

"Two-Per Cent Carrington"

NO DOUBT, you were one of the thousands of Spiritualists who heard the broadcast just recently, when Groucho Marx interviewed Hereward Carrington.

Of the numerous letters, received from those who took exception to Carrington's remarks, the letter sent by Richard Evon Abrams, Rt. 2, Box 42, Palmetto, Florida, details the salient points which no doubt irked other Spiritualists who happened to be tuned in to the atrocious program.

Mr. Abrams' letter reads: "This evening I tuned in on the 'Groucho Marx' radio broadcast and was astounded to hear one of the participants say his occupation was that of Investigator of 'Psychic Phenomena' and who under questioning, stated only two per cent of the cases examined were found to have some validity. It was indicated that the 98 per cent were fraudulent.

"As stated, I tuned in rather late, so did not get the name of the organization making such 'investigations.' However, that being a tape recorded show, it should be no difficult job for your valued paper to secure a text of the recording from the proper government supervising agency. Will you do so please?"

"We, true and sincere seekers of Spiritual truth (and our publications) have been denounced either as crack-pots or fakers and, too often we have failed to make investigation of the perhaps wild charges made. Too long have we termed such statements as 'Hogwash.'"

"Now though there is a chance to do something about it—"

"Let's find out in this instance, if some of our so-called church and religious leaders, have been investigated by this person and his organization.

"Perhaps you will check into this and make a report through your valued paper. It would be better perhaps if the 'Observer' made the investigation and gave a complete factual report to your readers.

"You both have plenty of courage. Will you again display it in this particular case? Our group will be waiting for your reaction to this letter."

Our Answer: It seems a pity that Mr. Carrington, a man so popular during his productive years of psychic research, could sink so low as to be a party to such a program. And Carrington did have a great deal to do with psychic research in the 1930's and '40's. In fact, his career started over 50 years ago when he journeyed to Europe to attend a Spiritualist Congress, attended at that time by such notables as Baron von Schrenck-Notzing, Professor Charles Richet, and other dignified intellectuals—prominent in psychic research at that time.

Again, it is hard to believe that a man who had so much to give in his highly specialized field, especially in his declining years, either through frustration or temptation (temptation to earn "coffee and doughnut" money) would cheapen the certain amount of respect thousands had for his judgment by giving such silly answers when interviewed.

His answers were silly in view of the fact that he is the author of the outstanding book, "Your

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

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TWENTY CENTS

VISIT AFTER DEATH

In an exclusive interview, Norman Vincent Peale reveals an amazing story of faith, and the supernatural

by Wainwright Evans

This article published in October 4, '53, "American Weekly", is possibly the most "pro" bit of evidence for the persistence of human survival to appear in the last decade.

DR. NORMAN Vincent Peale, pastor of New York City's Marble Collegiate Church, radio preacher, and author of the current best seller *The Power of Positive Thinking*, sat facing me across the big flat-top desk in his study.

At the edge of the desk, close to me, lay a Bible. Its leather cover, worn and frayed, testified to many years of use. It was, perhaps, the most personalized thing in the room. I put out my hand to touch it.

"That Bible," said Dr. Peale, "was part of a psychic experience that changed my life."

"I had just had news of my mother's death. And while I was standing right where you are sitting, with my two hands on that book, she came—and convinced me that there is no death. No death!" he repeated thoughtfully, and added with a smile, "An important thing for a minister of the Gospel to be sure about, don't you think?"

Dr. Peale's mother died July 29, 1939, at her home in Canisteo, New York.

"Only three days before she died," he said, "she told me she felt she would 'not be here long.'"

"I pooh-poohed that as just a fancy—made light of it. But as I spoke she gave me a most curious look; into her face came a strange radiance, an unearthly, transforming look of peace and beauty."

"Startled, I said, 'Mother, what has happened to you? I have never seen you looking so radiant, so happy.'"

"I feel that way, Norman," she said.

"I saw the peace, the joy in her face, but I could not share it—it frightened me. But of course I couldn't tell her that."

"The last time I saw her was the night before she died. She seemed well at the time, and I returned to New York. At 8:30 the next morning came a telephone call from my wife, telling me my mother was dead."

"Badly shaken, I came here from our apartment. The Bible was where it is now. I put both my hands down on it, as if I hoped that somehow a little of its strength would flow into me."

"Suddenly I felt two cupped hands laid on the top and back of my head. They were warm and tangible as the hands of a living person, and they rested there lightly, but with a firm pressure, like a benediction. How sure can a man be of his mother's love? Well, that's how sure I was that she was there."

"I had a feeling of a Presence. I didn't turn—neither of us spoke; yet I got something, telepathically, perhaps. It was like music, like a



This Louis Glanzman drawing, shows Norman Vincent Peale alone in his study when he experienced "a revelation" which he describes: "Suddenly I felt two cupped hands laid on the top and back of my head. They were as the hands of a living person, and they rested there lightly, like a benediction."

song without words, and she was saying, 'Everything is all right, Norman. I am happy. This is a wonderful place. Do not grieve for me. Do not try to hold me with your grief. This is better than anything you have ever dreamed.'"

Up to then, Dr. Peale added, he had taken a rigorously scientific, rational, skeptical attitude toward psychic phenomena in general. A "ghost" was a hallucination.

"But now," he went on, "I feel an unshakable certainty that this was real. Of course I can't prove it scientifically. But we all constantly accept as certain many things in life we can't prove, and yet would stake our lives on. For me, this is one of them. I don't think I believe it merely because I want to believe it; that has never been my way. But—what you experience at first hand, and in full possession of your senses, you know, period."

That was not the end of it. A few days later, back at the upstate family home, Dr. Peale told his father about it.

"I hesitated to tell him," he said. "My father had a hard-bitten, philosophical mind and I felt he would put it all down to superstitious credulity on my part. But at last I gathered up my courage and spoke out."

"To my astonishment, he said, 'Yes, I believe that. She came to you.'"

"You really believe it, Father?" I asked incredulously. "You, of all people?"

"Almost the same thing happened to me," he said. "She came to both of us."

"Then he told me that when my mother died he was with her—he on one side of the bed and the doc-

tor on the other. At last the doctor said, 'She's gone—I'm sorry.'"

"His first feeling, he said, was one of being terribly alone, as if she had gone far away from him, millions of miles away."

"Terribly shaken and grieving, he went out into the little summer house in the garden. There he sank into a chair, put his head down on the table, and broke down—weeping."

"Suddenly he felt she was there beside him. He didn't see her any more than I did when she came to me, later, but he felt a Presence. She didn't touch him, and she didn't speak. But just as happened to me later, he got a definite message of comfort and consolation—the same assurance that I got, that she was happy, and was surrounded by things ineffable and lovely."

Dr. Peale paused, meditatively. "My father, you will understand, was just about the last man I would have expected to have such an experience. Yet he was convinced about this, without so much as the shadow of a doubt, just as I was."

"You know," Dr. Peale went on, "I like to think of Death as a step over into the Fourth Dimension. We can't picture the Fourth Dimension—even Einstein can't. Yet any mathematician can prove to you that there is a Fourth Dimension. In fact that there are an infinite number of dimensions. Well," Dr. Peale added with a grin, "that's a lot of dimensions. We've got quite a stretch ahead of us, eh?"

Did your mother ever come back to you again?" I asked.

"Once it seemed like it," he said. And then he told me how, when he was making a speech in Ocean Grove, N. J., he drove with his wife

down to Elberon, where some furnishings were being sold at auction.

Dr. Peale bought two hurricane lamps, for a stiff price, and then started back toward New York, a bit worried to think how extravagant he had been. On the way, he and Mrs. Peale stopped for sandwiches and coffee.

"I left the restaurant before Ruth did," Dr. Peale said, "and came outside, still brooding about those lamps."

"And then it happened. I hadn't been thinking of my mother at all. She had not been consciously in my mind for days. But as I stood outside the restaurant I felt her presence, as vividly as that day in the study. She didn't touch me, I heard no sound, yet it came through, clear as a bell, 'Norman, don't worry about the lamps. They will please Ruth; she deserves them—she is so wonderful!'"

