorify the subject of his story, he would have been far more likely to say that this great manifestation took place before a wondering multitude, than on a solitary mountain side.

St. Luke alone adds that Jesus went up into the mountain "to pray." It was His habit to pray at night (see Luke vi. 12; Matt. xiv. 23-5). Although none of the Evangelists states that the Transfiguration took place at that time, we should expect that it would, for the reason that night would be most favorable (if, indeed, it were not

almost essential) for the manifestation which was to take place.

In confirmation of this hypothesis, we have the words of Luke (ix. 37) in allusion to events "on the next day when they were come down from the mountain." The fact that the disciples were "heavy with sleep" is adduced by commentators as a further confirmation of the idea that the Transfiguration took place at night. But I shall give some reasons for attributing their drowsiness to another cause.

Christ's Countenance

The narrative of the actual manifestation opens in St. Luke with the fact that "as he was praying" the fashion of his countenance was altered—literally, in St. Luke's words, became other than it had been. We have the root "heteros" in English in such words as heterodox, i.e. holding another opinion than the correct one.

St. Luke's expression, "other than it had been," is a curious one, which cannot be exactly paralleled, I believe, elsewhere in the New Testament. There is a near approach to it in the brief account given by the author of the appendix to St. Mark's Gospel (Mark xvi. 12, 13), when he says that Christ showed himself in another shape to the two disciples on their way to Emmaus.

The language of St. Luke suggests to me that there was a different expression ready to his mind, which, for reasons of his own, he was anxious to avoid employing. Therefore he used this almost unique circumlocution to prevent a misunderstanding, and to make his meaning perfectly clear.

If we turn to this point of the narrative in St. Matthew and St. Mark, our surmise will be confirmed, and we shall see another reason for assuming the psychic origin and accuracy of the story. The other historians state that the countenance of Christ was "metamorphosed" before them. The word was clear and unmistakable in its significance so far as the minds of the Jewish readers were concerned, and it was for them chiefly, as we know, that St. Matthew and St. Mark wrote.

Human Characteristics

But St. Luke, writing for a wider circle of Greek readers, must have been reminded that to them the word "metamorphosis" would suggest those fabulous transformations of human beings into beasts, stones, trees, fire and water, which figured so largely in their mythology. He decided to avoid an expression so misleading, and he does it by the means of the unusual phrase which has been quoted.

The Greek verb which he employs means a change in the abiding form, a change in the manner of existence. A mere alteration in external appearance is described by quite another Greek verb which is used, for example, by St. Paul when he speaks (2 Cor. xi. 14) of Satan "transformed" into an angel of light. Here he is referring only to an apparent change, and obviously not to an essential one, such as the word "metamorphosis" would have implied.

Looking at the records in this way, with a minute analysis of the forms of expression, I take them to mean that the human characteristics of the countenance of Christ ceased to be manifest, and the spiritual took their place.

Just Guesswork

The immediate results of this Transfiguration were, according to the narrative before us, to alter the aspect of Jesus. His face shone as the sun, and his garments became dazzling with the glow of a white light. They were exceeding white, says St. Mark, with one of those vivid touches for which he is famous (probably taken directly from the lips of St. Peter, himself a witness of the scene), "so as no fuller on earth can white them." The whiteness stands in need of no explanation to those acquainted with the phenomenon of materialization.

It is the precise characteristic which we should expect to be pres-

Just Published

"THE GREAT AWAKENING"

—By—

DR. BLANCHE DRAPER

A science-fiction thriller with deep significance for all interested in the spiritual side of mankind. Supernatural phenomena interwoven with everyday affairs in a style that will keep you thrilled and deeply interested. At your bookstore, or from the publisher, \$3.00.

VANTAGE PRESS

120 W. 31st St., N. Y. C. 1, N. Y. (P-369)

YOU can do better! Read "We, the Transformers of Space." Price \$1.00. For your copy write C.C.W., Box 3065, Westside Station, Elmira, N. Y. (P-363-X-368)

Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (McD.), or Doctor of Divinity (D.D.) by correspondence in the quiet of your own home. Write for further information.

THE COLLEGE OF DIVINE METAPHYSICS, INC.

Dept. P.O., 2811 No. Illinois St. Indianapolis 8, Indiana (P-367)

CHICAGO, ILL.

SCIENTIFIC CENTER OF SPIRITUALISM INC.

CATHERINE LARNEY Minister

Midland Hotel 172 W. Adams St.

(C-363)

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



C. LARNEY

INSTANT MEDIUMSHIP: Use your psychic powers. NOW. Why develop for years? Remarkable NEW APPROACH (demonstrated by Jesus) now verified by modern science. This concise thesis, in monograph form, reveals psychic secrets THAT WORK. How to avoid the dangers of mediumship. Send \$2.00 donation for "The Eleventh Revelation" to, P. O. Box 2, Station "G", Buffalo 13, N. Y. (P-367)

LONG ISLAND, N. Y.

Classes for psychic and spiritual unfoldment. Conducted by William Donnelly assisted by Joseph W. Donnelly. Direct and Independent Voice. Separate Seance Room.



W. DONNELLY

Interested students Write to: William J. Donnelly, 22 Barnstable Road, East Rockaway, Long Island, N. Y.; Phone LYnbrook 9-2906. (P-367)

BOOKS OF SPECIAL INTEREST

From:

Christopher Publishing House 1140 Columbus Avenue Boston 20, Massachusetts

"YOU, A SELF-IMPRISONED MASTER" by Alberta Hilands \$2.00

"COMFORT FOR THE LONELY HEART" by Herbert E. Angell \$1.75

"CLUES FOR SURVIVAL" by Herbert G. Lull \$3.00

"HIDDEN SPLENDOR" By Margaret Lrwin \$2.25

Order from:

PSYCHIC OBSERVER, INC. 10 East Fourth St. New York (P-364)

PSYCHIC RESEARCH

—in—

The New Testament

(Con't. from Page 7, Col. 5)

for the labor of an excursion into the Greek. The expression "weighed down with sleep" is composed in the Greek (as we have seen) of two words. The first is the perfect participle passive of the Greek verb *baro*, I am weighed down. This, in its turn, is derived from the Greek word *baros*, weight or pressure—a word still in daily use among us when we speak of the *barometer*, the measurer of atmospheric pressure.

The other word is *hypnos*, sleep, very familiar to us all in its English dress in such words as "hypnotism" and "hypnotic." Now, investigators who have witnessed the return of the medium to consciousness after the hypnotic sleep are well aware that there is generally a certain confusion of mind, an inability to comprehend the realities of the position, very much akin to the bewilderment of a man who wakes up in a strange room, after an accident, perhaps, and sees strange faces and unfamiliar objects around him.

We find these phenomena accompanying the Transfiguration, just as we should expect. When the mediums were awake, we are told, they saw His glory, and the two men that stood with him:—

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said (Luke ix. 33).

How perfectly all this accords with the experience of the psychic researcher! Peter and his companions wake from their hypnotic sleep while yet there is sufficient "power" for the materialization of the two prophets to remain visible to their normal eye. Peter becomes conscious, not only of the presence of the two majestic figures, but of the coldness of the atmosphere.

Hypnotic Trance

Not only was it night on the mountainside, but the temperature of the immediately surrounding area would tend to fall, in accordance with the well-known law which gives us the cold wind and the low temperature of the seance room.

Peter, therefore, suggests that three huts made of boughs, be constructed, as a protection from the cold. To the Evangelists (who tell the story) the proposal seems so unusual that they hasten to add "he knew not what he said." In the charming Old English of St. Mark's Gospel, he "wist not what to say, for they were sore afraid." St. Peter was fresh from the hypnotic trance, and he was dazed.

St. Luke alone adds the vivid detail that the proposal of the dazed Apostle was uttered as they separated. That is to say, it was at the very close of the seance, when the cold would be most obvious, and the sense of exhaustion most severe. At this moment a cloud overshadowed them, and "they feared as they entered into the cloud." Why? Is a cloud on a high mountain side so unusual?

The answer is that even to the half-dazed eyes of the apostles it was evident that this was not the ordinary atmospheric phenomenon with which they were familiar. It was, I suggest the screen for the process of dematerialization which had to follow this matchless display of spirit power. Out of the cloud there came a void and a command. And then, "suddenly looking round about, they saw no man any more, save Jesus only with themselves."

In the striking words of St. Matthew, there was left "Jesus only." The mighty spirit personalities had returned to the spheres of deathlessness, and the most significant seance in all history was at an end. I say the most significant. To all those myriads who have seen it, through the ages, a conspicuous manifestation of the Divine power, a tremendous Divine endorsement, it has truly been in the highest degree significant.

To us, who may venture to see an even deeper meaning, a tremendous evocation of the power of unchanging psychic law, it is more significant still; so much so is it

that the world has yet to realize all that it implies.

If we now turn to the central episode of the whole Christian system—the resurrection—we shall find ourselves in the presence of events even more markedly psychic in their character. We may begin with the display of the wound of the risen Lord to Thomas and the assembled disciples.

The Resurrection Story

If we ask why He should show wounds, a suggestive speculation will offer itself. If some dear friend, recently departed, were suddenly to present himself again to one of us, in bodily aspect, exactly and precisely as of old, I imagine we should hardly ask to be provided with physical evidence of identity by means of scars, fractures, or other injuries to the body we knew so well. Recognition would be spontaneous and enthusiastic.

But if, although our friend's aspect were practically that which we remembered so well, there was, nevertheless, a certain unfamiliarity of feature and expression, we might seek for such confirmatory evidence as might be afforded by remembered physical defects of the genuine physical personality.

Now if you conjecture an imperfect stage of materialization, the difficulty about the display of the hands and feet is dissipated. They were offered as confirmatory evidence. This could be done, with the greater assurance even by the Risen Lord, because, in accordance with the law that governs these phenomena, the materialized body would assume the most recent characteristics of that which it represented—those, that is to say, which had existed immediately prior to death.

Veil of Translation

Not even He was exempt, or wished to be exempt, from the psychic laws which sway the universe. It may be said that this is a bold hypothesis—a new and daring interpretation of the interview with the Doubting Apostle.

Let us see, therefore, if we have any evidence that the early materializations of the Risen Lord were imperfect and experimental—that they were the continuously improving efforts, as we may say with all reverence, of One who was as yet hampered by the difficulties which might be supposed to trouble this perfect man, "of a reasonable soul and human flesh subsisting," in His primary demonstrations of the fact of the Resurrection.

The truth is that the whole narrative teems with them. They simply amazed me when, throwing aside the veil of a translation made by men who perhaps had little or no experience of psychic phenomena, I began to reflect upon the original wording of the record. The appearances of the Risen Christ were manifestations.

Among scientists, Professor Bonney has mentioned this hypothesis in his book on the *Present Relations between Science and Religion*. I propose to work it out, as clearly as may be, in the light of the Gospel record, with the aid of reference to the original Greek.

At the very beginning of the Resurrection story, we find it affirmed that the body of Jesus had disappeared. In the light of psychic research we should naturally suppose that it had been dematerialized; and this is what the spirit intelligences themselves assert.

The spirit operators can materialize a form in a few minutes—sometimes, apparently, in a few seconds. They are equally expert in dematerialization. They will cause the form rapidly to dissipate, like melting snow, till nothing is left where a moment before there was a human form.

That they can do this with the forms built up by themselves I and many others can personally testify, for I have seen it scores of times. There is nothing extravagant in the idea that they possess a similar power where an ordinary human frame (such as that of Jesus) is to be dematerialized.

What Actually Happened

The narrative in the New Testament nowhere asserts dematerialization; but there is a very remarkable, though quite casual, item of the narrative which points almost unmistakably to it. We are told (R.V.) that Peter beheld "the napkin, (rather, the handkerchief) that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." Now about the word used in the original for

And His Angels...

by

Juliette Ewing Pressing

SPIRITUALISM—IT'S GOAL

SPIRITUALISM is a religion of knowledge. Through mediumship, messages and description of the world beyond death have established facts concerning immortality which all religions vaguely embrace with promises of an after-life.

Spiritualism fulfills these promises. Spirits, who have lived in mortal bodies, return to prove their identity in their immortal bodies... the bodies St. Paul talked about in Corinthians 15:44: "It is sown a natural body, it is raised a spiritual body"..."There is a natural body and there is a spiritual body."

Spiritualism's goal is enlightenment. But before one can know, one must want to know. These truths cannot be given to one who does not want to know. As much as we yearn to teach the truth, we cannot do so unless the public wants to be taught.

Many are drawn to the study of spiritual wisdom because their intuition tells them it is true, yet being faced with it, they shrink away in fear.

Sometimes the cause is an unwillingness to give up the selfish, lazy round of life which constitutes their principal existence; others, more active mentally, realize that the winds of truth will play havoc with the elaborate structure built of second-hand belief and prejudice, in which their minds lie comfortably fettered and, fearing lest it fall in ruins, lack the courage and energy to build anew.

Spiritualism's Message

Study this great religion of truth but do not force your understanding upon one single person who prefers his own illusions. Let them be, yet feel compassion for them, for there is no more subtle poison than a firm belief so firmly held that neither reason nor proof can shatter it.

From the spirit life, messengers return to tell us that the most difficult group of people to handle and teach truth are the religious leaders who refuse to accept proof of life eternal. And furthermore, these religious leaders refuse to accept what they find and continue to carry on their own false conceptions of what constitutes religion. They continue their church services with all the rituals and have many followers.

When, on occasion, these people return to earth through mediumship, they bring the same old religious backgrounds and teachings that they had while in the body. As above, so below, you cannot force truth on anyone unless that one is ready to receive and accept it. Perhaps this is one reason for the conflicting teachings that come from the spirit side of life.

Spiritualism's purpose and message is to enlighten and prove to man that he is an immortal soul and that he, with the Master Jesus, can truly say: "I and My Father are One"... and in our hearts pray for more enlightenment and strength to live the fragments of truth that we now possess.