"Suddenly I broke down, crying uncontrollably. The strange thing about that was that I never cry—I haven't cried a dozen times in my life since I was a child. But now I couldn't stop."

"My wife came out. She was shocked and frightened at the sight of me in that condition, but not till we had driven several miles was it possible for me even to speak or to tell her what had happened."

"Why did my mother come through to me at such a time and place, about so relatively trivial a matter? I don't know. I do not think I am unstable or neurotic. I believe I have my feet on the earth. It wasn't grief that sent me out of control, it was an amazed feeling of being in the presence of an overwhelming force."

"My feeling of the reality and importance of these experiences has grown ever since my mother's death. Just now I am waiting, with a sense of expectancy, for a communication from a friend of mine, a very tough-minded, skeptical nurse, who had often told me of extra-sensory demonstrations she had witnessed in line of duty and with whom I had an agreement that the first of us to die would try to communicate with the other. She died last Saturday. So I am waiting—not too confidently. But still I wouldn't be surprised."

"She had seen many a death, and she told me that the two most characteristic things she sensed in connection with death were Light and Music. She told me, for instance, of a man whose wife, as she came into the sick room, heard the doctor say, 'He's gone.' She uttered a terrible scream: 'Oh, save him—save him!'"

"The man opened his eyes, looked at her, and said, 'Let me go.' And then he did go."

"As he died, the nurse told me, she got a strange impression of illumination, as if the whole room were bursting with light. But nobody else saw it. Apparently that dying man saw or thought he saw what was immediately ahead of him, and liked it. It was as if he were asking his wife not to hold him by her grief, but to set him free."

"I know a tough-minded, skeptical doctor who told me of a woman, a heart case, who died, sitting in a chair in his treatment room. She threw up her hands, with a beatific smile of recognition, and cried out, 'Oh, it's Jessie!'"

"I said to my doctor friend, 'But you don't really think she saw Jessie, do you?'"

"Of course she saw Jessie," he retorted. "The look of sudden recognition on her face was the most

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

For Special Christmas Books and Subscription Offer, See Page 16

DO YOUR CHRISTMAS SHOPPING EARLY

2 PSYCHICAL RESEARCH IN THE NEW TESTAMENT

Continued From
November 10th Issue

There are two points here which are well worthy of our attention. The first essential of a successful materializing circle is complete harmony on the part of the sitters. They must blend—and the simile is very apt indeed—like the notes or a chord in music. The more intimately they blend, the more successful the conditions.

In this instance the conditions were good throughout—so good that it was necessary to prevent recognition of the materialized spirit form. They would improve as the fellow-travelers, in earnest discussion, came into closer and more cordial sympathy with each other. So much we know from the reluctance of the two disciples to part from their new Friend, and the pressure which they employed to induce Him to stay with them for the night. So that there were in operation two separate lines of psychic action, two different psychic forces.

One was represented by the efforts of the controlling spirits to prevent recognition; the other, was the strong tendency towards the increasing perfection of the materialization as the three participants of this marvelous episode drew more and more into harmony and sympathy.

Authorized Version

One of these forces was bound, in the long run, to triumph. At last the crisis came. He took bread and blessed it and brake it and gave to them; and in that supreme act of sacrifice and remembrance, the loving harmony of the little circle reached its climax, and the materialization became simultaneously perfect.

Their eyes were opened, and they knew Him; and then the "power" faded, and He vanished out of their sight. How natural it all is—how exquisitely life-like to those who have witnessed the process of materialization and can picture the whole scene almost as vividly as if they had been privileged to be spectators!

In the course of the next verse, we get a very instructive insight (palpable in the Greek, and very happily and naturally preserved in the Authorized Version) into St. Luke's meaning when he says that "their eyes were holden" that they should not know Him.

After telling us that their eyes were opened, and they knew Him, St. Luke goes on to record the mutual reminiscences of the two disciples. "Did not our heart burn within us," they said, "while He talked with us by the way, and while he opened unto us the Scriptures?"

The opening of the eyes and the opening of the Scriptures are the same word in Greek and English. The Greek word means to open by drawing aside or asunder some obstacle which has previously been in the way.

Hence it signifies clearing of the vision and the mind by drawing aside something which has been an interruption to the activity of the perfected operation of both. The Scriptures had been as dim and obscure to the minds of these disciples as the figure of the Risen Lord to their eyes; and both were opened.

Finally, we have the curious and indeed unique expression in which

Scientific Justification Of Some Of The Fundamental Claims Of Christianity

St. Luke records the fact of disappearance—or dematerialization, for that was really what took place. His words are rendered both in the Authorized Version and the Revised Version by the phrase "he vanished out of their sight."

There is nothing about sight, save inferentially, in the Greek text. Dr. Weymouth's version is therefore nearer the original—"he vanished from them." But the precise sense of the words is not conveyed even by this translation.

I am the more anxious to make it quite clear because I believe that here, as in the earlier instance of his account of the Transfiguration, St. Luke deliberately cast about for an expression which would exclude possible misapprehension and indicate, with complete technical precision, the real character of the incident to those of his Greek readers who had any acquaintance with psychic phenomena.

What St. Luke really says is, that "he became invisible from them." Now the ordinary Greek construction here would have been the same as the English—He became invisible to them. The anomalous use of *from* is noticed by Alford.

He finds in it an indication that this was not only a disappearance of the apparent physical frame, but an actual removal of the personality away from that spot to another. Is it not at least likely that St. Luke was here endeavoring to convey the idea of dematerialization?

He became invisible from them—that is, He gradually dematerialized until nothing was left where a few moments before there had been a palpable presence? I have seen the phenomena of dematerialization myself, and so have many fellow-investigators. The expression "he became invisible from them" is, to my mind, extremely apt to the circumstances which on this hypothesis the Evangelist was describing.

When we go on to the seance at which Thomas was invited to attend, the Greek becomes very suggestive. "Reach hither thy finger and behold my hands," says the Authorized Version. "Reach hither thy finger and see my hands," says the Revised. Neither is quite a satisfactory rendering. The verb used here for "behold" and "see," is the one employed of vision in the intellectual sense.

The "Ascension"

It signifies to discern, or examine, to observe, to become acquainted with a thing by experience. Where the significance is merely that of looking at a thing just to note its existence or presence and without any idea of critical inspection, the sacred writers use another verb. They employ—as, for instance, in the record of the Ascension—"When he had said these things, as they were looking, he was taken up."

These considerations led the late Dr. Weymouth to render the passage, "Reach hither thy finger and feel my hands." That is to say, "assure yourself by actual touch that

I am what I seem to be, a material form, reproducing the conditions as you knew them on Calvary."

In the presence of eleven powerful mediums—for such, undoubtedly, the Apostles were—the spirit becomes overwhelmingly confident, and so far from forbidding the act of touch, as had been done only twelve or fourteen hours earlier, now invites it and commands it.

Thus was the prompt fulfillment added to the implied promise of the morning that there would be abundant opportunities of touch before He ascended to the Father. This incident of Thomas, as it stands, is utterly inconsistent with the traditional interpretation of the words, "Touch me not, for I am not yet ascended to my Father."

So, once more, at the final scene

—By—
ELLIS T. POWELL

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

of the Ascension—"as they were looking up, a cloud received Him out of their sight." The Greek word, whence comes the Latin word *nebula*, familiar enough to us all, might just as well mean a mist or vapour. The word is the same as that which we encountered in our study of the Transfiguration. It was, I take it, simply a screen for the process of dematerializing the materialized body, thus levitated in accordance with the operation of a psychic force familiar enough to the saints of the Middle Ages, and well within the experience of modern investigators—for instance, in the case of the late D. D. Home.

Psychic Mists

There is no need to invoke the miraculous by imagining the departure of a physical body to a physical heaven. Levitation and dematerialization cover all the facts and meet all the necessities of the case. Modern astronomical science knows the *nebula* as the gigantic firemist out of which the planetary systems slowly materialize.

The New Testament writer uses the same word to describe the psychic mist in which the materialized form dematerializes; and one Supreme Power employs both—the fire-mist that spreads over immeasurable distances of space, and that which simply floats along the

mountain side—for its inscrutable purposes.

One point further. The enquirer (particularly if he is attached to the traditional creed of Christianity), may well ask a pointed question. He may say—"If these arguments are sound, what becomes of the historic article of the Apostles' Creed, in which the faithful are required to enunciate their belief in the Resurrection of the Body?"

If (physical, fleshly) death means the ultimate dispersal of the physical components of the human frame, and if, as has been argued above, the appearances of the Risen Lord were materializations, this article of the Creed must apparently be abandoned. But that is really not the case.

In all probability, the materialization theory solves the problem which has perplexed Christian theologians ever since modern biology began to challenge the possibility of a re-gathering and re-aggregation of all the particles which had formed part of a physical body.

The difficulty has been all the greater because of the impossibility of denying that a given particle of matter has in the course of ages been a part of more bodies than one, or even two. But if the materialization theory be sound, the whole question is lighted up with new suggestion. We may then argue that the words in the Creed represent no more than a misapprehension with regard to the real character of the Resurrection.

Key to Enunciation

The theologians who formulated the Creed were accustomed to materialization. They knew that the appearances of the Risen Lord were instances of this phenomenon. They had themselves frequently witnessed it. But they were aware of one infirmity from which the process could not escape, namely, the necessity of the presence of one or more psychic sensitives.

They knew also that even when this instrumentality was available, the materialized forms could only be made to last for a few moments. They supposed, however (on the hypothesis now offered), that the Resurrection was a permanent materialization, in which the materialized physical form would not be dependent for its existence and permanence on the intervention of a psychic.

They had seen with their own eyes a demonstration of the fact of a temporary Resurrection of the Body. They could hardly be blamed if they assumed that in its ultimate manifestation, the permanent resurrection would take the same form. This is probably the key to their

enunciation of the Resurrection of the Body as one of the essential articles of Christian belief.

Have we any means of knowing how the Resurrection was regarded by the great protagonists of Christianity themselves? Happily we have. Indeed, the earliest of all the New Testament references to the Resurrection is a critical analysis thereof by the greatest of Apostles, St. Paul. This fact has been somewhat obscured because the books of the New Testament do not stand in chronological order. The unlearned reader is apt to believe that he reads, in the Gospels, the earliest record of the Resurrection.

St. Paul And The Resurrection

These ideas are mistaken—at all events, if modern critical scholarship is right in its conclusions that none of the Gospels is of earlier date than the year 63 A. D. But the First Epistle to the Corinthians, which contains the famous fifteenth chapter (read for centuries as part of the Anglican Service for the Burial of the Dead), is generally dated as 55 A.D. Chronologically speaking, then, the first witness of the Resurrection is St. Paul.

It is not difficult, therefore, to discover in what light the Resurrection presented itself to St. Paul personally, as a man who was among the religious and intellectual leaders of his nation long before he gave his allegiance to the Risen Christ. In his First Epistle to the Corinthians St. Paul briefly summarizes the recorded appearances of the Risen Lord.

When he has done so, he tells us (1 Cor. ix. 8) that, "last of all, Christ was seen of me also, as of one born out of due time." The verb (as already pointed out) means to "see" in the physical sense, or to comprehend as the result of physical sight. This verb always contains the sense of perception, discernment, scrutiny, in contradistinction with the other term which only means to "look" at a thing.

The passage, then, contains a positive affirmation by St. Paul that he had seen Christ subsequent to His crucifixion and death. That claim does not rest on this verse alone. He begins the ninth chapter of the same epistle with an equally positive declaration, "Am I not an Apostle? Have I not seen Jesus our Lord?"

He appeals to this experience as one of the credentials of his apostleship; and again he employs the same verb as before. By one of those undesigned coincidences which abound in the New Testament, we find that in each of the three accounts of St. Paul's conversion (in Acts ix., xxii. and xxvi. respectively), two of which profess to be from his own lips, he asks the vision, "Who art thou, Lord?"—thus suggesting that he was unfamiliar with the features of Christ. All these facts go to support the

(Con't. Page 4, Col. 1.)

The Untimely Passing Of Douglas DeVorss

By JAMES CRENSHAW

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MURDER is an ugly word in any language, but often these days it seems to seek victims in all strata of society. Men and women pushed by the various pressures and drives of our tangled civilization more and more seem to have recourse to violence in a turbulent world of human beings without peace in their hearts.

So it is that I report in this issue of the *Psychic Observer* the violent, tragic death last September 24 of my friend and publisher, Douglas K. DeVorss, whose DeVorss & Company of Los Angeles was known as one of the largest publishers of metaphysical and occult books in the country.

Mr. DeVorss was shot to death by an enraged man in the Los Angeles offices of the publishing company after repeated efforts to help the man and his wife straighten out their marriage difficulties. Police investigation showed that the man had made numerous threats against his wife, an employee of Mr. DeVorss, but erroneous first reports of a "triangle"

were completely disproved by further inquiry.

The man held on murder charges refused to state why he had fired the fatal shots, and attorneys indicated he would enter a plea of not guilty by reason of insanity.

The death of Mr. DeVorss came three and one-half months after his young wife, Mrs. Dorothy DeVorss, passed to the spirit world following the birth of a baby daughter last June. She had been associated with him in the publishing company, and both were widely known in metaphysical circles.

Services for Mr. DeVorss were conducted in the same chapel—the Church of the Reconciliation in famed Forest Lawn Memorial Park and by the same minister, Rev. Ernest C. Wilson, as those for Mrs. DeVorss.

Mr. DeVorss was born on February 3, 1900, in St. Joseph, Missouri. For a number of years he was an executive in charge of the sale of Unity publications but established his own business in Los Angeles some 28 years ago. He was known as the publisher of

some of the most outstanding books on occult, inspirational and psychical subjects in the field, and volumes produced by his firm are distributed throughout United States and many other countries.

In 1950, publication of my own book, *Telephone Between Worlds*, was taken over by his company, and preparations were under way for its fifth printing at the time of his passing.

Management of the company is now being taken over by Orville Andrews, who has had wide experience in the book production field, under the terms of the publisher's will. The baby daughter, Donna, already had been placed in the care of Mrs. DeVorss' sister, Mrs. L. L. Carrier, of Lincoln, Nebraska.

Ironically, I had been warned through the trance mediumship of the noted "instrument" of *Telephone Between Worlds*, Richard Zenor of Los Angeles, that one of my friends would likely pass from this plane because of a shooting. Fulfillment of the prophecy was no less a shock merely because it appeared to be in the path of destiny.

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NOVEMBER 25, 1953

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We Are Thankful . . .

DURING this Thanksgiving season nearly all people, religious or otherwise, consciously or subconsciously, count their blessings. This very counting, solemnly and prayerfully entered into by the Pilgrims, serves as the cornerstone for Thanksgiving Day in America.

Spiritualists, like their orthodox brethren both in England and America, lay great stress upon this seasonal occasion in their churches. In England, they have their church "harvest festivals" and, in the American churches, they prepare turkey dinners for the congregation . . . all preceded by prayers of Thanksgiving.

Spiritualists, in particular, have much to be thankful for and, in the main, their prayers include thanks for most of the things included in the orthodox lip service: glories of nature, good health, the air we breathe, cessation of war and the continuation of expressions for the fulfillment of Christ's teachings. We Spiritualists are thankful, not only for these things, but for much more.

We are thankful because the world is fast changing its belief—the old belief that there are no returning travelers from that etheric country into which its beloved dead journey.

We are thankful because scientific minds are searching to know more about life after death and are expressing hope that the stories of these returning travelers are true.

We are thankful because people are fast coming to the realization that there is a human side to life after death and that they are born into that life free and can come and go at will.

We are thankful because we have learned, through the philosophy of Spiritualism, that there is individual responsibility.

We are thankful because we are able to receive spirit guidance, help, comfort and inspiration and, at the same time, know we will have to bear on our own shoulders the responsibility for our own actions.

We are thankful there is a purpose underlying all spirit communication and that this purpose is to demonstrate we are Spiritual beings with a spiritual destiny to achieve.

We are thankful we will be judged by the life we lead and that our eternal possession will be the character we have evolved by our daily conduct.