Whoever we were, or whoever we may become, is irrelevant, even if true, for we are now immortal mortals seeking for a fuller knowledge of Spirit. When we can learn to study theories and ideas, impersonally, without reference to their effect or relationship to ourselves, we will begin to receive for ourselves true guidance.

Aim at accurate disinterested

CONNECTICUT

Problem Counselor
Healer Psychic

"LET ME HELP YOU"

No Interviews
Love Offering



Write: Luthera C. Harkins, MsD., D.D., Pond Hill, Naugatuck, Conn. (P-366)

contemplation of your neighbors, your family and all conditions that are not actually your own and then you will learn to mind your own business and furthermore, come into the realization that indeed: "I and My Father are One." This procedure will tend to remove mental blinkers which prevent the majority of us from seeing anything but what we want to see.

Basically the Same

To prove to ourselves that outer forces often guide us, we can select any object, follow it through to its origin and find that all is God. For example—I see a 100% woolen blanket. This blanket is blue and white plaid. It is bound with 100% pure silk material. This wool grows on a sheep's back. To be perfect and soft, this animal had to be properly fed and had to dwell in the climate suitable for the coat to develop strong and healthy for clipping to ship to market to be manufactured into a beautiful blanket.

The wisdom of God and Mother Nature were involved from the very beginning. These animals were placed in the proper environs to fulfill their earth mission. Then, man's ingenuity used the original substance to carry it through to its pleasing usefulness. The same wool can be used for many purposes; for coats, dresses and uniforms for man to wear in battle.

But, all the way, it is basically the same. So it is with man. Despite appearance all is in divine order, and will ultimately adjust to divine principles.

So it is also with the Great Power of Spirit that sustains us in our every move. When we meditate on such ideas, we can soon learn that our individual job and purpose is to nurture and care for this seed of divinity that makes it possible for us to live, breathe and have our being.

Spiritualism differs from other religions in one point—we strive to and can usually prove that its teachings recorded are true and coincide with Jesus Christ's teachings as recorded in the Bible because through mediumship, people whom we have known, identify themselves so perfectly that we know that they are what they profess to be.

New Prejudices

Apply the principle of reason to all study of religion—be careful of your acceptance of teachings that do not prove themselves. Experience is a great teacher.

One time, I accompanied a group of Spiritualists to attend a tea and hear a great Master's teachings. These teachings were wire recorded and at the conclusion of the playing, an open forum was conducted.

The devotees of this great Master claimed that all who didn't follow this particular man, were lost souls and that Spiritualism is a teaching of darkness.

Quite an argument ensued. Finally, one listener, who was a Spiritualist, firmly stated: "I know not one of you here has gained a glimmer of the light of truth. These people claim their Master is the only one who knows truth. This proves to me they have not even started on the path. If they were true Christ followers, they would help their unenlightened brothers instead of condemning them to eternal darkness."

"Then, too, Spiritualists who know what they know through communications, would pity and pray that these people become enlightened, and know that a new form of prejudice and subtle poison of false belief has only taken a new form."

Spiritualism is a sound teaching. It yields itself to analytical study and reason. If it isn't sound and helpful, reject it until a future time but do not condemn it or classify it as a low teaching.

There is no teaching higher and finer than what Jesus taught, "I and My Father are One." His Angels are given charge over us.

★

The successful person sets up a mental image of success.

FLOWERS OF HEALING

by W. D. WALTERS

IN the year 1930 a well-known Harley Street physician, working on important research which brought him fame and success, abandoned his practice, destroyed the notes of years, threw away his vaccines and smashed his apparatus.

For two years, Dr. Edward Bach had known that he must search in Nature for a truer and purer form of complete healing. In all his actions he was inspired, finishing entirely with one phase of his work when he knew there was another to come. So now, single-minded, he wandered out of his old life to search in the lonely parts of Wales for the new healing he was to find.

One morning Dr. Bach observed the sun-drenched dew upon the flowers in a meadow, and in a moment of illumination a new way of healing was revealed. He saw that the essential properties of the flowers in their perfection were drawn by the sun into the dew. Here was the perfect potion unspoiled by any process or elaboration or handling.

System of Healing

During the many months of searching, Edward Bach had increased awareness in all his senses, as may happen when there is a withdrawal and devotion to a particular work. His sensitivity caused him intense suffering, but it also made him able to be his own instrument in testing the Flower Remedies. He could feel the vibrations of each plant and its effect.

He tested the dew of the flowers upon his tongue until he found the ones containing the true healing for all the negative states of ill-health. In the flowers, and later in a few flowering trees and shrubs, Dr. Bach found the remedies which correspond to the negative states, and by potentizing was able to capture and preserve their power to heal.

This method of preparation employed the finest blooms without destroying the plant, and the whole process was a simple one, working in the ways of Nature rather than wresting her powers by destruction. Many have since tried to interfere with the simplicity of this method of healing, by applying complicated theories to it, by using apparatus for diagnosis, and in using Flower Remedies in ways other than those instructed by Dr. Bach, who used his own body as his delicate apparatus and whose work was so simple that all could understand and apply it.

This system of healing, which has been Divinely revealed to us, shows that it is our fears, our cares, our anxieties and such like that open the path to the invasion of illness.

Thus by treating our fears, our cares, our worries and so on, we not only free ourselves from our illness, but the Herbs given unto us by the Grace of the Creator of All, in addition, take away our fears and worries, and leaves us happier and better in ourselves.

The Correct Remedy

In treating cases with these remedies no notice is taken of the nature of the disease. The individual is treated and as he becomes well the disease goes, having been cast off by the increase in health.

All know that the same disease may have different effects on different people; it is the effects that need treatment, because they guide to the real cause. The mind being the most delicate and sensitive part of the body, shows the onset and the cause of disease much more definitely than the body, so that the outlook of mind is chosen as the guide as to which remedy or remedies are necessary.

In illness there is a change of mood from that in ordinary life, and those who are observant can notice this change often before, and sometimes long before the disease appears, and by treatment can prevent the malady ever appearing. When illness has been present for some time, again the mood of the sufferer will guide to the correct remedy.

This system of healing given us by Dr. Bach is a return to the real healing, because not only is the physical state relieved, but what is of far greater importance, the mind is healed and the whole being uplifted and made happy.

"Spiritual Healer"

YOUR SECOND SELF!

By...

E. GILBERT OAKLEY, A.M.I.L.S.

YOUR PROJECTION FORCE

PERSONAL magnetism, powers of persuasion, influence, personality—all these are the manifestations of your mental energy projected to the individual or to the masses through the force of your Occult Companion.

There are two main forces of projection: the Direct force, for influencing at a short distance, and the Remote force, for telepathic projection over a long distance.

The Direct force makes itself felt as your thoughts, passing through the delicate veil of your Aura, impress the person or persons around you with your personal magnetism, giving rise to desire for your company—delight in the vibrations emanating from you. Deliberate concentration upon those around you, willed and visualized projection of your personality and positive thoughts, cannot fail to break through the most obstinate of counter personalities. Concentration on a spot between the eyes just above the bridge of the nose, or upon the nape of the neck if your partner is turned away from you—induce the projection waves to penetrate what are now known as the most vulnerable points of attack.

A wholehearted positive intention, desire and determination to project your will is necessary to effect complete subjugation. You must throw yourself mentally forward until you can almost feel your Second Self entering the auric field before you.

In like manner, but with a far greater effort of will, the Remote force can be brought into play. In this case, a mental picture of your partner must clearly be formed in your mind, barriers of distance swept aside with that great power, imagination, and you must will your thoughts to travel outwards—holding hard all the time to the picture held in mind of the object of your mental projection.

This great force, the manifestation of your Second Self, the living image of the 'thoughtful' YOU—is the most potent force in your life. Very few realize how, throughout every conversation, they are projecting thought-forces in many cases completely at variance to that which they are saying! The lips frame words, but the Mind, Soul of the Second Self, projects entirely different sentiments! Co-ordination between THOUGHT and WORD guarantees satisfactory ACTION! Satisfactory action is the outcome of mastery of your Second Self and its power of projection! As you can attract all that is desirable in life to yourself, so can you project from yourself all that is desired by others.

"Destiny"

PSYCHIC RESEARCH

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

"rolled up." The word is derived from the hump or callosity on a porter's shoulder.

We should therefore read that the handkerchief which had been

YOUR ATTENTION PLEASE!

Psychic Observer Back Issues: For propaganda or for good reading. Send today for your package of back issues of *Psychic Observer*. Twenty copies for one dollar—20 assorted editions, odd numbers, published during the past 15 years. We pay the postage. When ordering, just say "Send me 20 back issues of *Psychic Observer* for \$1.00 enclosed herewith." Send order to *Psychic Observer, Inc.*, 10 East Fourth St., Jamestown, N. Y.

THE "MASTERS"

By R. E. MOORHOUSE

THE Masters — "The Hierarchy" — "The Spiritual Government of the World." These phrases are met with often enough to arouse our curiosity, but for most of us there has never been a satisfying answer to the query: "Is there an Inner Government of the World, composed of supermen possessing wonderful powers, watching over our destinies, and able to help us?"

Occult tradition says there is. More or less vaguely (because finite minds cannot perfectly assess the Infinite) we believe in a God as Supreme Intelligence and Divine Love, ruling Creation.

But there seems to be a great gulf between ourselves and that God.

We see Man as the peak of evolution, as the highest form of life that we know—and that being, at best, not very "high" beside standards of divine perfection, God seems to us remote and separated by an evolutionary void.

But occult lore fills that void with lives that have evolved beyond our present state, a hierarchy of intelligences, still of our human order, though transcending our limitations, and rising still in ever higher stages to the level of God's own perfection, each "rank" having its place and purpose in the scheme of things.

Of such is the "spiritual government of the world." To become such is the destiny of each one of us.

"Initiates" and "Masters" from time to time directly contact selected persons. Madame Blavatsky, Alice A. Bailey and others claim such encounters. But beyond dim legends of venerable men centuries old, with amazing powers, secreted away from the haunts of men, very little data penetrates to our work-a-day world. There are occult reasons for Their remoteness.

A NATURAL question is: "If such supermen exist, why don't they come out of their retreats and use their wonderful powers to help us, to abolish crime, disease and war?"

Again, the reasons are occult ones.

Such an "invasion" from a "higher" order of reality into our own might well derange some minds and upset many quite useful if fallible human institutions.

Then again, "if an angel from Heaven came down and uttered sublime truths" how would our world react?

We might not crucify our visitant, but many of us would fail to understand what we heard, sectarian views would add distortions, "scientific" thinkers would prattle about mass delusion and hysteria, commercial interests might even try to make a "stunt" out of it!

These reasons apart, a Master would no more solve our problems for us than a good teacher would work out a child's sums for him. To help, to guide, to inspire—yes, in these ways They work for us, not by removing the difficulties that are our opportunities.

"PREDICTION"

placed over the face of Jesus was "not lying with the linen cloths, but humped-up (or cushioned-up) in a place by itself."

As I understand, the face had been dematerialized from inside it, with such delicacy that the handkerchief still retained the shape of the sacred features which it had once covered. This is, to my mind, a very convincing, and yet entirely unostentatious, intimation that the body of Jesus had been dematerialized from inside its wrappings, just as the psychic researcher would suppose it to have been.

The next pregnant episode is that of Mary at the tomb speaking to the two angels (I use Dr. Weymouth's translation):—

"Why are you weeping?" they asked.

"Because," she replied, "they have taken away my Lord and I know not where they have put him."

While she was speaking, she turned round and saw Jesus standing there, but did not recognize him.

"Why are you weeping?" he asked. "Who are you looking for?"

She, supposing that he was the gardener, replied, "Sir, if you have carried him away, tell me where you have put him and I will remove him."

"Supposing that he was the gardener!" But if the received view of the Resurrection be the correct one, the body before her was that which, only a couple of days previously, she had seen hanging upon the cross.

On this view, Christ had stepped from the tomb in his original physical personality, as if in our own day some departed friend were suddenly to rise and emerge from the coffin in which he had been laid for burial. Is not that view excluded by the record itself?

Is there not, in this supposition that He was "the gardener," the plain and unmistakable suggestion that this was an imperfect materialization, put together in haste and eagerness by the manifesting Spirit with the aid of this single medium, and, therefore, at first

sight unrecognizable even by the most intimate friends?

I submit that this, at all events for serious psychic investigators, is a far more likely explanation than those offered by commentators who were precluded by their habitual theological prepossession from seeing the realities of the case. Alford explains that the fact why Mary could not know Him "may be psychologically accounted for—she did not expect Him to be there—was wholly preoccupied with other thoughts."

A learned German critic says that "her tears wove a veil, which concealed Him who stood before her." Farrar thinks that "some accident of dress or appearance made her fancy it was the keeper of the garden." But as he had just previously told us that "there was something spiritual, something not of earth, in that risen and glorified body," this explanation will not stand.

An imperfect materialization might be taken for such a humble individual as a gardener, but the mistake could scarcely be made if the body were of glorified aspect.

The story of the recognition by the voice of the Savior, where His mere appearance had evoked no response, is familiar to all of us. No sooner has recognition taken place than Jesus says "Touch me not!" or "Do not handle me!" The best of all renderings would perhaps be "Do not cling to me." The tense implies, at least, that she was attempting to touch Him.

There is in the words a certain restraint and tenderness, as if He were saying "Now, don't you cling to me." But why not? If this visible body were simply a revival of that mortality which had hung upon the cross, and had lain in the tomb, would not the fact of its palpability to the touch have been one of the best evidences of the reality of the Resurrection?

But the real physical body had, as I have suggested, been dematerialized by powerful psychic agencies. So much is definitely affirmed by the spirit intelligences with whom research brings us into contact. If that were the case, the ancient words were justified, for the Holy One saw no corruption.

The material elements of the physical body were scattered into impalpable dust. Yet the prohibition against touch has perplexed all the commentators. Most of them see in the prohibition, and in the succeeding words, "For I am not yet ascended to my Father," a kind of implied promise that in another



Amulet of Faith

This tiny Genuine Mustard Seed will be a Beacon Light to guide you always—Through Faith. (Matt. 17:20 Jesus) This most attractive Emblem comes also in bracelet design—sturdy made and has safety clasp—One given FREE to each member of the Universal Peoples' Divine Healing Circle. Registration and one month's Prayer Service, donation \$2.25—Thereafter \$2.00 per month. Non-members may receive their emblems by donating \$2.50. Rev. R. W. Lagneau, 333 S. 42nd St., Louisville, 12, Kentucky (P-366)

"MARIA MONK"

A NUN'S LIFE IN A CONVENT

A detailed description of black nunnery in Montreal. Twenty great chapters. Maria Monk, escaped nun, describes in detail the terrible experiences of helpless and defenseless girls within the high stone walls of the Hotel Dieu Nunnery. Read this frightful, heart-breaking story and learn the truth about convent life. 106 pages. Postpaid only \$1. The edition is limited. (P-366)

GOSPEL ART SHOPPE
Dept. R. Rowan, Iowa

ARE YOU SICK?

Be HEALED — Through the Sanctuary of the Spheres

"DOCTOR MOON" and his "staff" of Master Spirit Physicians can help YOU! Let us lead you to HEALTH through Divine Harmony and Spirit Power. Write me a personal letter NOW, and explain your condition. Be honest, straightforward, and to the point.



HEALING DEMONSTRATION starts AT ONCE! All "Sanctuary" Services on a Free-Will offering basis. REV. LINDA LYNN, Universal Psychic Science, 625-12th St., N. St. Petersburg, Florida. (P-365)

INTERPLANETARY COMMUNICATIONS

received by George Van Tassel, former flight test engineer who received advance notice that the Flying Saucers would "buzz" Washington — which they did, causing interceptor planes to be sent up by the U. S. Air Force. Some communications warn of grave dangers to humanity from H-bomb explosions.

Mr. Van Tassel's story was front page news for four days in the daily newspapers, and is now receiving nationwide interest. Read

"I RODE A FLYING SAUCER" \$1.00 postpaid

NEW AGE PUBLISHING CO.
1542 Glendale Boulevard
Los Angeles, 26, California (P-366)

SERVICE JEWELRY STORE

Agency for Fine Tape Recorders
Specializing in airport mountings with complete line of fine jewelry and watches. Write:

P. O. Box 8312, Chicago 80, Illinois. (P-364)

N.S.A. BUREAU OF EDUCATION

Correspondence Course in the

HISTORY, SCIENCE, PHILOSOPHY and RELIGION of MODERN SPIRITUALISM

Under the Auspices of the

NATIONAL SPIRITUALIST ASSOCIATION



For information write DR. VICTORIA BARNES

1265 Glenlake Ave., Chicago 40, Ill., for reply to questions asked concerning study course kindly enclose stamped, self-addressed business envelope. (P-368)

UNIVERSAL TEMPLE
A Spiritualist Center
— in —
CALIFORNIA
1200 West Florence Avenue
LOS ANGELES
Absent Healing and questions answered by mail. Love Offering. Rev. Eula L. Perryman Goff and Rev. Walter H. Goff, co-pastors:
For information and appointments, call Pleasant 2-7858; or write: 1200 West Florence Ave., Los Angeles, 44, California. (X-368)

ATLANTIC CITY, N. J.
Mme. Natalie
BORN CLAIRVOYANT
PRIVATE READINGS
HOURS: 1 to 5 and 7 to 9 P. M.
OPEN ALL YEAR
Studio Just Off the Boardwalk
161 SOUTH KENTUCKY AVE.
ATLANTIC CITY, N. J.
Licensed Estab. 20 Yrs.
(P-364)

● **LOS ANGELES** ●
353 N. Western Ave.
(One block north of Beverly)
THE AGASHA
TEMPLE OF WISDOM
Presents
REV. RICHARD ZENOR
Nationally Known
Trance Medium
Services Sunday, 8 P. M.
Hillside 6252 (P-366)

TECHNICAL METAPHYSICS
By all odds the simplest and most effective healing method known. Not mental. No manipulation and no apparatus used. Easy to learn. Inexpensive. Only School in the World teaching Technical Metaphysics in this manner. Write: Premier College of Technical Metaphysics, 2532 McKenzie St., Vancouver, B. C., Canada (P-364)

CHICAGO
Liberal Psychic Science Church
3449 W. Altgeld St.
Pastor:
Rev. Anthony CAMARDO
Services
Sun. 2:30 & 7:30 p.m.
Wed. 7:30 p.m.
Phone: CA 7-6333 (P-369)

Study With Us
An Incorporated Educational Institution Science, Philosophy, Psychology, Metaphysics, Commercial Law, Etc., by Home Study High School required. Letter brings Catalog.
Esoteric School of Cosmic Sciences, Inc.
Box 157 (P) Chesterfield, Indiana (P-385)

ALCOHOLISM
Mystical absent treatment discovered to treat alcoholics without their knowledge.
Testimonials from many states, Canada and Honolulu reveal miraculous results in long standing stubborn cases of alcoholism and obsessions through this Unique Mystical healing phase.
LOVE OFFERING BASIS
Rev. JOHN St. DENIS
Over 40 Years Practice
BOX 73276
ASCOT STATION
Los Angeles 3, California (P-366)

PSYCHIC RESEARCH

(Con't. from Page 9, Col. 4)

state of existence, believers will touch Him. Leo the Great, who died in 461, seems to have been one of the earliest exponents of this view. "When I am ascended to the Father," so he paraphrases the passage, "then you shall more perfectly and truly touch, grasping with the mind that which you do not now touch with the hand, and comprehending with the intellect that which you do not now discern with the senses."

From Whence the Power?

It seems to me that the explanation of the prohibition is not so far-fetched. If I am right in my conjecture that this was a weak materialization, made up with the aid of "power" from this single medium, it might have fallen to pieces at a touch, particularly at so electric a touch as that of Mary in her ecstasy. That is an ascertained scientific fact.

Hence the prohibition, so familiar to all observers of materialization phenomena, against touch. Materialization is a very difficult task. How much more difficult was it likely to be to this Supreme Spirit, fresh from the awful experiences of the last few days, and conscious of the immeasurable destinies which depended upon the successful conclusion of the mighty work, which it had set out from the spirit-sphere to accomplish, during the forty days that yet remained to finish it!

If this interpretation be correct, the whole sentence is exquisitely natural: "Now, don't touch me. I am not yet ascended to my Father. If touch is necessary to confirm the evidence of your sight, there will be abundant opportunity for it, before I pass finally out of this into a higher plane." And the opportunity of touch, as we know, was actually given, together with demonstrations that the materialized body was so perfect as to be capable of taking physical sustenance.

Almost immediately after this episode came a manifestation to the other Mary and Salome, the mother of James (Mark xvi. 1). St. Luke says the second woman was Joanna (Luke xxiv. 10).

The sequence of events is not wholly clear, but it is obvious that the women were leaving the empty tomb in order to inform the disciples of its condition, when "suddenly they saw Jesus coming to meet them." "And," adds St. Matthew, "they came and clasped (literally "seized"). His feet, bowing to the ground before Him."

But there was apparently no prohibition against the act of seizure, though only a few minutes before the earlier witness had been bidden not to touch. If the traditional reason for this prohibition were the true one, it must have been as necessary in the case of the two or three women as in the instance of Mary.

The facts probably are (a) the materialization had grown stronger, especially because (b) there were now two, or possibly three, mediums upon whom it could draw for "power." This again is completely in accord with the results of scientific investigations in the realm of psychic law.

The Third Appearance

Very significant is the fact that these appearance took place in the early morning "while it was still dark." The later materialization at Emmaus, which we are about to consider, was in the evening. There is no record, at this point, of any appearance in the full light of day—which once more confirms the hypothesis that these were materializations of the Risen Lord.

If that were so, they could not have been held together in the full sunlight any more than the photographic plate could be safely exposed to the same ordeal.

The third appearance was to St. Peter, but beyond the bare mention of the fact by St. Luke and St. Paul (Luke xxiv. 34; 1 Cor. xv. 5), we have no details. The impetuous Apostle, however, was one of the most powerful psychics of the Apostolic band, as we know from his selection to be the medium—or one of the mediums—where exceptional results were aimed at, as in the case of the Transfiguration.

The fourth appearance was to the two of His disciples (one Cleopas, the other unknown to us) on the way to Emmaus. I need not add the details of the story. The inci-

dent is only fully recorded by St. Luke (Luke xxiv. 13 et seq.), though there is the briefest allusion to it among those last few verses of St. Mark (Mark xvi. 12, 13), which according to the best modern opinion, formed no part of the original gospel, but were added by another hand.

The time was the close of the Resurrection day, the eventide of the world's first Easter Sunday. The two disciples talked as they went to Emmaus. Jesus came and joined them, though they were prevented from recognizing Him. The word for "prevented" is the same Greek verb as we have already encountered when we read of the two women clasping or seizing His feet.

The antique English of our Authorized Version (which is preserved in the Revised Version) is the best of all—"their eyes were holden that they should not know Him." In psychic terminology, there had been, during the course of the Easter Day, an accession of "power," of materializing skill.

The materialization was now so good that, instead of supposing Him to be "the gardener," his companions must infallibly have recognized Him, if psychic means had not been adopted by the spirit band around Him to prevent it. The two disciples told their new friend of all that had occurred during the past few days, and then—

The drew night unto the village whither they went; and he made as though he would have gone further.

But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

TO BE CONTINUED
... the World's first Easter; Biblical evidences of physical mediumship ... their significance.

Yellow Butterflies

At the turn of the century, in a small town in Virginia, not far from Arlington, there lived a dear little flaxon-haired boy. He had beautiful curly hair and when he played in the sunlight it made his hair look like gold. His mother noticed yellow butterflies hovering over him as he played and remarked that they were about the color of his hair.

The child grew older and was now ready to leave for school the first time. His mother walked down the garden path to the gate to see him off. She loved this little boy very dearly and was quite sad for she knew she would miss him very much.

Just as he went through the gate and was turning to wave to his mother, the yellow butterflies flew all around him and one came to rest on his head. He liked to see them near and never tried to catch or harm them. As he grew to be an older boy, for some reason the yellow butterflies flew around him many times.

The years passed very quickly. Now the young man was graduated. About this time there was dread and fear of war. His mother's heart was heavy, for her son, Jimmy, as we shall call him, was already talking about enlisting if the United States declared war.

War was declared in April, 1917. He enlisted. The day he left for training camp, his mother and boyhood sweetheart went to the train to see him off. He tried to be cheerful and make them feel the same, but his mother's heart was nearly broken and his sweetheart was very sad.

They heard the train whistle and knew that in a moment he would be gone, but just before the train arrived, again the yellow butterflies were there, flying all around him. He said, "You see, the butterflies are still with me and they will be here to welcome me back."

He went to war. As soon as he could he wrote letters home, telling his mother and sweetheart to cheer up, that the war would not last long and he would soon be back. They received quite a num-

"One Minute Treatments"

Fortify Your Body With
The Cleansing Spirit

By ALBERT SCHEFFLER

CAMP Silver Belle, Ephrata, Penna., is fast becoming a Divine Healing Center.

Health can be the mere absence of those irritants that can plague a body—the strained muscle, the clogged colon, the wry neck; or an unwelcome ulcer, a tumor, a liver or kidney ailment.

These defects may not seem very important to your well-being, but collectively they do a good job of harassing you and often at a time when you wish to appear at your best.

While it takes skill and technique to do a good job of making a house a home with built-in comforts or for the concoction of a new kind of a cake or even for the designing a new suit of clothes for the body, none of these are bound by the laws of nature nor the weather and climate in their application.

We know that such is not the case with the human body—that vitally important mass of tissue, blood and nerves—when dealing with life itself.

We are sick, ill, suffer pain and stray from the path of health when we take too much for granted, when we expect nature to do the chores she requires us to do.

A healthy body is the result of planning and working toward definite goals which are attained only after trial and error experiences, selecting proper foods, and critical observation in the schooling of everyday living.

Once the living of a life was more or less a natural habit. People lived closer to the earth which gives us the sustenance for a healthy body and for achieving an ever new interest in the happenings around us.

Because the whole business of living is becoming more complex, based almost altogether on speed and split-second accomplishment, our present-day introduction of "short cuts" is producing an undesirable situation in respect to our bodily and mental health.

Just as a great part of our country is subject to periods of heat and drought, so it is necessary to develop a physical body to withstand periodic attacks of weakness.

ber of letters, but suddenly the messages stopped coming.

His mother thought him to be in action and unable to write, and hoped to hear from him later, but there were no more letters. They scanned the casualty lists. He was never reported wounded or killed in action, nor did they hear anything from the government concerning him. The war was over. There was no news of any kind.

Time passed on. The broken-hearted mother read in the newspapers of the dedication to take place at Arlington. She went. There she saw the tomb and wondered whose son was lying there. In her heart she felt that it might be her Jimmy. She tried to listen to the speaker, but heard very little of what he said. Her anguish and pain were almost unbearable.

At last she heard something like this: "We have come to honor this soldier. He was selected from a number of 'Unknown Soldiers.' No one knows whose son is lying here." Just then Jimmy's mother gasped. It was all she could do to keep from crying out. Hovering all about the tomb were swarms of beautiful yellow butterflies.

She knew whose son was lying there. She thought, "These people have gathered here to honor my son. It is his tomb they dedicate." Then she breathed a prayer, a silent prayer, "Oh, God, I thank Thee for those beautiful butterflies. They have come to welcome Jimmy back home."

Mrs. Leo H. Kalk,
1203 North Sixth Street,
Sheboygan, Wisconsin.

ness without serious damage to the more delicate parts.