We are thankful that we Spiritualists understand the implications of right living and can, by following our own teachings, become a better citizen not only of this country but of the spirit world from whence all can return, if and when their own free will is exerted and conditions are right.

We are thankful because we are preparing ourselves to defeat our "Last Enemy" (death) by breaking down the barriers of misunderstanding to the end that we may become united people by the knowledge of the universal truth of survival.

We are thankful because we know that, not until we become a united people, will all the world ever learn the truth about the survival of human personality.

And finally, we are thankful because we have sense enough to be thankful for the many blessings bestowed upon us by those from the other side who continuously urge us to carry on and bring their message to the world—the message that "There is no Death" . . . "There are no dead."

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ANTI-REINCARNATION!

For the past two weeks we have had a child prodigy here in town. He is a nine year old boy evangelist. He started preaching two years ago and has missed only two nights since. He is small and frail in appearance but oh! what a live wire.

He can preach a better sermon than most adults who have had special training in that line. His English is good, and his sermons are very interesting. He stresses the importance of "getting in tune with God," of "tapping the Divine Resources"; also, that we must "learn how to discern the Spiritual from the Physical." He quotes Bible scripture all along, never using notes, and seldom opening his Bible. The words flow as freely as running water.

His parents are teachers, and have four children. He plays like any other normal child and has as much fun as any.

The tabernacle is packed each night, and the crowds listen in amazement interpreting it as "a gift from God," which, of course is true, as all good comes from God. But cases, such as this, surely prove possession by some great soul.

I was told, in an interview over one of the broadcasting stations, he was asked what the subject of his sermon was the previous night, to which he replied that he could not remember. This could be explained as trance.

I believe those who have had great ambitions and desires, never realized in their earth lives, often take possession of children particularly suitable for the purpose of fulfilling those certain ambitions.

But, as for the theory of Reincarnation for all, it would seem very unfair that innocent persons, especially babies, would ever have to endure a torturous death for some act in a former life which they knew nothing of.

I surely hope not to be sent back . . . like getting out in the mud after just cleaning your shoes. I have been sick most of my life, and my greatest consolation is the fact that we can finally slip out of these physical bodies into the spiritual, dropping the things that handicap our souls and hinder our advancement here.

These earth lives are pretty hard to go through, and people are usually happy to see the end drawing near, as they feel they have earned a better condition of life after this.

I can't understand any plan that would keep souls constantly returning to earth to grind out a miserable existence in sweat shops, prisons, wars, etc., regarding it as a means of progress.

Two great reformers, Warden Lawes and his wife, Kathryn, proved that kindness to criminals was much more effective in bringing spiritual progress. We are told the wonderful teachers and reformers in the Spirit World are kind and understanding with each soul that enters. I feel sure it is an easier place to live in after we are out of the physical body. Also that going through the death screen does wonders in purifying the soul. I feel certain there is plenty of constructive work Over There, and each will enjoy working out his salvation which will aid him in his progress.

There is also this aspect to consider. The world of today is "holding its breath," so to speak, in fear of this planet being blown to pieces. What of Reincarnation, then?

JOSEPHINE BROWNE
Thomas, Oklahoma.

N.S.A. MINISTER ENDORSES REINCARNATION

I want to congratulate James Crenshaw on his splendid defense of Reincarnation in *Psychic Observer* Oct. 10th.

Pioneer Spiritualists, whose lives and works built the foundation, upon which the religion of Modern Spiritualism rests, realized the truth of rebirth, as a vital part of the teachings and revelations of Spiritualism.

They were: Harrison D. Barrett, first president of The National Spiritualist Association; Cora L. V. Richmond, one of its founders; Mary T. Longley, its secretary for many years; and Susie C. Clark, one of its earnest workers. W. J. Colville, an inspired worker in the cause of Spiritualism, proclaimed the truth of rebirth, in his many volumes and classic teachings.

The wise men of all ages ac-

LETTERS TO THE EDITOR

Get It Off Your Chest Air Your Views

cepted the truth of rebirth. Socrates speaks for all of them when he said: "The soul which has seen the most of truth, comes to the next birth as a philosopher."

Allen Kardec, in his "Spirit's Book," founded upon the testimony of a great many spirits manifesting through many different mediums, says—"The line of march of all spirits through incarnation is always progressive."

The truth of rebirth is the most vital and important of all the great facts of existence, as it sheds more light upon the problems and mysteries of human existence, than any other spiritual revelation, with the one exception, SPIRIT RETURN.

Rebirth and spirit return, are the two pillars supporting the triumphant arch of Modern Spiritualism. To except one, without the other, is to share only half the power and wisdom, which Spiritualism brings to humanity.

REV. ALFRED H. TERRY
Pastor of The First Spiritualist Church, (N.S.A.)

131 "C" St., N.E.,
Washington, D. C.

CORRECTION!

I was utterly astounded to see that once again my book has been referred to in terms of spiritual healing: "a classic in the field of spiritual healing" when it was precisely this mis-classification that prompted me to write you in the first place and when the book has absolutely nothing to do with spiritual healing. It has to do with important evidence for reincarnation, and case histories demonstrating the action of the laws of karma in reincarnation.

I would appreciate it if you would rectify this error, if possible, in future issues of the newspaper.

GINA CERMINERA
5075 West 21st St.,
Los Angeles 16, California.

Miss Cerminera refers to her book, "Many Mansions." We are sorry. The error occurred when we received so many favorable comments on the book from members of the Cayce group, Virginia Beach, Virginia. We confused the book's contents with the accounts of spiritual healing found in Sugrue's book, "There Is a River."

IT PAYS TO ADVERTISE

I would like a full-page ad in your Christmas issue of the *Psychic Observer*. Could it be the back page?

I would like you to know that your tremendous circulation has brought me mail from as far as Nigeria. It is only your advertising that has helped me to build or to continue with hope in my heart to continue with the work that is ahead of me.

Rev. Rosemary Kelly Jackson
721 West Belmont Avenue,
Chicago 13, Illinois.

THIS LAWYER SAYS . . .

No mortal can intelligently and knowingly deny reincarnation of one's own personal knowledge. We simply don't know. We can either say: "I don't know or 'It's true.'"

Some people have received clear statements from intelligent and serious spirits who taught them that reincarnation is an actual fact discovered and learned since they entered the spirit world.

I, many years ago, received such statements both through trance mediumship and direct-voice by way of personal information to me concerning myself and general instruction for public knowledge. These statements were made to me by spirits in serious communication with me, and they were of an exalted high type.

They told me that I am a very old reincarnated soul who lived in human embodiment long ago. One spirit claimed I was flesh-and-blood brother in my former incarnation many centuries back in the East.

Another spirit teacher said that not all now living in the flesh are reincarnated souls—that some are and some are in physical em-

bodiment here for the first time.

In the face of my information from spirit persons that reincarnation is a fact and not a myth, it is idle for Spiritualism to deny reincarnation. Spiritualists simply cannot do it without making fools of themselves.

I met two people who claimed they had recollection of former existences and personal knowledge they were reincarnated. One claimed close association with me in the past incarnation and with Annie Besant.

I was then skeptical about these knowers and neither denied or affirmed their beliefs. But when years later spirits told me that it is true, I had to accept it, for reincarnation is as believable as the evidence we Spiritualists accept.

I contribute this as an experienced reflecting scientific old lawyer who has, at least in the realm of spirit healing for a number of years, demonstrated his effective closeness to the spirit world by his many healings without pay or gifts. I no longer heal psychically for personal reasons. I am always ready to heal cases of genuine spirit obsession when called.

SAM S. SHAPIRA

2435 Moore St.,
San Diego 10, California.

WASHINGTON CONVENTION

A friend writes from Washington: "I was going to tell you that I had expected to enclose news—clippings of the Federation of Spiritual Churches convention here (Shoreham Hotel, August)—but there just weren't any write-ups in the Washington Post, either before, during or after. I know I searched each column diligently." This friend also saw no reference in any of the other Washington papers—and this was a "National" Spiritualist assembly.

I was rather surprised . . . to many others besides members, accounts of the Convention would constitute news . . . I certainly can't see why Spiritualists (this friend is not a Spiritualist) should be discriminated against—when even Jehovah's Witnesses were advertised in big style, including pictures."