The healing of the sick has been dealt with in various ways. In Camp Silver Belle the method of Laying On of Hands is becoming God's daily blessings to hundreds who avail themselves of its natural values.

When human vibrations are in harmony with nature, one is well. In health we link ourselves with God and allow the flow of spiritual power to expand in us.

The Gift of Healing

All goodness emanates from God, and once a person makes up his mind to overcome disease by the methods of laying on of the hands, the qualified Spirit Healer becomes a welcome avenue for physical relief.

According to the reports from the Silver Belle healing staff, some outstanding results have been recorded there during the season which closed on Labor Day. The service of Laying On of Hands is offered as part of the daily program during the camp season.

Since the gift of healing is a natural talent, that makes the phenomenon of Divine Healing a natural function. Those demonstrating this gift were: James M. Parrish, H. Gordon Burroughs, C. Harrison Engel, Ernest R. Holden, Kate Whitmoyer, Laura Harbach, Michael Nicoletti, Marion Nicoletti, Albert Scheffler, Elizabeth Fabian, William Kunze, Edna Gleeves, Clara Senior, John Guy, Leona Olin, Mae Merritt and Marta Mallory.

What Is Psychometry?

by TERRENCE NORFOLK

I SHALL TRY to answer the question "What is psychometry?" and first of all I should point out that although it is a form of mediumship, it is not necessarily concerned with contacting a spirit life, it is a form of divining.

In psychometry it is usual for the medium to be given an object which has been in the possession of a sitter. By concentrating upon the object, the medium is able to reach an attunement with the sitter and can therefore relay to him a large number of facts which are gleaned in a manner something like telepathy.

Every object has its own vibration. By tuning in to them the psychometrist can give the whole history of the object in his hand, or the history of the person in whose possession it has been.

Perhaps it will now be appreciated that it is not necessary for the psychometrist to tune in to the spirit world at all to give these particular messages. In fact, for this very reason, psychometry is frowned on by many Spiritualists, as a form of fortune-telling. It is primarily connected with the material plane and is usually of the earth earthy.

In other words, all that is happening is that the medium is "tuning in" with the sitter and giving him back bits of himself!

This is a big snag in any research into mediumship, because many mediums are prone to mix psychometric messages with the true spirit messages.

There are mediums who assert, however that to hold an article which has belonged to a "lost" relative helps to establish the contact, although few really believe this is necessary.

Personally I would link psychometry with radiesthesia or dowsing. It is mainly concerned with the material life, but is nevertheless a fascinating avenue of research.

"Destiny"

SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information and "Church Resale Order Form."

ALABAMA

Birmingham: Church of Spiritual Science, 2524 Seventh Ave., 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.

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

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-3316.

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma & J. R. Kingham; Phone: ATLantic 2-8632.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guita Prince; Phone: Diamond 3-8596.

Fresno—Wayside Chapel, 1350 Van Ness Ave.; Services: Sunday 7:30 P. M.; Rev. Wesley Meeker, Founder & Pastor of The Parlor Lecture Club.

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

Hanford: Church of Revelation, Inc. (Spiritualist) 1306 North Irwin St.; Services: Sun. & Thurs. 8 P. M.; Classes: Mon. & Tues. eve.; Phone: 1738.

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

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

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P. M.; 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.

Temple of "Soul-Truth," 292 Redondo Ave.; Services: Friday & Sunday 7:30 P. M.; Minister: Rev. Danny Hart; Phone: 34-1829.

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 South Hobart Blvd.; Services: Sunday 2:30 & 7:30 P. M.; Robert G. Chaney, Earlyn Chaney & Marta Mallory; Phone: DUNKirk 4-3427.

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

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor: Rev. Eula Perryman Goff; Asst. Pastor: Rev. Walter H. Goff; Phone: PLeasant 2-7858.

Spiritualist 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 England; Helper: Little Billy Hall; Phone DU 9156.

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

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

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.

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

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 & 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 Micklely, Phone: TII 2104.

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NORmandy 2-4404.

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.

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, 1 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.

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

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

San Diego, California
Inspirational Church of The Master, 2730 "A" St.; Services: Sun. 11 A. M. & 8 P. M.; Wed. 8 P. M.; President: Rev. Elsie L. Brilling; 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. & 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., 3943 Herbert St.; Sec'y: Helen Guss.

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

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

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

Spiritualist Church of Revelation, 1792 Page St.; Thurs. 7:45 P. M.; Minister, direct-voice & Materialization medium, Rev. James J. Dickson, 1420 Meridian Road, San Jose, California.

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

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

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

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.

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

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

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

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

Stockton—Spiritual Science Ch. No. 204, Eagle Hall, 531 E. Main St.; Sun., Healing: 7:30 P. M.; Lecture: 8 P. M.; Messages: 9 P. M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. 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; Asst. minister: Nora Walters, 500 West 8th St; Phone: AL 5052.

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sunday 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.

Rev. Marion Miller Spiritual Church of Magdalena

559 Henry St., West Hempstead, Long Island, N. Y.

2 Short Blocks South of Hempstead Turnpike at Nassau Blvd.

Message Services
Sunday & Wed.—8 P. M.
Wednesday—2 P. M.
Thurs.—10 A.M. & 2 P.M.

Phone: Hempstead 2-9042 (P-364)

Rev. 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: 4-5290.

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

Stamford: Albertson Memorial Spiritualist Church, 485 Summer St.; Services: Sunday 3 P. M.; Thurs. 8 P. M.; Isabelle McDonald-Kerr, Director.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church, 1900 "F" St. N.W., Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: METropolitan 0540, Ext. 604.

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

Ch. of Two Worlds, 2460 16th St., N.W.; Services: Sun. & Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: 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.

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; 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 Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Asst. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida

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

Holly Hill—Universal Science Temple of Two Worlds, 748 Acirema Drive (West Center St., off 8th St.) Services: Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rita La Chappel; Phone: 2-2707.

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

Jacksonville, Fla.

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

Baptist Movement of Divine Healing-Meditation, For fall and winter schedule of services and classes, write Sec'y: Maude Emery Winter, 2148 Roselle St.; Phone: 7-5461.

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-J3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

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; Asst. pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. & Tues. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Maude Allen; Phone: Miami 7-0511; Sec'y: Martin P. Beirne.

Spiritualist Memorial Church, 819 N. W. 22nd Place; Services: Tues., Thurs. & Sun. 8 P. M.; Minister: Rev. Madge Hart; Phone: 64-8949.

Sarasota, Florida

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

St. Petersburg, Florida

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

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic; Mon. & Wed. 1 P. M.; Minister: Rev. Nellie Curry; Asst. Pastor: Rev. Lillian Dee Johnson; Phone: 7-86124.

Universal Psychic Science, 625 12th St., North; Rev. Helene Gerling, Minister; Rev. Linda Lynn Linhos, Asst. Pastor; Rev. J. Bertran Gerling, Director.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Ministers: Rev. Clara Knost-Larick and Rev. M. McBride Pantan; Phone: 53-9155.

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.

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

Chicago, Illinois

The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sunday 11 A. M., 2:30 & 7:45 P. M.; Ministers: Clifford & Sylvia Birchfield; Phone: ANdover 3-0776.

First Church of Spiritual Science, 6330 S. Stony Island; Sun. 4 P. M.; Mon. & Fri. 8 P. M.; Minister: Rev. Crawford Chambers, 1226 E. 46th St., Phone: MI 35-357.

NEW YORK CITY

SPIRITUALIST CHURCH of GUIDING LIGHT

REV. HELEN A. THURY

Lecturer, Teacher and Mental Medium

Services: Sunday and Tuesday 8:30 P. M.; Wednesday 2 P. M.; Private Readings and classes for development; 865 East 154th St., New York City, Phone: MEloree 5-9555. (P-366)

CHICAGO—Continued

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 Klingensmaier; Asst. pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont St.; Worship service, Sunday 7:30 P. M.; All message service, Wednesday 7:30 P. M.; Minister: Rev. Rosemary Kelly Jackson; Phone: BL 8-2701.

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

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 Birkenr.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvey 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. Tufts; Phone: WA 5-4750.

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

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

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

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 Bellwe, 7829 South Green St.; Phone: VI 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 Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: RODney 3-4422.

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

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:30 P. M.; All message service, Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Asst. Pastor: Rev. Ernst A. Schoenfeld.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 1 P. M.; Minister: Rev. Lena Crane; Phone: TOWNhall 3-6542.

East St. Louis, Illinois

Spiritual Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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

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: Orle Adams, 601 Margaret St., Pekin, Illinois.

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

INDIANA

Chesterfield: Chesterfield Camp Church, Chapel services every Sunday 2:30 P. M. to 4 P. M. Open all winter; Mediums of Camp reside.

Evansville, Indiana

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

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

Gary, Indiana

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

<

2 SPIRITUALIST CHURCHES

(Con't. from Page 11)

DETROIT — Continued

Allen Memorial Spiritual Episcopal Ch., Federation of Women's Club Bldg., 618 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, Strathmore Masonic Temple, 14039 Hubbard Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.
Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.
First Psychic Church of Brightmoor, 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.
St. Paul's Church, Christian Corinthians of America, 13327 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: TASMO 5-9134.
First Church of Spirit Communion, 3911 Avery Ave.; Homer W. Watkins.

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

Flint, Michigan
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.
The Healing Light Sanctuary, 711 South Avon St.; Dr. Ernest C. Evans, editor and publisher of "The Healing Light Monthly."
Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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.

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Le Roy 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.

Kalamazoo: Christian Spiritualist Chapel. 1417 North Westside; Services: Sunday 2:30 & 7:30 P. M.; President: Dr. Beth Rochel; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose.

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

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

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.

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

Roseville—Church of Harmony of the C. 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.

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, 320 1/2 N. 7th Ave., E.

Minneapolis, Minnesota
Church of Infinite Science, 614-620 East 15th St.; Sun. 8 P. M.; President: Rev. Henry M. Paulson; Phone: FR 2779.
Spiritual Episcopal Church (Psychic Center) 1416 Second St., South, I.O.G.T. Hall; Services: Sun. 7:45 P. M.; Wed. 5 to 9 P. M.; Minister: Rev. Clara S. Johnson; Phone: 7915; Assistant pastor: Minna Ewald; Sec'y: Mildred Baris; President: Jerry Fieker.

Second Spiritualist Church, 23rd and Lyndale Ave., North; Consultations Thurs. 5 to 7 P. M. at the Church—services at 7:45 P. M.; President: John Koorn; Sec'y: Lily Hinman, 3420 19th Ave.
St. Paul, Minnesota
Spiritual Science Church No. 205, 311 Frontier Bldg., 4th & Robert Sts.; Sun. 2:30 P. M.; E. W. Hottinger, Sec'y, 937 Dodd Road, West St. Paul; Phone: Elkhurst 4815.
Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

Order of The White Cross, Inc., 186 North Syndicate Ave.; Services: Sunday 2:30 P. M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Gathany.
MISSOURI
Kansas City, Missouri
Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone: WEspert 4723.
Ethelaine Chapel, 4317 State Line; Sun. 7:45 P. M.; Rev. Minnie McDonald; Pastor; Phone: JEFFerson 6750.

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

Churches Ordering Ten or More

Copies of This Journal Receive

FREE Ad on These Pages.

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 Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.
Memorial Spiritualist Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P. M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.
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, 5703 Chippewa Blvd.

NEW HAMPSHIRE

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

NEW JERSEY

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

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

Clifton—Church of Spiritual Advice, 17 Yearwood Ave.; Martha Heumann.

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

Elizabeth—Seventh Ch. of Psychic Science, 415 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

Jersey City, New Jersey
Divine Spiritual Church, 191 Griffith St. (near Summit Ave.); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Ethel Arrigo; Phone: Bergen 4-8594.

Long Branch: Trinity 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.

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

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

Rumson—First Spiritual Science Church, 15 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0389-R.

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Minister: Rev. Helen Paul; Phone: Teaneck 6-3622.

Union City, New Jersey

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

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

Spiritual Ch. of Divine Guidance, 547 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Fri. 8 P. M.; Rev. Ethel Arrigo, guest speaker.

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.

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

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

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

Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone: WA 4651.

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

Center of Psychic Science, Fraternity Hall, 971 Jefferson; Sun. 7:45 P. M.; Pres: Joseph Blas; 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.

Nazarene Spiritual Science Church, Inc., 172 Goodell St.; Services: Sunday & Wednesday 7:45 P. M.; Minister: Rev. Rowland A. Henry; Phone: MO 1683.

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.

NEW YORK — Continued

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

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 8 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.

Lily Dale: Lily Dale Spiritualist Church, (N.S.A.) Assembly Hall; Services: Sunday 10:45 A. M. & 8 P. M.; President: Karl Klein.

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

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

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

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

South Ozone Park: Helen Memorial Spiritualist Church, 43-16 Sutter Ave.; Sun. 8 P. M.; Tuesday 2 & 8 P. M.; Minister: Rev. Grace E. Wagner.

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.

West Hempstead: Spiritual Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.) Services: Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

New York City

Temple of Light (A.S.A.) Suite No. 708; 152 West 42nd St.; Inspirational address and Healing Session, 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.; Sunday 8 P. M.; Universal service, Timely Talk, Meditation, Music, Healing service, Cosmic message; Rev. Nesta Keriff Crain, Rev. Doris Herzog, John J. Basante; 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 Lincoln 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 Feinstein; Phone: ENdicott 2-3555.

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: Thursday 1 & 7 P. M.; Saturday 7 P. M.; Minister: 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.

Second Church of The Franciscan Order of Good will and Harmony, Midston House, 38th St. and Madison Ave.; Services: Sunday 8 P. M.; Minister: Rev. Mary Mendelson, 837 Lexington Ave.; Phone: TR 9-0014.

Church of Divine Guidance (U.S.C.), Room No. 203, Grapt Northern Hotel, 118 West 57th St.; Services: Thurs. 10 A. M.; Fri. 2 & 7 P. M.; Class: Tues. 8 P. M. & Wed. 2 P. M.; Minister: Rev. Martha K. Seidler.

First Spiritual Science Church of N. Y. C., Carnegie Hall, Studio 1010, 56th & 7th Ave.; Services: Thurs. 7:30 P. M.; Minister: Rev. Zora Lakes; Phone: Jerome 7-8212; Sec'y: Josephine Gulen, 45 Dell Ave., Mt. Vernon.

NO CHARGE FOR HAVING YOUR CHURCH LISTED

Chicago's Spiritualist Headquarters
FIRST SPIRITUALIST EPISCOPAL CHURCH
721 BELMONT AVE. PHONE BI-2701

Rev. Rosemary Kelly Jackson, Minister
Sunday Worship Service 7:30 P. M. BLINDFOLD BILLYS.
All message service Wednesday, 7:30 P. M. (P-373)

NEW YORK CITY

FIRST CHURCH OF SPIRITUAL VISION
100 West 61st St.
Reverend ANGELA V. CALI

Sunday Service: Worship and Healing at 6 P. M. Healing followed by Messages at 7:15 P. M.
Message Services: Tuesday, Wednesday and Friday 6 to 10 P. M.; Afternoons: Thursday and Saturday at 1. (P-366)

(NEW YORK CITY—Continued)

ARTHUR FORD: 140 East 46th St. Appointment only; Phone: Plaza 5-9300.

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

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

First Spiritual Science Church, Inc., Carnegie Hall, Studio 1010, 56th & 7th Ave.; Healing meditation, Sun. 4 P. M.; Minister: Rev. Jennie Moore; Assistant to minister: Rev. Zora Lakes; Friday 1 to 3:30 P. M.; Messages; Phone: JE 7-8212.

Spiritual Science Mother Church, Inc., Studio 1010, 7th Ave. & 56th St.; Sunday sermon, Messages 7:30 P. M.; Minister: Rev. Glenn Argoe; Phone: CO 5-2952; Wed. 1 to 3:30 P. M.; Messages: Ida McGovern; Classes for spiritual unfoldment, Wed. & Thurs. 8 P. M.; Glenn Argoe; Friday, messages: Rev. Zora Lakes.

Third Church of The Creator, 1574 Mayflower Ave. (BRONX) Services: Sun. 7:30 P. M.; Class: Fri. 8 P. M.; Tues. 2 to 3 P. M.; Wed. 7:30 P. M.; Thurs. 2 to 3 P. M.; Healing, Mon. 8 P. M.; Minister: Rev. Pauline Marsiglia; Phone: TAlmadge 2-1236.

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.

Spiritual 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.

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.

Ogdensburg: Golden Temple of Truth, 108 Ford St.; 1 P. M. to 9 P. M.; Minister: Rev. Annie Marsden; Phone: 1240.

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.

Schenectady: Temple of Truth Church, Knights of Pythias Hall, 968 State St.; Services: Sunday 3 & 7:30 P. M.; Minister: Rev. Frederick W. Mitchell, 4 Eagle St.; Phone: 7-9933.

Syracuse, New York
Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres: Albert Potter; Phone: 5-5235; Sec'y: Luanita 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.

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

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

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

OHIO

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.

OHIO — Continued

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

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

Cincinnati, Ohio
Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services, Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and Pastor and 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

SPIRITUALIST CHURCHES

(Con't. from Page 12)

REGION

Portland, Oregon

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

Universal Sanctuary of The Soul Temple, 101 S. (Spirit Guided Friends) 5729 S. E. 10th; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: 8986.

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. L. Kurtz.

Salmon: First Spiritualist Church, 460 North Cottage St.; Salem Women's Club; Circle and healing, 6:30 P. M. Sunday followed by regular service 7:30 P. M.; President: Irving M. Zeller; Sec'y & Treas.: Myrtle E. Bruijn, 1925 North 5th St.

PENNSYLVANIA

Bradford—Christian Spiritual Alliance Ch., 45 Chestnut; Sun. 7:45 P. M.; Pastor and President: Dr. S. M. Van Duyzers; Sec'y: Jacoba Van Duyzers, 30 Edna Ave; Phone: 3316.

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

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

McKeesport: The First Spiritualist Church, 809 Locust St.; Services: Sun. 7:45 P. M.; Messages: Wed. 2 P. M.; Social 4th Thursday; President: Sara K. Openshaw; Phone: Elizabeth 885 or write: Box 216, Elrama, Penna.

New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 215 1/2 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).

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.

Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fidell Kane; Phone: FAirfax 1-0766.

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

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

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6604.

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

TENNESSEE

Memphis: Perpetual Light Spiritualist Church, 222 1/2 North Main St.; Services: Sunday 3 P. M.; Friday 8 P. M.; Minister: Roy E. Deerman; Sec'y: Lela Flanigan; Phone: 37-6297.

TEXAS

Beaumont: South Park Spiritual Christian Church, 3795 Ave. "A"; Prayer meeting & regular services: Sunday 7 P. M.; Wed. 8:30 P. M.; Minister: Rev. Katy Marsh; Healer: Abbie Womack; Phone: 5-1846.

Dallas—First Spiritualist Church (N.S.A.) 1921 Reiger; Devotional Services: Sun. 8:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph A. Huston.

Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams. Second Spiritualist Church, 4301 Ross-Boyerne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: 6-2229.

San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Sara Ann Williams; Phone: Garfield 48.

YOU CAN BE HELPED

The Bible Says: "Pray Ye, One for Another."

Write Me Your Problems. 3 Questions Answered for \$2.

Free Talisman.

DR. ALVINA COUCH

Metaphysician and Psychologist

210 Central Park South

New York 18, N. Y.

(P 366)

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.

Richmond: Richmond Temple of Truth UPS, 3004 Parkwood Ave.; Services: Sunday 7:30 P. M.; Minister: Amy L. Jefferys; Phone: 84-0576.

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.

Seattle, Washington

Universal Spiritualist Library, 3009 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.

Tacoma: National Spiritualist Church, 608 Fawcett Ave.; Sunday 11 A. M.; President: Minnie M. Richardson; Phone: Market 1884.

WEST VIRGINIA

Charleston, West Virginia

1st Sp'l'st Ch., 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison; Capitol, 27-349.

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 Spiritual Church, Broadway & Maryland Sts.; Sunday: Lyceum, 9:30 A. M.; Services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North 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.

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 Bennett.

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'l'st Ch., 1239 S. 15th St.; Sun. 10:30 A. M.; Sec'y: Frieda Bauman.

West Allis: First of West Allis; 2219 South 55th St.; Sunday 3 P. M.; Minister: Rev. Valeria P. Horvath; Phone: Mitchell 5-3161.

PUERTO RICO

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

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 Livers, 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 Glikson St.

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

Edmonton—City 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.

Toronto, Canada

Oronhyatekha Psychic Society, 478-A Clendenan Ave. Open Class: Thurs. 8:30 P. M. Closed Class Sunday evening (Members Only). Medium, J. L. Samson, Box 101, Sta. D, Toronto 9, Canada. Phone: MUrray 4340 regarding classes.

Springdale Spiritualist Church, 137 Avenue Road; Sunday 7:15 P. M.; Lecture, clairvoyance; Tues. 8 P. M.; healing, messages; Thurs. 8 P. M.; healing; Sat. 7:30 P. M.; discussion, messages (week nights -104 Clinton) Minister: William Partidge; Sec'y: Ernest Mann; Phone MO 6522.

Britten Memorial Spiritualist Ch., 104 Clinton St.; Healing and Messages: Sunday 3 P. M.; Divine Service: Sunday 7:15 P. M.; France Seance: Wed. 8 P. M.; Healing and Messages: Thurs. 2:30 P. M.; Sec'y: Mrs. G. Chappell; Phone: ME7 455; Minister: Rev. Mae Potts, 252 Havelock St., Toronto (4); Phone: ME 1968.

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas.: Irene Donnelly.

Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St. E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

Winnipeg, Canada

Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Milan Apartments.

Spiritualist Church of Divine Truth, Odd Fellows Hall; Sun. 11 A. M. & 7 P. M.; F. W. Woodward, President.

About

BOOKS

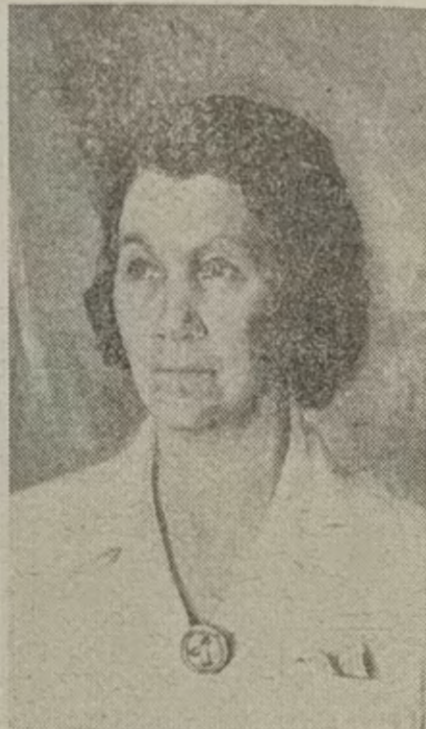
LIFE CANNOT BE CUT SHORT (\$1.00) Messages from the life after death by Grace Jackson; Distributed by Psychic Observer, Inc., 10 East 4th St., Jamestown, N. Y.

THIS 99-page book, imported from Ireland, contains communications received through the mediumship of Grace Jackson. The book is obviously designed for young people, and, though many of the philosophical excursions extend far beyond young minds, yet it is certainly calculated to give its reader a fearless outlook on death; a natural view of what is usually called "supernatural"; and a faith in the continuance of life far beyond the "Gateless Barrier."

Estelle W. Stead, daughter of William T. Stead, one of Spiritualism's greatest pioneers, has this to say about the book:

"These messages carry with them more than words . . . such a pow-

Irish Author



GRACE JACKSON

erful vibration which must have lasting effect on all who read. Reading these messages has proved a great joy and inspiration to me. I verily believe they have impressed me more than many books I have read on the subject.

"I have never read anything quite like them. They are so sincere, and tell me most precious things concerning life here and beyond; and Love, the greatest and grandest of all, so beautifully and simply expressed for young people, and so much too for grown-ups. As I read, I realize how wonderfully attuned the author was to her loved son, and how through faith, prayer and love she attained a glorious at-one-ment as the messages are transmitted."

Geraldine Cummins, noted English author and medium highly recommends the book and says:

"I have read 'Life Cannot Be Cut Short' with intense interest, and felt at once that it was unusual, and quite different from any other communicated books I have read."

"I wish the book success, for it is of the greatest interest and value for young folks especially, and is so simply written that all can understand it."



THE RELUCTANT HEALER (\$3.50) a remarkable autobiography by William J. MacMillan; Distributed by Psychic Observer Inc., 10 East 4th St., Jamestown, N. Y.

THIS remarkable autobiography about an American resident in England tells in simple language the spiritual conflict that follows when an ordinary pleasure-loving human being discovers, almost by chance, that he possesses one of the most powerful healing gifts of modern times.

At a dinner party one evening, William John MacMillan was told by a famous medium, "You are a healer." At the same time it was made plain to him that it was his duty to help his hostess who was suffering from severe sinus trouble. And so he found, gradually and with a good deal of experimenting at first, that his powers of intercession could heal countless diseases of the nerves and body.

This sounds like a miraculous gift. But do you think that you would honestly like to wake up one morning and find yourself in Mac-

ASSOCIATIONS

Advertising rates: 1 year (24 insertions) \$25.00; 6 months (12 insertions) \$15.00.

FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS, INC.: Rev. V. R. Cummins, President; Clarence Haas, Vice-President; Rev. Alice W. Tindall, Secretary; Rev. Helen Graham, Dr. Lois B. Washburn, Rev. Nellie G. Carter, and Rev. Laura Crocker, Trustees. Headquarters: 612 Travis Building, San Antonio 5, Texas; Rev. V. R. Cummins, Business Manager.