I was not able to get to this convention, but had hoped that a Washington paper would know that it was in session and might grant it some notice. Why do Spiritualists put up with this religious discrimination and perpetual insult? The Massachusetts State Spiritualist Association met last spring in Boston for three days (as I have been trying to say in the press) but not a local paper referred to it in any way.

As a newspaperman myself, I brand this as shameful. Every gathering of Spiritualists ought to brand it so—and keep on prodding State and National Press Associations and the local editors until due recognition is had. What do you think?

THOMAS F. OPIE
Great Barrington, Massachusetts.

Note: See "What I Observe" Nov. 10th. The convention was covered.

LIKES IT

The *Psychic Observer* is wonderful, couldn't be better size print, paper and all. Even the "grippers" give us a laugh. We feel indebted to you.

ESTELLA GATES.
525 W. 7th
Long Beach, California.

WHY NOT NOW?

I am glad to know that the Reincarnation argument has increased the circulation. More power to more arguments! Get some one to start an argument on the question . . . "Where do we go from here?" That ought to keep the pot boiling for some time.

ROBERT RALEIGH.
Star Route,
Calabasas, California.

Contributors desiring to tackle this subject are welcome. Just type your letters and send them to me.
R.G.P.

PSYCHIC RESEARCH in the NEW TESTAMENT

(Continued from Page 2, Col. 5)

view that St. Paul's first sight of Christ was on the road to Damascus.

Let us turn to the recorded accounts of that tremendous episode. Suddenly, as they journeyed at the height of noon, a light "flashed round" them. "Flashed round" is the nearest English sense that we can get to the original word. It is a remarkable term. Whether St. Luke got the word from St. Paul, or whether St. Paul adopted it from St. Luke, we cannot say. Certain it is that whoever selected it went out of his way to find it. The word is not classical.

It occurs only twice in the original of the New Testament—namely, in St. Luke's account of the conversion in chapter ix., and in the parallel passage (Acts xxii. 6), where St. Paul himself is describing the scene. St. Paul fell to the ground, and then amid the blaze of glory he saw, as I think, the materialized figure of the Risen Lord.

The language of the story will reward the close inspection. St. Paul's own statement to King Agrippa is that he was not dis-

obedient to the "heavenly vision." This word is peculiar to St. Luke and St. Paul. No other New Testament writers use it. The root of the word has entered our language in such words as optics, optical, optician—all concerned with physical sight. In the original, it means the act of exhibiting oneself to view.

It is employed in the Septuagint of the appearing of the sun when he rises (Sirach, XLIII. 2). St. Luke employs it twice in his gospel—once in his allusion to the popular opinion that Zechariah had seen a vision in the Sanctuary (Luke i. 22), and again in the description given by the two disciples of their mysterious companion on the way to Emmaus, of all the events of the Crucifixion and Resurrection.

What St. Paul Saw

The term occurs in the passage where the women "declared to us that they had also seen a vision of angels, who said that he was alive." Farrar thinks that by using this word St. Luke, and St. Paul as reported by him, desire to convey the idea of objective vision, as distinct from subjective clairvoyance.

At all events, it is significant that St. Luke employs another word when he describes St. Peter's trance and the sheet which descended from heaven, where there is no suggestion of objectivity.

Moreover, when he is telling us of St. Peter's miraculous liberation from prison, he actually indicates, almost with studied precision, that he uses this latter word in the subjective sense. "Peter," he says (Acts xii. 9), "could not believe that what the angel was doing was real, but thought he saw a vision"—that is, he thought he was dreaming, or, at all events, that there was some optical illusion.

The point I desire to bring out is St. Paul's express declaration that he has seen the Lord in the physical sense, as well as the fact that, as reported by St. Luke, he employs a special word to indicate an objective as distinct from a subjective phenomenon.

Further, when St. Paul describes the experiences of others besides himself, he is always careful to keep to the verb which signifies physical sight. Christ was seen of Cephas says St. Paul. When he is preaching (Acts xiii. 31), he declares that God raised up Christ from the dead, "and he was seen again for many days of them that came up with him from Galilee to Jerusalem."

He was seen of James, and by over five hundred brethren at once, "of whom the greater part are still alive," and then seen of all the Apostles. I confess that, both as student and man of the world, I find it difficult to reconcile this insistence upon actual physical sight, this persistence in the use of words specially chosen to signify objectivity as distinct from subjectivity, with the vision hypothesis offered us by modern critics of the Resurrection story.

All that actually existed, say the critics, was an impression upon the mental vision of the disciples. They really saw nothing. For instance, Professor Schmiedel (in the article "Resurrection," in the *Encyclopaedia Biblica*) pronounces for what is called the vision hypothesis.

Objective Reality

The appearances to St. Paul were, he argues, only subjective. Naturally, their character as such cannot be established from the statements made by the visionaries themselves. In the first place they were not trained scientists, and therefore could not analyze their own impressions.

In the second place, they themselves undoubtedly regarded the visions as objective. They believed they actually saw something. When Schmiedel denies this, he concedes that "only the judgment of the visionaries as to the objective reality of what they had seen is set aside"; the rest may all be true. Schmiedel goes on to tell us that this destructive criticism need not affect our view of Christianity.

It "affects merely the husk—namely, that the Risen Jesus was seen in objective reality, not the kernel of the matter, that Jesus lives in the spiritual sense." It seems to be that the objective reality of the sight really is the kernel of the matter.

If a man is at pains, by the deliberate and studious choice of words, to convey to me that he actually saw something palpable to his physical eyesight, when all the time he was the victim of an optical delusion, my opinion of the

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(P-362-365)

WHAT I OBSERVE

Continued from Page 1, Col. 1

Psychic Powers and How to Develop Them"—a book which cites ways and means for students to unfold their psychic gifts.

Could it be that another 98% of those who followed his instructions would now be classified by him as fraudulent?

And now that Carrington has earned a new slogan for himself, "Two Per Cent Carrington" let him name cases or mediums he classifies in the two per cent category. If he names the two, he would have to name the 98 frauds or fraudulent cases in order to make his asinine statement appear authentic.

And Carrington is supposed to be a psychic researcher, a mastermind who claims to deal in facts. Let him present his facts—or can he?

And then, Carrington on this same program mentioned Eusapia Palladino whose mediumship he has always put in the two per cent category (see his book, "Eusapia Palladino and Her Phenomena").

Could it be that Carrington has gone soft and now possesses the type of brain he has publicly stated might have been possessed by those great contemporaries of his in the field of psychic research?

Doyle, Crawford and Lodge to mention a few . . . men who championed the case for survival.

And to top all of this off, when Carrington seeks bookings, whether it be for lectures for or against psychic phenomena, his press agent glowingly refers to the wealth of "pro" books he has published on the subject—some 18 fairly creditable volumes: "Laboratory Investigations in the Psychic Phenomena"; "The Physical Phenomena of Spiritualism"; "Psychic Phenomena and the War"; "Modern Psychological Phenomena"; "The Coming Science"; "Loaves and Fishes"; "Invisible World," etc.

True, most all the above books are out of print but, in many instances they are being used as text books by those who are seriously trying to follow in his footsteps. And now would anyone want to follow the logic in view of his pitiful wild goose chase to find that elusive 2%?

And what about the mediumship witnessed in those two per cent cases he credits with integrity? Does he say they are psychics or mediums? Does he credit Spirit Power?

No, not now, for in the weakened condition of his declining years (and he is well over 80) he calls it animal magnetism and even now states that telekinesis is a misnomer and cannot happen. What a pity since he has devoted the content of many of his books in an effort to prove its reality—proof he claims to have personally been a party to—proof he claims to have received in seances with Palladino and many others . . . why then should he now deny

things which he at one time pawned off to his readers as incontrovertible proof?

In the past many intellectual opponents of Spiritualism, when confronted by the evidence, found in books written by men who could not lie—books which every newcomer tries to find and read, have called these same great authors dupes and even said that they may have been suffering from softening of the brain in their old age.

And so, we may now have another in that category, a Mr. Carrington, a "looked-up-to" psychic researcher whose actions are becoming childish in his declining years—childish because no one, other than a poor deluded baby, would appear on a program and utter such senseless balderdash. It took a man like Grouch Marx to bring to light such puerile traits. Carrington can have no answer to criticism of this latest radio interview unless he wants to deny the text found in most of the books he has written during the past 30 years.

"Baptist?"

FOR MONTHS a group of Spiritualists in Jacksonville, Florida, after working feverishly, have organized and have not only held their first of a series of services but hope to hold hundreds more.

The organization is called "The Baptist Movement of Divine Healing—Meditation." When asked why the word "Baptist" was used, spokesman for the church group, Rev. Lydia Emery, minister, said: "Because we are following the Spirit of John in our teachings."

"Because, only in John, do we find living proof of metempsychosis, or reincarnation for the Bible admonishes us through Jesus that Elias' spirit was in John's spirit."

"Because John's voice, crying in the wilderness, was meant and is meant to bring about the restoration of the true Israelites who are the present inhabitants of America, Great Britain and many of the Scandinavian countries."

"Because John's spirit prepares the way for the coming of the Christ Spirit."

When I appeared a little awed, Rev. Emery continued: "We are not alone in expounding the Biblical and historical fact that the true Israelites are today the Anglo-Saxon-Celtic people. Our Baptist movement proves Spiritual communication and reincarnation through John's teachings. If we can prove, and we can, that the Bible prophecies regarding God's Kingdom of Israelites on earth, are today being fulfilled, then we can prove individual communication through divine channels too. We are dealing with intellectuals. So let us hope that we can lift the less-evolved to our level."

(To Be Continued)

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(P-376)

The Religion of Tomorrow

Take the truth of the fundamentals of Spiritualism out of the Bible and you will have a hollow shell remaining.

All the prophets of the Old and New Testaments were mediums.

By WILLIAM KULLGREN
Atascadero, California

TODAY throughout the world there are hundreds, yea, thousands of sects, each convinced that their views of God and religion are the only ones. Most of these devotees are sincere and really believe the things they stand for, but in most cases their belief does not free them, rather it places them in bondage.

The Good Book says, "And ye shall know the Truth and the Truth shall make you free." Of course, we know the old religions: the Roman Catholic Church, the Greek Orthodox, yea, the Church of England are crystallized. They have nothing but the ritualistic form, no spirit.

I have made a lifelong study of comparative religion. I have attended the services of scores of sects, starting with the Church of England, the Congregationalist Church, the Salvation Army, the Quakers, Theosophists, the New Thoughters, Christian Science, Astrology and Spiritualism.

In all these and many others, I found individuals just as dogmatic as the Church of Rome, itself, and convinced that they have a corner on Truth, and only the things that they believe are true. Of course, they are in error.

What will be the prevailing religion of tomorrow? The Spiritualists tell you Spiritualism will be the prevailing religion, but I don't believe it for the simple reason that the amount of intolerance in the Spiritualist movement will prevent that from happening. Spiritualism, as we have it today, will pass out of the picture, but the fundamentals of Spiritualism are eternal and will remain. They have prevailed since the beginning of time.

The mission of Modern Spiritualism is to prove the immortality of the soul; that there is no death. The world owes them a profound debt of gratitude for the valiant way in which they have carried on in spite of persecution.

Now, you would think, having suffered persecution themselves, that they would be more tolerant to other aspects of Truth just as fundamental as their own beliefs, but such is not the case. I have been bitterly assailed during the past 45 years by Spiritualists because I believed in reincarnation, because I believed and taught the great scientific truths of astrology.

Phases of Truth

The trouble with the average religionist is that he doesn't realize that he has only one aspect of Truth embodied in his religion and that there are other spokes in the Wheel of Truth just as important as his own. But unless the Spiritualists wake up and realize this fact, new organizations will come into being that will take their main spoke and embody it in their religious beliefs.

There is a Wheel of Truths made up of many spokes. Spiritualism is important and fundamentals will never die. Take the Truth or the fundamentals of Spiritualism out of the Bible and you will have a hollow shell remaining. All the prophets of the Old and New Testament were mediums.

God has always worked through mediums, through the psychic faculty. Some were clairvoyant, some were clairaudient, some were trance mediums; in fact every phase of mediumship is mentioned in our Christian Bible, but the Bible also mentions other phases of Truth.

The great science of Astrology is just as fundamental, just as important as that of Spiritualists' doctrines. After more than 45 years of experience, I say that the man or woman who does not have

a working knowledge of astrology has missed much. The same is true of the individual who lacks a personal knowledge of immortality.

We are drifting towards—or perhaps growing or evolving would be better words—the Golden Age of Universal knowledge and Truth. The various spokes in the Wheel of Truth are going to be re-assembled. We are going to have a universal religion that will fit all men. We are growing toward the day when everyone will have a personal knowledge of God. The Good Lord says in His works that He will write His name in our inward parts.

That's something deeper than the psychic faculties but the ultimate goal is something deeper than that—the intuitive faculty, the inward knowledge of God. In that respect, some have been very fortunate. I believe I was born with that inward knowledge. Astrologically it is indicated by four planets triune to Uranus. That gives the intuitive or soul quality which, as I said before, is above the psychic faculty.

The Bible tells us that in these last days, as the New Age begins to dawn, that there will be a restoration of all things. In that day, there will be a universal belief and a universal religion. Spiritualism, astrology, law, medicine and all the other great fundamental laws and Truths will be assembled, and they will no longer be separated under different titles. And praise the Lord there will be no need of teachers, although there will be teachers for a long time to come.

Universal Truth

You will get some idea if you study the teachings of the ancient Druids. When they took a student, he pledged himself for a 20-year training, and he had to learn about the psychic laws, astrological laws, the laws that govern our everyday life, all different phases of healing, a knowledge of food and diet, the laws of the mind conscious and subconscious, the various manifestations of the four planes, of the four bodies; in other words when a Druid graduated he had an understanding of life in general.

That, my friends, will be the religion of tomorrow; not new, merely the universal Truths of the universe restored and man living in peace and plenty and harmony through the knowledge of and obedience to spiritual laws. That is the only way that mankind is going to be free.

The Good Book puts it this way, "If ye walk in my statutes and

keep my judgments, ye shall have rain in due season."

Man is not willing to live under the guidance and direction and obedience to God's laws. As a result, we do not get rain at the proper time; the seasons are all mixed up because man is all mixed up and has usurped the position of God, the all-loving Father. I am thankful to say I see signs here and there that we are like the prodigal son returning to the Father.

I have spent many years trying to bring together various factions of religious beliefs, to get them to broaden their vision, to see that they do not have a corner on Truth, that there are other fundamental Truths beside their own. The great mass of orthodox churches are on the way out, but there are wonderful opportunities for the advanced type of Spiritualists, the advanced type of astrologers, the advanced type of medical men; and there are many encouraging signs in that direction.

It was an M.D. that gave us the Koch treatment and the Lincoln treatment. It was an M.D. that brought foot therapy to the world; in other words, there are many great souls among the medical fraternity. Many of them are accepting the science of diet, of electronics, of mental therapy. They are learning that they can no longer treat a man as a material body.

The Aquarian Age

There are many prominent M.D.s in the realm of mental science like Dr. Frederick Bailes of Los Angeles; Professor J. B. Rhine, of Duke University is opening up new channels of knowledge, showing the importance of our mental equipment and our psychic faculties.

In other words, there is a vast army of men on the earth plane today—and women—who are helping to lay the foundation of the Kingdom of God on earth which, of course, will be the Golden Age, the Aquarian Age.

We shall make great strides along these lines in the next 10 years; matter of fact you won't know the world 5 years from now because of the number of barriers that will be thrown down—barriers that are at present keeping mankind penned up like sheep, restricted like cattle in a pen.

The doctor of tomorrow will be forced to have a working knowledge of astrology; the religious leader of tomorrow will be forced to have a working knowledge of astrology; in fact that will be true of leaders of all kinds. They will be forced to possess the knowledge of the fundamentals of Spiritualism; in other words the knowledge of psychic law.