INDEPENDENT SPIRITUALIST ASSOCIATION: Sec'y, Bessie L. Wells, 535 West Wildwood Ave., Jackson, Michigan; Directors: Pres. Rev. Malcolm Riddell, Flint, Mich.; Vice Pres., Rev. James Buchanan, Detroit, Mich.; Treas., Rev. Carol Ware, Detroit; 1st Trustee, Rev. Harry Hilborn, Chicago; 2nd Trustee, Maude McGraw, Grand Rapids; 3rd Trustee, Leonard Beasley, Jackson, Michigan. (P-364)

INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS: Hdqts. 1915 Omohundro Ave., Norfolk, Virginia; President: Rev. Fred Jordan; Sec'y and Treas.: Rev. W. Blount Darden, 110 Greenway Drive, Portsmouth, Virginia; 1st Vice Pres: Clifford E. Young, Rochester, N. Y.; 2nd Vice Pres: Rev. Sophia Norton, Los Angeles, California; 3rd Vice Pres: Rev. Ethel Squier, Buffalo, N. Y.; Vice Pres.: Rev. Oma M. Purdy, Detroit, Michigan; Directors: Clarence Haas, Warren, Ohio and John Hysmith, Charleroi, Penna. (P-382)

SPIRITUAL SCIENCE MINISTERIAL ASSOCIATION, INC.: Headquarters: 2544 North 27th St., Milwaukee, 10, Wisconsin; President: Rev. Fred Krantz; Vice President: Rev. Irene H. Pike; Secretary: Rev. Anita M. Kuchler; Treasurer: Rev. Otto Fredericks; Trustees: Rev. Lucille Malwitz, Rev. Alex Saporsky and Rev. Marie J. Hillman. (P-377)

NEW JERSEY PSYCHIC SCIENCE ASSOCIATION, INC., 1929, Auxiliary of the NATIONAL PSYCHIC SCIENCE ASSOCIATION, INC., 532 Springfield Ave., Newark, 3, N. J.; President: Rev. Dorthea C. Dencer; Vice President, Rev. Anne Meyer; Treas.: Rev. Rena L. Nagel; Trustee Chairman: Rev. Edward F. Beander. Information re: Open State Associations and PSYCHIC SCIENCE TEMPLE CHARTERS under State Association, write: Secretary, Rev. Dorthea A. Morris (above address). (P-364)

NATIONAL SPIRITUAL ALLIANCE OF THE U.S.A.: Lake Pleasant, Massachusetts; Mina P. Combs, Secretary. (P-366)

UNIVERSAL CHURCH OF THE MASTER, Inc., National Headquarters, 552 27th St., Oakland 12, California; Dr. B. J. Fitzgerald, President; Phone: Highgate 4-7219. Address all mail to P. O. Box 457, Oakland 4, California. (P-369)

ECCLASIASTICAL COUNCIL OF THE SPIRITUAL SCIENCE MOTHER CHURCH OF NEW YORK; Hdqts.: Studio No. 1010, Carnegie Hall, 56th & 7th Ave., N.Y.C. 19, N. Y. An Ecclesiastical governing body authorized by an act of the legislature of New York with an Institute to establish churches, issue charters, license mediums, throughout the country. President: Rev. Glenn Argoe; Vice President: Rev. Alice W. Tindall; 2nd V.P.: Rev. Frances Parker; Sec'y: Rev. Beatrice Hejda; Treasurer: Rev. Elizabeth Fourton; Trustees: Rev. Myrtle Pinckney and Rev. Marshall Myott; Phone: Columbus 5-2952. (P-378)

FREEDOM CHURCH FOUNDATION, National Headquarters: 4433 Jasper St., Los Angeles 32, California; Founder: Prescott Chaplin; National Secretary: Richard Boyce. (P-362)

Millan's place? You would find the grimly strict physical and spiritual routine imposed upon you by this strange force. On the other hand you would still yearn

The Author



WILLIAM J. McMILLAN

for an ordinary life, free to work and play with your friends. And there would be the constant yourself confronted by daily appeals from people on the point of death, to whom you are "the last hope."

On the one hand, there would be communion with Heaven and the constant communication with the income tax bureau, a never-ending war with yourself and finance.

William John MacMillan, the Reluctant Healer, is no saint. He would do almost anything else in the world rather than heal. For eighteen years he has been forced to live for other people. His own conscience and the desperation of the sick, coming to him in faith

UNIVERSAL CHURCH OF PSYCHIC SCIENCE, Inc. (Certified by New Jersey, Pennsylvania and Maryland) 2530 North Carolina St., Philadelphia, 33, Penna.; President: Wm. L. Salisbury, Open to members. Medium certificates and ordination certificates TO THOSE ELIGIBLE. Subordinate charters issued. Sec'y: Pauline Freeman. (P-373)

THE SPIRITUALIST EPISCOPAL CHURCH, National Offices, Eaton Rapids, Michigan; BOARD OF CLERGY: Presiding Clergyman, Rev. John W. Bunker, Appellate Clergyman: Rev. Clifford L. Bias; District Clergyman of Michigan, Ruth Walling; District Clergyman of Ohio, Rev. Irene Slocombe; District Clergyman of Florida, Rev. Lillian Johnson; mental medium, Rev. Nellie Curry; physical medium, Rev. Dorothy Hiett; missionary-at-large, Rev. Austin Wallace; 1st healer, Lloyd Chase, 2nd healer, Noah Rice and 3rd healer, Lawrence Elssner. OFFICIAL BOARD: president, Rev. Clifford L. Bias; vice-president, Rev. Lytle Sensabaugh; Secretary, Richard Berry; Treasurer, Mrs. Irene Mathaway; Trustees: Thomas Sutton, Russell Flexer and Irma Mills. LIBRARY DEPT. SUPT. and Editor of GOLDEN DAYS Magazine, Rev. Austin D. Wallace. (P-377)

CHRIST UNITY SCIENCE CHURCH (Unity Science Inc.) Est. 1810; Oldest International organization of Prophecy and Divine Healing. Authorized to do church business by foreign and domestic corporation charters issued by the Secretary of State (43 States) for legal protection of Unity Churches, ministers and practitioners. Church Charters: minister and practitioner papers as a Christian Church. Dr. N. P. Otis, Nat'l Pres: Dr. H. M. McHenry, Nat'l Sec'y; Dr. G. Nelson Williams, Board Pres. Regarding charters: Dr. G. N. Williams, 1204-9 Republic Bldg., Oklahoma City, Okla; Ordination and Study Courses: Dr. H. M. McHenry, 305 N. Kansas St., El Paso, Texas (P-366)

NATIONAL SPIRITUALIST ASSOCIATION of The United States of America; Sec'y: Emil C. Reichel, 11811 Watertown Plank Road, Milwaukee, 13, Wisconsin; President: Charles R. Smith, 2147 North 52nd St., Milwaukee, 8, Wisconsin. (P-370)

AQUARIAN BROTHERHOOD; Council of Temples of Brotherhood, Inc., of the Aquarian Brotherhood of Christ (Order of the Six) Interdenominational. Headquarters: Brotherhood House, 244 West 75th St., New York City (23) N. Y. U.S.A. Jurisdiction: International — under the direction of Rt. Rev. Carolyn C. Duke, S.T. Supreme Light Templar.



Mother Temple: Pastor: Rt. Rev. Duke; Assistants: The Revs. G. Henry Landwehr, Dillone Pierce and Olive Kruger.

New York Synod: Seminary Branch: Tuesday at Brotherhood House; Rev. Elsie Bosch, 753 Anderson Ave., Grantwood, New Jersey.

Illinois: Louis Arnold, 1011 40th St., Moline, Illinois.

Connecticut: Rev. G. Henry Landwehr, 2095 Main St., Bridgeport, 6, Connecticut. **Duke Research Foundation, Inc.**, Western Wisdom for Brotherhood Disciples (Individuals and groups) at Brotherhood House or by correspondence. Voluntary Donations. (P-373)

for his help, have allowed him no rest.

This fine and truthful book tells with dramatic frankness the story of his struggle with himself during these years. No one who reads it can fail to be moved. And many may be comforted to learn something of the divine mystery that is the mainspring of human life.

★
IN SEARCH OF THE HEREAFTER (\$3.00) A personal investigation into life after death by Reginald Lester; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

THIS author, an Englishman, was not previously interested in Spiritualism. After he lost his wife he was in despair, attended seances and investigated various phases of mediumship. After a period of time his wife was able to contact him and bring through a mass of evidence so evidential and impressive that he became completely sold on Spiritualism.

Some of the messages received explain in detail the flying saucer phenomena.

According to Thomas F. Opie, Great Barrington, Mass., this book is a "must," especially for those who need consolation during these trying times.

THERE IS AN ANSWER TO EVERY QUESTION

Peace of mind can be yours! Let my long experience come to your aid. Write your questions carefully and send them to me.



The Great Ones of Spirit will answer your call. LOVE OFFERING PLEASE
REV. JOHN R. STAYER
1445 South Weadock Ave., Saginaw, Michigan. (P-378)

CLASSIFIED ADS

(Continued from Page 14)

HINTS TO POTENTIAL MEDIUMS: Read the 29-page booklet, "Development of Mediumship" by Rev. Edward Lester Thorne. Price \$1.00; Chapter Headings: "What A Medium Is"; "Conditions of Mediumship"; "The Spirit World"; "Concentration and Memory Training"; "Rules for the Sitting"; "Vibrations and the Auric Colors"; All phases of mediumship discussed. Order from: Thomas A. Smith, Lowland Hill Road, Stoney Point, N. Y. or Psychic Observer, Inc., Jamestown, N. Y. (P-367)



HUMAN DESTINY: A new book by Frank D. Warren contains 22 lectures... a study course in Spiritual Science and Philosophy; new and interesting angles and viewpoints; lectures adapted for presentation at church services. One minister wrote: "Received your book and words cannot express my appreciation and enjoyment. Every church should have a copy in their library. Send a one dollar bill (\$1.00) to Frank D. Warren, 818 N. W. 24th St., Oklahoma City, 6, Oklahoma. (W. 6) (P-368)

FLYING SAUCERS: A thirty-page digest on flying saucers, 1947-52. Facts, theories, statistics, types, yearly breakdown. \$1.00. Postage prepaid. Stuart Foster Associates, 723 Quincy St., N.E., Albuquerque, New Mexico. (P-364)

SITUATIONS WANTED

POSITION WANTED in Spiritualist home. Permanent. I am 64; good manager; 20 years in the work. Sincere counselor, practitioner, ordained. I need contacts with my class; write: Hattie C. Mattox, 712 South Lake, Okmulgee, Oklahoma. (P-367)

MEDIUM WANTED: Trance medium, Buffalo, Niagara Falls, Toronto, Hamilton. Write: Page, c/o Psychic Observer. (P-364)

THE WORK of INVISIBLE HELPERS

By AMBER M. TUTTLE

A remarkable book covering a wide range of unusual experiences of a group of people who are working in the vineyard of Christ and giving out the Christian truths.

This book explains many interesting and perplexing questions such as calamities, infirmities, birth and death that have plagued mankind for centuries. It explains why we are as we are and suggests methods for self-improvement.

Here are a few chapter headings: The Way... Helpers in Action... The Thoughts of Children Shape Their Future Lives... Obsession, Elementals, Vampires, and Entities... Some Strange Occult Stories.

Cloth-bound • \$3.50 Postpaid

AMBER M. TUTTLE
103 North Main Street
Moscow, Idaho (P-365)

NOW IT CAN BE TOLD

Channel open between Celestial Literary Society and Earth. Writers, Poets, Philosophers from ages past contacting us daily. We want to contact persons interested in producing this material on varied subjects: Film Shorts, Radio, T.V. Five Fifteen, and hour programs. Samples available.

Write: "CONTACT", P. O. Box 166, Canton, Connecticut. (P-367)

YOU CAN BE A PROFESSIONAL PSYCHIC SCIENCE PRACTITIONER

Universal Psychic Science Seminary

Easy-to-Learn and Easy-to-Use Lessons by mail bring you certification as Doctor of Spiritual Sciences, Ordained Minister, Teacher, Metaphysical Counselor, Spiritual Healer and Psychic Reader.

Diplomas and Charters

No advance education necessary. Personal assistance of Qualified Instructors. Budget Payments.

Write: REV HELENE GERLING, Registrar, 625 12th St., North, St. Petersburg, Florida. (P-366)

Newark, N. J.: The annual convention of the New Jersey Psychic Science Association, Inc., is currently being held (October 24-25) at 532 Springfield Ave., according to Rev. Rena L. Nagel, convention chairman.

All services and business meetings will be supervised by Rev. Dorothea C. Dencer, founder and president. Alida Eisenhardt is to be ordained and Sara Bess is to receive a certificate as Assistant Minister.

A special service was held October 10th for the benefit of the Federation of Spiritual Churches and Associations. Rev. Richard Renardo, N. Y. C., is to be featured.

Other church activities are to include the presentation of a California medium, Rev. Mabel Hill and Rev. Myrtle Pinckney, Rumson, New Jersey.

American Indian Day (September 25th) honoring the memory of Dr. Barnabas Skuishushu (Red Fox) is to be celebrated.

When asked the significance of this particular day, Rev. Dorothea A. Morris said: "On March 1, 1914, he (Red Fox) started his ride on horseback from Montana to Washington, D. C. He carried a petition and had it signed by 25 Governors, Senators, patriotic clubs and organizations. An American flag was duly presented to President Woodrow Wilson, December 8th, 1914.

"Indian Day was first celebrated at the U. S. Indian School, Carlisle, Pennsylvania, in 1915; Illinois in 1918; the state of Washington in 1919; and New Jersey with seven other states in 1923.

"It is fitting and proper that all Spiritualists should celebrate this day, knowing the bonds that do surround us... bringing Healing to Mankind regardless of race, creed or nationality—surmounting even the injustices the white race has done unto them."

Chicago, Illinois: Fall meetings reopened at the First Fraternal Spiritual Church, according to pastor Rev. Emma Binz. Regular services are held in McEnery-Hall, 4039 West Madison St., every Sunday afternoon, beginning with a healing service at 2:30; lecture and messages services continuing at 3 P. M.

Speakers, mediums and healers featured recently: Rev. M. Rausch, Hugo Matthes, Lena Naselli, Francis C. Holt, Rev. Marietta Stanley, Tillie Miller, Rev. Betty Turner, Rev. Wm. A. Duhnsen, Pauline Douglas, Rev. Dorothea Cork, Rev. M. L. Fuller, Margaret Amstutz and Jake Goldman.

Hanford, California: Fall and Winter services have been resumed at the Church of Revelation, 1306 North Irwin St., according to minister, Rev. Janet Stine Wolford.

In addition to the regular evening services, Sunday and Thursday, Rev. Wolford will conduct classes every Monday and Tuesday evening at 8.

Springfield, Massachusetts: Spiritualist services resumed, September 22nd, at the 4th Church of The Creator, Inc., 31 Noble St., according to minister, Rev. Elmer L. Bartlett.

Taking part in the services: Floyd MacAuslan and Louise Hagen, Forestville, Conn., and Laura F. Bartlett. Regular services are also held Wednesday afternoon at 2:30 and Friday-evening at 7:45.

The Bartletts were featured during the summer months at Freeville Spiritualist Camp, Freeville, N. Y.

Norfolk, Virginia: The official program, issued by the International General Assembly of Spiritualists and distributed during their 17th annual convention, was an elaborate 10-page mimeographed organ with an attractive cover.

The convention was held the first week of September at The Light of Truth Church of Divine Healing, Omohundro Ave. and 20th St., Rev. Fred Jordan, president, presiding.