Yes, Carlyle was right when he said, "Ignorance is the only sin." Many Spiritualists foolishly fight the knowledge of reincarnation because some spirit has come to them and said, "We know nothing about it on this plane," simply

His Philosophy



WILLIAM KULLGREN

because that spirit doesn't know anything more about it than they do.

Reincarnation is a universal law that has existed and always will, and the Bible is full of references to it. John the Divine says when we overcome we shall no more go out; in other words, we are free from the Wheel of Rebirth, we will have graduated from the school of life.

It is rather laughable about people who say they believe the Bible from cover to cover and still deny its great fundamental Truths. Yes, my friends, the Bible teaches reincarnation; the Bible teaches psychic law and gives numerous examples; the Bible teaches the law of Karma, that is the law of cause and effect. I firmly believe that we reap exactly what we sow; that is the law of justice.

Our Last Enemy

I cannot follow the woozy thinker who thinks Christ did everything for him. People who believe that are jellyfish. The greatest Teacher of them all said, "I am the way, follow thou Me." He didn't say He would do the job for you, and remember it was Christ, speaking through John the Divine on the Isle of Patmos, who spoke at great length on the question of overcoming. There wasn't a word about being saved by Grace or faith. All the emphasis of Christ's teachings through John was in overcoming, to "go and overcome the world just as I did." He winds up by saying, "The last enemy to overcome is death."

My friends, you and I have to tread the same path that Christ did. There are no special favors handed out to anybody. When you go to school and college you must graduate or flunk, and the school of life is organized along the same lines. If you have a copy of "The Aquarian Gospel" read the various tests that Jesus went through and then realize that

you, too, must go through all those tests to graduate.

Faith is all right, but it is only the beginning and not the end. A great faith will generate enthusiasm and give you power to overcome and so graduate from the school of life.

You and I are all fellow pilgrims here on the earth plane to learn, to evolve, to grow and then to graduate. Let's try and have a little more tolerance of the other fellow who may have a little more knowledge than we have. Don't be a modern King Canute and think we can keep back the waves of progress. You will get your feet wet, if you do. Don't condemn things you don't understand.

Many of you do it through fear because you are afraid to launch out into the great universe of God's love and knowledge. Sometime, somewhere you have to acknowledge and embrace the fundamental teachings of Spiritualism, and sometime, somewhere, eventually you must accept the laws of astrology, or else suffer the consequence.

And right down the line, you must learn the laws of the universe; physical, astral, mental and spiritual. In spite of the accumulation of knowledge giving the proof of the fundamentals of astrology, reincarnation, spiritualism and many other fundamentals, there is proof that these things are true, and you are only classing yourself as an ignoramus when you deny them without looking into it.

What I Believe

Our Spiritualist friends are very bitter about reincarnation. I know I lived before. If reincarnation is not true, it ought to be true because without the law of reincarnation life doesn't make sense and there is no justice in the world. When the law of reincarnation was first presented to me I said, "That is what I have been looking for all my life."

I recognized it immediately as something I had known before. I am convinced that reincarnation is the proper word for resurrection in the Bible. I do not believe that the dead are going to rise up from their graves literally. It is contrary to the laws of God and of nature.

The great souls of yesterday are coming back into embodiment every day now and, under the leadership of Jesus, they are putting in the structural work like you see when building a skyscraper. The skeleton framework goes up first. Jesus did not lose His body; matter of fact Enoch did not lose his or Eliza or Melchizedek, and the day will come when men will not lose their physical bodies. They will be able to condense them or transmute them at will. After the resurrection, Christ did not have blood in his veins; it was air and that is the goal we are all growing to.

My picture of the future is a
Con't. Page 6, Col. 5)

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PSYCHIC DOGS

They are particularly sensitive to vibrations pulsating in the ethers.

By
Lady (Muriel) Anderson

It is with great regret that we record the death, shortly after the following article was written, of the author, who was the wife of Sir John Anderson, Bart. Lady Anderson took a particular interest in this article, perhaps knowing that she would never see it in print.

PEOPLE often ask me if dogs are psychic, and my answer to the question is that, like all human beings, animals are endowed with this gift in varying degrees of power.

I have chosen dogs to illustrate my point of view, because my recent book on dogs* has brought many inquiries regarding their gifts, and this article may be an answer.

All forms of life have similar characteristics, in so far as the functions of the body are concerned. The operation of the mind, in relation to its requirements, reacts to the influence of the unseen forces of the universe.

Unseen Forces

A psychic person, as generally understood, is one who is clairvoyant or clairaudient, and who can hear the speaking voice, or see the etheric form of one in the Spirit World. This is beyond the power of an ordinary individual, but it is an actual fact, as I know from personal experience.

It does not mean, however, that those gifted individuals are the only psychic people in the world, for every living thing in existence with the breath of life has the power to contact thought vibrations, which are, to the human race, the most important form of psychic power.

Some people may say that an animal is intelligent because it has been trained to do some routine action by a human being. But it must be remembered that the instinct of the animal draws, from the unseen forces, a power to react in a manner beyond the reach of an instructor.

Its subconscious mind is being stored with knowledge of things,

beyond the ken of human beings, which when brought into action, mystify the mind. But they are after all part of the psychic law of cause and effect.

Throughout the centuries, dogs have been closely associated with man, and in consequence of this, opportunities of developing their psychic gifts have therefore been greater than with any other domestic animal.

The work that has been allocated to the various breeds has been the result of their instinct, to meet a specific type of emergency through their psychic powers.

This is proved by their intuition to anticipate the necessities and desires of their masters.

They have an acute psychic vision, far greater than that of any human being, and they have also a sense of hearing beyond our conception. These gifts cannot be taught by humans, for they



come from those unseen forces of the universe that man has not yet been able to contact.

In this modern scientific world, dogs with such powers have become a necessity, not only in domestic life, but also with regard to the efficiency of our armies and police forces.

It can be appreciated that dogs are particularly sensitive to vibrations that are pulsating in the ether, owing to their acute sense of sight and hearing, and also of scent.

Often a dog can be seen to stir, and his eyes show the expression of seeing something in the space beyond our vision, something which is very real—perhaps a warning or something pleasant—

and this is reflected in his subsequent action.

The very advanced psychic power of dogs varies with each particular breed. They are piling up, by psychic power, the vibrations of past canine entities, for nothing ever dies!

As the years have passed, many great qualities of the canine family have been revealed to us. One has just to think of the great psychic power of the St. Bernard dogs, also the wonderful guide-the-blind dogs, and the supernatural care they have of their owners.

There are no other animals that have such a personal guiding value to us, for they are linked with the unseen forces, which inspire them for their various valuable services to humanity.

Different breeds have various means of contact with the unseen pulsations of the Universe, for in selection nature is a scientific master, and the law of cause and effect is immutable.

Psychic Vision

We must admit that dogs have advanced psychic gifts, beyond those of man; and there is no doubt that many more will be discovered by us humans.

Even the so-called "toy" breeds possess powers of perception beyond our understanding.

The Pekinese family, in particular, possesses super-natural senses, which may be accounted for by its long ancestry.

When this dog looks at you, he gives the impression that he is looking into the distant past of his forebears, and also visualizing the happenings of the future, which his psychic vision enables him to see.

All readers who are friends of the dog, and possess one or more, could probably give many experiences with their pets which have astounded them. They can also verify incidents when their dogs have helped them in one way or the other.

They may have picked up a warning, which has enabled their owner to ward off danger, or perhaps give comfort by their behavior, a sudden twitch or perhaps a whine or bark.

That reminds me of an incident that occurred to me some years ago. I owned a cocker-spaniel, and I was sitting in a room of my house with Silvie when suddenly she gave a most pathetic wail.

It startled me, and I wondered what could have suddenly made her behave in such a manner.

It was revealed to me a few days later that the death of a neighbor had occurred at the moment my dog started to give the uncanny wail!

That animal had the psychic power to record the passing of a
(Con't Foot Next Column)

REINCARNATION Its Falsity

Of all dogmas, retarding the soul's development reincarnation is the worst.