Speakers and mediums listed: Rev. W. B. Darden; Hon. Fred A. Duke, mayor of Portsmouth; Hon. Judge Lawrence W. I'Anson, judge of the Hastings Court of the City of Portsmouth; Rev. Fred Jordan; Hon. Frank D. Lawrence, president of the American National Bank of Portsmouth; Rev. Ruth Feathers, California; Rev. M. Ethel Squier, Buffalo, N. Y.; and Rev. Felicie Crossley Peterson of California.

Memorial services were held for the late C. P. Diaz, former vice president of the organization.

The president's message in part: "Liberty cradled the birth of our nation. That nation later gave to the world a revelation that sustains

CHURCH NEWS

the martyr's hope, the prelate's prayer, the human desire for immortality through the advent of Modern Spiritualism. The Fathers, who cried, prayed and fought for Liberty, had a vision of a Magna Carta that should assure every citizen the inalienable right of religious freedom."

Chicago, Illinois: The 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., will be held August 12th, 13th, 14th and 15th, 1954, at the Sherman Hotel according to program chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago (25).

Says Rev. Zacharias: "I feel that a short convention, full of action, is better than a long and slow one. It may be advisable to add Wednesday, August 11th, if there is a need."

"The dates chosen may not appear desirable at first but after a careful check of the Chicago hotels, I found they were all booked up during September, 1954, and even 1955. My first concern was to select a centrally located hotel with moderate and ample facilities. The Sherman Hotel has 27 rooms where large meetings can be held. The management promised to release to us ample space for our convention."

"It is unfortunate that the dates selected may interfere with Spiritualist Camps in session at that time but I believe that this may tend to have some advantage because those desiring to attend, from extreme eastern and western portions of the U. S., can arrange to visit camps in session, either before or after they attend the convention."

New York City: According to J. Mugno, secretary of the Beacon Light Spiritualist Church, services continue at 123 West 94th St., with minister, Rev. Hermine Leger, in charge.

Services are held every Thursday at 1 and 7 P. M.; every Saturday at 7 P. M. Rev. Leger is a lecturer, teacher and mental medium.

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization... to use without charge.

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

ANDERSON, Lady Muriel. Noted English author and writer, London, England. Survived by husband, Sir John.

BRINK, Clara A. (75) McKeesport, Penna. Sara K. Openshaw officiated.

CASE, J. Russell. (69) Bradford, Penna. Former Director of Lily Dale Assembly.

DEVORSE, Douglas (53) September 24; Los Angeles, California; Rev. Ernest C. Wilson officiated.

DOWNS, Richard E. (70) No. 2 Hunt Club Drive, Toronto, Canada. Passed away Sept. 1st at Lily Dale, N. Y. Survived by wife, Dorothy and son Bill.

DUNLAP, Louis. Philadelphia, Penna. Survived by wife, Bella.

DUVALL, Justin. Philadelphia, Penna., former member of the Board of Directors of First Association of Spiritualists. Survived by wife, Frances D.

GOIK, Frank J. (59) Chicago, Illinois; August 27th; survived by wife, Emma; Rev. Albert A. Soch, pastor of Brotherhood Church of Spiritual Light, officiated.

GOVE, George M. North Searsmont, Maine. Rev. Harre C. Milesi officiated.

JOHNSON, Maude Mae (76) Toledo, Ohio. Noted medium and member of the State Spiritualist Association.

LEMERIS, Irene. Waltham, Mass. Rev. Harre C. Milesi, pastor of the Spiritual Haven, Boston, officiated.

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

NELSON, Bessie. Chicago, Ill. Rev. Rose MacKay officiated.

NICHOLS, James Laurens (86) Philosopher and Poet; Los Angeles, California; September 15; Life-long Spiritualist.

REED, George Lewis. Wellington, Kansas. Rev. Paul D. Wilson, Los Angeles, Calif., officiated.

SMITH, Edward. Philadelphia, Penna. Survived by wife, Charlotte Gatter.

UNDERHILL, Margaret V. (81) August 12; Montclair, New Jersey; Noted English author and psychic researcher.

WILKINS, Alozo. Philadelphia, Penna. Survived by wife, Lucy.

Gary, Indiana: According to Elam H. Frame and Rev. Carrie L. Frame, minister of the Temple of Spiritual Light, 35 East 6th Ave., Dr. G. Nelson Williams was the featured speaker recently at their church.

According to the circular publicizing Dr. Williams' appearance, The Temple of Spiritual Life has united with the Christ Unity Science Church, Inc., and will, henceforth be known as the Unity Science Temple.

Norfolk, Virginia: A three-page circular, recently released by the Memorial Spiritualist Church, 307 West 37th St., announces the building of an extensive Spiritualist Library.

The circular states that the books already on their shelves, nearly 100, can be rented for 10c per book, per week. This is a novel idea and all churches should strive to do the same.

Rev. Floyd A. Thornton, newly installed pastor, conducts services every Sunday and Wednesday evening at 8, according to secretary, Bessie Francis.

Westminster, California: An anniversary celebration, commemorating three years of ministry by Rev. Lucile H. Couch, was held September 20th, last.

Rev. Couch was ordained by Rev. Janet Steine Wolford, Hanford, California. The degree of Elder was also conferred upon Rev. Couch by Rev. Harold Herman, Santa Ana, California. At the same service, Harry P. Couch, husband of the minister, was ordained.

Others taking part in the service: Mrs. Jennie Richards, Elsie Minnick, and Rose Chandler Bowen.

New York City, N. Y.: The church bulletin published monthly by the W. T. Stead Memorial Center, 41 West 88th St., announces the current appearance (October 25th) of two Chesterfield mediums, Rev. Nellie Curry and Rev. Fanchon Harwood.

According to minister of the church, Rev. Bertha R. Marx, the Indiana mediums will hold a series of demonstrations: clairvoyance, billet reading, card writing, and materialization.

Throughout the winter months, Rev. Marx will conduct regular Sunday evening services with classes every Wednesday and Friday at 8 P. M.

Philadelphia, Pennsylvania: Fall services continue at the First Association of Spiritualists, Master and Broad Street, under the supervision of minister, Rev. Mary Fulton, according to church secretary, Betty Phillips.

Every Sunday at 2 P. M. the Lyceum children, under the direction of Katherine Shive, assemble prior to the regular afternoon service which begins at 3:30—continuing again at 8. The annual membership meeting was held October 12th.

According to the bulletin, the new pastor, Rev. Fulton, was well received. Among those attending a reception in her honor: Mr. and Mrs. Charles McElwee, Mrs. Edward Smith, Laura Shannon and Rev. Mamie B. Schulz who, accompanied by her husband, was visiting the city at the time.

Bradenton, Florida: According to Eleanor Abrams, Palmetto, the Universalist Spiritual Church of Bradenton, has appointed as assistant pastor, Rev. Muriel Parker.

The regular pastor, Rev. C. Reaume King, is missionary for the Universal Church of the Master and, during his absence, services will be conducted by Rev. Parker who formerly held pastorates in Orlando and Tampa.

N.Y.C., N.Y.: The October schedule of Tuesday evening meetings, sponsored by the New York Psychology Forum, listed the following: October 6th, Rev. Jessie E. Curl; October 13th, Dr. Howard Brenton Macdonald; October 20th, Rev. Marie Wilson; and October 27th, Dr. G. H. Earp-Thomas.

According to forum director, Ann Koernig, 64 West 9th St., all meetings will open promptly at 8:15 P. M. in Studio No. 608, Steinway Hall, 113 West 57th St.

N.Y.C., N.Y.: Rev. Zara Lakes, formerly associated with the Cathedral of the Creator, Inc., is now affiliated with the First Spiritual Science Church of New York City, where she is a message bearer Thursday evenings at 7:30 and Friday afternoons from 1-3 P. M., in studio No. 1010, Carnegie Hall, 56th and 7th Ave.

Huntington, West Virginia: Rev. Marie E. Doyle, pastor of the Clara Pritchard Memorial Spiritualist Church, reports a plan for raising funds to expand the work of the church. The plan, which includes the use of the weekly offering envelope, has made increased giving possible. It received its first test with the reopening of the church, Sunday, Sept. 13th, and already its acceptance has brought about a happy situation.

We have often heard of the grace which comes to people when they give also of their time and talents. Now and then we see individuals who have received that grace and who have discovered for themselves what it means to give; and that the "gift without the giver is bare."

The plan of the winter's work as indicated includes: A bazaar, monthly fellowship dinners, a rummage sale, visits of guest mediums; and a lyceum for the younger members of the congregation.

Rev. Doyle mentions that enough personal interest is registered so that the church can now meet many of those neglected challenges and thereby establish Spiritualism on a wider acceptance in Huntington.

Buffalo, N. Y.: The affiliation of the Nazarene Spiritual Science Church, 172 Goodell St. with the Christ Unity Science Church, was announced recently by Rev. G. Nelson Williams, president of the latter organization.

The church will be known as The Nazarene Unity Science Church, according to ministers in charge: Rev. Roland A. Henry and Rev. John G. Devine.

CHRISTENING

Kenneth Wayne Woletz, infant son of Mr. and Mrs. John Woletz, was christened recently at a ceremony held in the Menton Memorial Spiritualist Church, Flint, Mich.

The parents are members of the Church. Mr. and Mrs. John Jones were the sponsors. Rev. Elsie Butler Bunts, officiated, assisted by Rev. Amy Bolton Grampp.

Georgia Ann Holly, daughter of Mr. and Mrs. John Holly, of Taylor, Texas, was christened at the home of her parents. The Rev. Henry Hegdahl, pastor of American Spiritualist Church, Taylor, officiated. Sponsors for the child were Mr. and Mrs. Anton Lutonsky, of New Mexico.

AGEE - WILSON

Harold Dale Agee and Miss Marie Ruth Wilson, of Taylor, Texas, were united in marriage recently. The ceremony was performed at the home of the officiating clergyman, the Rev. Henry Hegdahl. The bride was attended by her sister-in-law, Mrs. Agee. The couple left for Camp Ord, California. The bridegroom is in the U. S. Army.

WITHERS - CHAMBERS

Jessica M. Withers and Ray L. Crawford Chambers were married recently (Aug. 30th) at the First Church of Spiritual Science, 6330 Stoney Island Ave., Chicago, Ill., by Rev. Henri Zacharias.

Rev. Florence Brannigan was matron of honor and Rev. Patrick J. Coogan was best man. Others taking part in the ceremony: Patricia Belton and Cathleen Crawford. Both the bride and groom are ordained ministers in the field of Spiritualism.

YOU CANNOT AFFORD TO MISS



your problem. I will try to help you.

Interviews by Appointment only.
Phone: Hy 8-5507 (P-376)

WESTERN SHAMBALLA

From the mystical Church and College of the Brotherhood, high in the Rocky Mountains, these lectures by Doreal, founder of the Brotherhood of the White Temple, are now made available; each in booklet form.

No. 1

Mysteries of the Gobi
Mystery of Mt. Shasta
Christ and the Last Days
Atlantis & Lemuria
Concentration & Relaxation
Astro-Chemical Analysis
Authentic St. Germain
Symbolism of the Life of Jesus
Science of Health
Soul & Its Nature
Creation and the Fall of Man
The Great Temple
Adam and the Pre-Adamites
Material Inharmony and How to Overcome It
Dragon of Wisdom
Milarepa, "The Tibetan Saint"
Bardo, the Journey of the Soul
The Wheel of Life
The Dream State
Mysteries of the Mayas
Tibet & Its Religions
The New Religion
Color & Light
The Inner Earth
Ancient America
Soul Cycles
The Banner of Shamballa
Mysteries of the Moon
Akashic Records; How to Read
Polar Paradise

No. 2

The Coming Avatar
Messiah Aggadath
The Secret of True Prayer
The Occult Anatomy of Man
The Secret Teachings of Jesus
Personal Magnetism
How to Live in Harmony With Divine Law
Shamballa & The Great White Lodge
Reincarnation; Life After Death
Great Masters of the Himalayas
Spinal Brain & Health
Previous Incarnations of Jesus
Personal Experiences Among the Masters
Five Great Initiations
Astral Projection
Mystery Teachings of the Second Coming
Wisdom of the Kabbala
Many Now Living Shall Never Die
Man's Higher Self, His Subtle Bodies
Divine Healing
Return of the Gods to America
Secret Teachings of the Himalayan Gurus
The Perfect Way
The Ten Lost Tribes
Man and the Mystic Universe
The Master Key
World War & Reincarnation
Maitreya, Lord of the World
Spiritual Alchemy
Webs of Destiny

List No. 1—\$7.00. List No. 2—\$7.00. Both Lists for \$13.00

Any of the above 35c each — 3 for \$1.00. Minimum order \$1.00

Write for the free book, "Master Your Destiny," a free magazine and other literature sent without obligation.

BROTHERHOOD OF THE WHITE TEMPLE
Dept. P, Sedalia, Colorado

(P-368)

Baptist Movement

— OF —

DIVINE HEALING — MEDITATION

Jesus said, of John the Baptist: "Elias is come and they knew him not"—(Matt. 17:12-13)

Know thyself! The Spirit of John is come to restore you, the true Israelites, for Christ's return! Metempsychosis answers most questions. Classes and correspondence courses on Biblical and Greco-Egyptian methods of Clairvoyance, Clairaudience, Trance, Hypnotism, Psychometry, Transfiguration, Healing. Learn to create Reincarnational Life-Charts. Or let us make one for you. Visit the Liberty Baptist Church, 56th St. and Evergreen Ave., the largest Spiritual Center in N. Fla. Leaders: The Hon. Edgar W. Waybright; Rev. Lydia Emery; Rev. James Blythe.

For charts, courses, or information, write: Maude Emery Winter, Sec'y., 2148 Rosselle St., Jacksonville, 4, Florida. Phone: 7-5461.

(P-368)

Read . . .

Per Copy \$4.00

"COMPLETE PROPHECIES OF NOSTRADAMUS"

Nostradamus' prophecies extend unto 3797 A. D. One of the rarest and most valuable occult works in the WORLD can be yours. The "Complete Prophecies of Nostradamus" translated, edited and interpreted by Henry C. Roberts. The only authentic English text to appear since 1672. Included is original French, English translation and interpretation of each and every one of the over 1000 pre-views of "WHAT THIS WORLD IS COMING TO." Handsomely bound, 350 pages — while the edition lasts only \$4.00 postpaid. Write for your copy. NOSTRADAMUS, INC., 380 Canal St., N.Y.C., 13, N. Y. (P-366)

ARTHUR FORD'S Book

"WHY WE SURVIVE"

NOW IN SECOND EDITION

Answers questions everyone is vitally interested in and tells what finally happens to the spirit. Order direct from author: Arthur Ford, 831 Pizarro Avenue, Coral Gables, Florida, or Psychic Observer, Inc., 10 East 4th St., Jamestown, N. Y. \$2.00 postpaid. (P-364)

CHARLES SWANN and CLIFFORD BIAS
are the mediums for

"The Ancient Mystical Order of Seekers" Correspondence Course

— in —

MEDIUMSHIP — ITS DEVELOPMENT and PRACTICE
OCCULTISM — DIVINATION — MYSTICISM

Survey of Psychic Phenomena — Art of Counseling

Spirit Teachers: Amos the Prophet, Gypsy Queen Devora, Dr. James Kirk, Dr. Albert Lascales, Sylvia, Sonny. For further particulars, write: Clifford L. Bias and Charles Swann, Chesterfield, Indiana. (X-368)

Nowhere Else Can You Obtain These

BOOK BARGAINS

Splendid for Christmas Gifts

All books, new or nearly new, few slightly hurt. Send check or money order to **PSYCHIC OBSERVER BOOK SHOP**, 10 E. 4th St., Jamestown, N. Y. Add 10c per book for postage and handling.

Any Book \$1.00

Please Submit First, Second, Third Choice. Order by No.



B-1. World Centennial Celebration of Modern Spiritualism (\$5.00); 200-page grand souvenir book; 200 illustrations; national and international mediums and pertinent information about them; published by Federation of Spiritual Churches and Associations, Inc.

B-2. On The Edge Of The Etheric (\$1.50) by J. Arthur Findlay; Survival after death scientifically explained; Spiritualism's largest selling book; 202 pages. Import.

B-3. One Hundredth Anniversary Of Modern Spiritualism (\$5.00); 253-page centennial book published by the National Spiritualist Association; 200 illustrations; valuable asset to any library.

B-4. Masonry and Its Symbols (\$2.00) by H. E. Percival; in the light of "Thinking and Destiny"; 72 pages.

B-5. How To Get To Heaven (\$2.50) by House and Anderson; Questions and answers about God and Man; Illustrated; 65 pages.

B-6. Life Cannot Be Cut Short (\$2.00) by Grace Jackson; messages from the life after death, recommended by Estelle Stead; 99 pages; Import.

B-7. The Questionnaire (\$1.50) by Lena Barnes Jeffs; for the teacher and the investigator; Questions and answers on Mediumship, The Holy Bible and the Philosophy of Spiritualism; Slightly hurt.

B-8. No More Tears (\$1.50) by A. Stuart; A mother's psychic experiences with her loved ones after their death. Import.

B-9. Biblical Criticism and Psychical Research Concerning the Gospels (\$1.50) by A. W. Trethewy; 96 pages; Import.

B-10. Practical Occultism in Daily Life (\$1.50) by Dion Fortune; remembering past incarnations; working out Karma; Import.

B-11. The Great Awakening (\$3.00) by Blanche A. Draper; a science-fiction thriller; 175 pages; Slightly hurt.

B-12. Sermon on the Mount (\$2.00) by Emmet Fox; A scientific way to tap the realm of Infinite Power; 199 pages.

B-13. The Spiritual Power and Its Endless Life (\$2.00) by Mae A. Scholz; Spirit messages through automatic writing; 168 pages; Slightly hurt.

B-14. The Eternal Fountain (2.50) by Robert Ernst Dickhoff; The spiritual value of Buddhistic philosophy; 128 pages.

B-15. The Last Enemy (\$3.00) by Rebecca True; A factual story of psychic achievement; (slightly hurt copies); 209 pages.

B-16. Magic (\$1.50) by W. E. Butler; Its ritual, power and purpose; Import.

B-17. Christ In You (\$2.00) A voice from the heights; Heaven is within you; 216 pages; Import.

B-18. The Dawn Is Come (\$1.75) by Spirit John through the mediumship of Fannie Francis Alpi; The philosophy of Spiritual understanding; 157 pages.

B-19. Spirit of the Unborn (\$2.00) by two Workers; A plea for purity and freedom from pettiness; Import.

B-20. Development of Mediumship (\$1.50) by Edward Lester Thorne; All phases of mediumship explained; 29 pages.

B-22. Why We Survive (\$2.00) by Arthur Ford; What survives; How we survive and The end result; 105 pages; (slightly hurt).

B-23. Communication With The Next World (\$2.00) by William T. Stead; the right and the wrong methods; 84 pages; Import.

B-24. The Great Mystics (\$2.00) by George Godwin; From St. Paul to William Blake; A study of mysticism; 104 pages; Import.

B-25. Age of Reason (\$2.00) by Thomas Paine; True and fabulous theology; 240 pages.

B-26. Find and Use Your Inner Power (\$3.00) by Emmet Fox; originally published as "Sparks of Truth"; 224 pages.

B-27. Looking Backward (\$2.00) by Edward Bellamy; An amazing prophetic novel acclaimed as one of the most influential books of our time; 378 pages.

B-28. Miracles in Modern Life (\$2.00) by Rev. John Lamond; Foreword by Oliver Lodge; 115 pages; Import.

B-29. Mary, Mother of Jesus or Queen of Heaven (\$2.25) by Charles W. Amlyn; A story of two Marys—one a real woman and the other a symbol; The Biblical Mary, Mother of Jesus, and The Catholic Mary, Queen of Heaven; 79 pages.

B-30. Leaves of Grass (\$2.00) by Walt Whitman; poetry that soothes the cares and lifts the thoughts of men; 365 pages.

B-31. She (\$2.00) by H. Rider Haggard; A fabulous tale that has thrilled millions of readers of exotic literature; 384 pages.

B-32. A Boy Who Came Home (\$1.50) by William F. Ericson; Spirit communications from a U. S. Marine to his mother; 63 pages.

B-33. The Key to Communication (\$1.50) by W. T. Stead; A guide to successful spirit communication; instruction for the beginner and hints for the advanced student; 86 pages.

B-34. Rubaiyat of Omar Khayyam (\$2.00) by Edward Fitzgerald; cloth bound; Illustrated; 150 pages.

B-35. The Two Brothers (\$2.50) by A. F. Webling; a parson's evidence for survival after 16 years of personal research; 230 pages; Import.

B-36. In The One Spirit (\$2.50) by Harrie Vernet Rhodes; Spiritual healing can open an entirely new field of human hope; 192 pages; Slightly hurt.

B-36. Beyond the Sunset (\$2.50) by Florence E. D. Muzzy; Is there a conscious life after death? Does memory and love persist? 208 pages.

B-37. How To Know Your Future (\$1.50) by Adrienne Arden; Character reading and prediction; 96 pages; Import.

B-38. What Can We Believe (\$2.50) by Trall Engle; One of the most controversial books ever written; 189 pages.

B-39. The Secret of The Ages (\$3.00) How to attain a mental and spiritual poise that few things can disturb; by Robert Collier; 285 pages; Slightly hurt.

B-40. The Secret Science Behind Miracles (\$4.00) 22 chapters; 402 pages; Discoveries that may change the world; by Max Freedom Long (Slightly hurt).

B-41. Death-Bed Visions (\$2.00) Music heard and visions seen by the dying; 116 pages; by Sir William F. Barrett.

B-42. Raymond: Life After Death (\$3.50) Illustrated; (Used) by Sir Oliver Lodge; 404 pages.

B-43. Winged Pharaoh (\$2.50) by Joan Grant; A story of a co-ruler of Egypt of the First dynasty; defies classification; 308 pages; Import.

B-44. They Shall Be Comforted (\$1.50) by Maurice Barbanell; Answers to objections raised; How to sit with a medium; 92 pages; Import.

B-45. The Sayings of Confucius (\$2.00) (\$2.00) by Lionel Giles; What the great Sage has to say about himself; 132 pages; Import.

B-46. More Spirit Teachings (\$2.00) by William Stainton Moses; A sequel to "Spirit Teachings"; 124 pages; Import.

B-47. Lychgate (\$2.00) by Air Chief Marshal Lord Dowding; Entrance to the path; 128 pages; Import.

B-48. The Song Celestial (\$2.00) by Sir Edwin Arnold; Bhagavad-Gita from the Mahabharata; 111 pages; Import.

B-49. Broadcasting From Beyond (\$2.00) by A. E. Perryman; Cast-iron evidence for survival; 130 pages; Import.

B-50. One Destiny (\$1.50) by Sholem Asch; An Epistle to the Christians; 88 pages.

B-51. The Shining Presence (\$2.50) by Grace Cook; Reincarnation and Inner vision; How karma works; 143 pages; Import.

B-52. Wisdom of Confucius (2.00) by Epiphanius Wilson; Precepts of his disciples preserved and recorded; 236 pages.

B-53. Kundalini (\$2.50) by G. S. Arundale; An occult experience; high purpose and individuality of Kundalini; 97 pages; Import.

B-54. Adventures in Poetry (\$3.00) by Ted Malone; the kind of poems you clip from newspapers; 313 pages.

B-55. Casebook for Survival (\$2.50) by Alex Baird; death-bed visions; automatic writing; trance phenomena; 278 pages; Import.

B-56. The World's Saviors (\$2.00) by Rev. C. H. Vail; Analogies in their lives explained and interpreted; 213 pages.

B-57. The Dramatic History of The Christian Faith (\$3.50). From the beginnings to the death of St. Augustine; Import; 166 pages; by J. J. van der Leeuw, LL.D.

B-58. Your Personal Problems and How To Solve Them (\$3.00) by C. Franklin Leavitt; 334 pages; How to understand your troubles.

B-59. Light Toward The Heights (\$2.00) by Philippa Merry Mansur; Individual path of unfoldment; 89 pages.

B-60. Spiritualism (\$3.00) by James Robertson; The open door to the unseen Universe; import; 413 pages.

B-61. Vital Magnetic Healing (\$1.50) by Adelaide Gardner; Hypnotism and magnetic healing; Import; 61 pages.

B-62. Miracle of the Ages (\$1.50) by Worth Smith; The Great Pyramid of Gizeh.

B-63. Master Book of Candle Burning (\$2.50) by Gamache; How to burn candles for every purpose; 96 pages; Illustrated.

B-64. The Magic of Herbs (\$2.50) by Henri Gamache; herb formulas, herb teas, roots, etc.

B-65. Blue Island (\$1.50) by W. T. Stead; Experience of a new arrival beyond the veil; Illustrated; One of Spiritualism's great classics.

B-66. God's Gift to Man (\$2.00) by Dr. Flora Ames; healing by herbs, roots and flowers; 170 pages; Import.

B-67. Sane Occultism (\$2.50) by Dion Fortune; the deeper issues; its ideals and what occultism really is; Import.

B-68. Amalgamation of Minds (\$1.50) by Helen Morrell; Mystery of Love; God's hierarchies; 73 pages; Import.

B-69. The Bridge Builder Approaches (\$1.50) by Helen Morrell; its beauty will penetrate to your spirit within; 79 pages; Import.

B-70. Twin-Soul Love (\$1.50) by Helen Morrell; A revelation from heaven; 68 pages; Import.

B-71. Religion for Beginners (\$2.00) by F. W. Pigott; Who and what is God? How does He make the Universe, including ourselves? Import; 158 pages.

B-72. Rejuvenation (\$2.00) by Henry Chelleu; Science of existence and laws of perpetual youth; Import.

B-73. Parting of the Ways (\$2.00) by F. W. Pigott; Teachings of the liberal Catholic Church compared and contrasted with traditional Catholic teachings; Import; 120 pages.

B-74. Man the Unruly Child (\$1.50) by Cyril Scot; worship and prayer; Love of the miraculous; 97 pages; Import.

B-75. Introduction to Yoga (\$2.00) by Annie Besant; 189 pages; Import from India.

B-76. The Ministry of Angels (\$2.00) by Mrs. Joy Snell; Here and beyond; 143 pages; Import.

B-77. The Masters (\$2.00) by Annie Besant; 86 pages; Import from India.

B-78. Death and After? (\$1.50) by Annie Besant; 66 pages; Import from India.

B-79. Karma (\$1.50) by Annie Besant; 81 pages; Import from India.

B-80. The Lord Is Your Shepherd (\$1.50) by Bessie Beihl; You shall not want; 76 pages.

B-81. Rights of Man (\$2.00) by Thomas Paine; what may be right in one age may be wrong in another; 286 pages.

B-82. The Spirit World (\$2.00) by J. C. F. Grumbine; Where and what it is, the abode of the departed; 92 pages.

B-83. An Old Palmistry (\$2.50) by Derek J. Price; the earliest known book on palmistry; 47 pages; Import.

Special Christmas Subscription Offer

PSYCHIC OBSERVER

YOUR OWN OR GIFT SUBSCRIPTION FOR LIMITED TIME ONLY

This Offer Only For Limited Time

An Offer You Cannot Afford to Miss

ONE YEAR . . . \$3.00

(Regular Price—\$4.00 a Year)

Gift cards sent from this office by special request of donor. This offer includes new or renewal subscriptions. NO REDUCTION ON TWO YEAR OR THREE YEAR SUBSCRIPTIONS. Order as many subscriptions as you desire. Send check or money order to **PSYCHIC OBSERVER, Inc.**, 10 East Fourth St., Jamestown, N. Y.