By W. T. STEAD

(Taken From "Banner of Light," Boston, Massachusetts)

WHEN I came over and saw the various avenues of communication between this world and the one I had left, I saw that all these are as nothing compared to the direct inspiration that each soul can get for itself—must get for itself, if it is to progress.

I had not definitely made up my mind on reincarnation when in the earth-life, any more than about the truth of spirit return, until my son passed over, and I was prepared to say to the world that for myself there was no longer room for doubt. But here I soon found out the way that this fallacy about reincarnation had crept in. People really know nothing of the perpetual interaction there is between the two worlds, absolutely nothing. Yours is densely materialistic, and reincarnation as given forth by its advocates is simply a materialistic explanation of a spiritual supersession.

People will have to rise above the idea of coming back to a body. When once started on its individual career no spirit goes back to a mortal frame; but there are endless ways of influencing more or less those on earth, and this is the foundation of the idea.

Not Bitter

May I go to the root of one of the greatest evils that afflict humanity? This also has to do with reliance on others instead of on one's own soul, and is a result of the mischievous and misleading teaching which has arisen through dense ignorance regarding spirit control.

Of all the dogmas that retard the soul's development, that of reincarnation is worst in its effect upon the human race. It keeps down individual effort, which is everything.

This statement will doubtless meet with severe criticism, but there is no place for temporizing in a thing like this. There is absolutely no foundation at all for the dogma, and it has come about from taking spirit control for spirit incarnation. It is a monstrous idea.

I do not write bitterly about it but reasonably. In life, I could not trim my sails to suit people's whims, neither can I do it now. I am much stronger about this than ever, as I see the necessity of open

(Con't from Col. 3)

soul to its eternal home. I am sure that many other people have had a similar experience with their dogs.

Years ago, the possibility of what dogs have achieved would have been sneered at, even by people who were actual dog lovers, but we are now more conscious of the fact that dogs are remarkable creatures.

Of course mediums all acknowledge that they do survive after death in the spirit world. Psychic artists have recorded the fact, and several books have been written on the subject.

This is an animal that is certainly influenced by the unseen vibrations of the universe, and possesses remarkable insight into certain things which it is sensitive enough to pick up and use for our benefit.

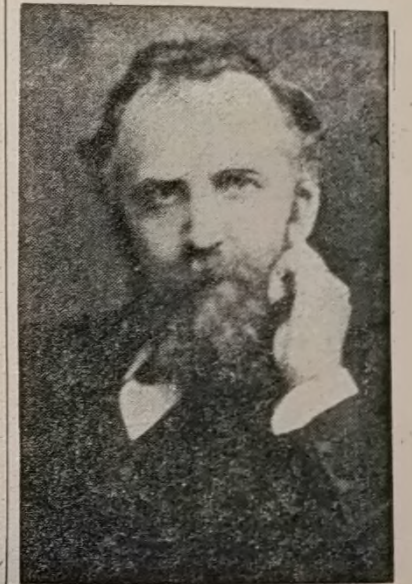
Let us all acknowledge the fact that dogs have a psychic sense and possibly we shall find out still finer senses, which these animals will reveal to us when we continue to study the greater possibilities of the dog's value to us all. The dog is man's friend and comforter, a wonderfully faithful worker at all times—and a great psychic!

"PSYCHIC NEWS"

direct statements concerning all these great subjects.

No idea can get so firm into people's minds as reincarnation has in some quarters unless there is something to account for it. In a rudimentary stage of existence, explanations are given of strange happenings that are chiefly erroneous. Things are attributed to a past existence that are due to natural causes in this life.

First of all, I must still further emphasize the fact that all that comes from the spirit world is not, therefore, true. It is a most mischievous and false idea. If you saw here the masses of spirits still Catholics, Presbyterians, Wesleyans, Reincarnationists and others



WILLIAM T. STEAD

not yet progressed into the Absolute—you would understand how with other dogmatists, reincarnationists cling to their belief, give messages to those on earth affirming its truth and so perpetrate what is a misconception. It shows that all I say about mediumship must be proclaimed broadcast.

When this is understood a great step will have been taken in the raising of Spiritualism. It is not possible for me to describe in words what the great awakening on this side of life revealed to me. All my previous ideas of spirit control were shattered at once.

These were all too small, too materialistic, and I stood amazed at the wonders that lay stretched before me. From a great central
(Con't. on Page 10, Col. 1)

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THOSE who are in any way familiar with the Gospel story will remember that these words were addressed by Christ to the woman suffering from haemorrhage. Obviously she regarded the new healer as a last resort. The most important fact about this incident is the use of a word, the significance of which is frequently overlooked. Thy faith hath made thee WHOLE.

Philosophy uses the term Absolute to describe that which is all-embracing, the theologian may prefer the word God, while the ordinary man or woman finds Father more readily understandable. Philosophy can never be divorced from religion; at the same time religion must display an element of philosophy.

Nicholas Berdyaev tells us: "The God of the Bible is not the Absolute, the Absolute cannot be the Creator, and knows no relation to anything else." (2)

The famous Indian scholar Radhakrishnan on the other hand has said: "The Absolute is not an abstract unit, but a concrete whole binding together the differences which are subordinate to it. The whole has existence through the parts, and the parts are intelligible only through the whole." (3)

Disintegration

For centuries the world has been passing through a process of disintegration, and we find that the whole purpose of religion, and more particularly that of sacrifice is aimed at the reconciliation or reuniting of the parts with the Whole.

The Church in the broad sense of the term reveals the extent of this disintegrative process. Every aspect of human existence has become the issue of departmentalism. Wars have been fought in order to decide who shall have control over the bodies of men. The Reformation reveals an attempt to delegate control between Church and State, over soul and body. It is little wonder therefore that we have come to lose sight of the true meaning of the Gospel, which in a word is Wholeness.

In the first place we have a whole world emanating from the WHOLE or the Absolute, that which is all-embracing. The

1. St. Mark 5:34; St. Luke 8:48.
2. The Beginning and the End. 102.
3. The Reign of Religion in Contemporary Philosophy. 442.

'Thy Faith Hath Made Thee Whole'
by the Rev. Dr. F. H. ANGOLD

WHOLE finds its expression through the parts. It follows that the parts enjoy life and well-being, only to the extent that they remain in union with the WHOLE.

Reflection will show that this approach means a great deal more than what is implied in so much of the Church teaching. It means that no aspect of life can be ignored or separated. Where one part suffers the Whole is weaker.

Perfect Wholeness

It also means that there is complete conquest of disease. This viewpoint makes it clear that we do not shut our eyes to that which is unpleasant but recognize the efficacy of the cure. There is for every part, perfect wholeness. Christ told the woman: "Thy faith hath made thee WHOLE." The woman was restored, she became whole by reason of the fact that she reunited herself with the source of all power and wholeness.

This, however, applies not merely to health. It is the purpose that we should enjoy life, and experience the same to the full.

Here, of course, it must be pointed out that we refer to life, and not the spurious counterfeit sought by so many. Christ said on another occasion: "I am come that they might have life and have it more abundantly." (1). A better rendering would be "super-abounding life."

In complete accord with the Whole we cannot do less than enjoy WHOLENESS, not only of body, but of mind.

When we turn our attention to the matter of prosperity the same holds true. In union with the Whole there is nothing we cannot

1. St. John. 10:10.

achieve, particularly, because we discover that we are at peace with the world, and in consequence able to give our undivided attention or allegiance to the things which really matter.

St. Paul said the last enemy to be destroyed is death. (1). Most people have a rather vague idea that Christ somehow did achieve something in this direction. What He actually did was to reveal to man that in union with the source of all power there can be no death, for life is indestructible.

This naturally opens up a vast and wonderful field of speculation. We see the truth and significance of reincarnation, the fact that those who have gone before are more alive than we who remain on earth. In consequence our sojourn here below takes on a more vital aspect. Nothing that happens in the world has any significance apart from our union with the Whole.

Politicians may labor under the delusion that they change the course of history, the intellectual may strive to mold the ideals of mankind. Tyrants may seek to enslave and the greedy despoil: all these have their little day and pass away, having achieved no lasting impression. Whereas they represent disintegration, the purpose of the WHOLE typifies integration, and to those who have faith they are made whole.

The one hope for the world is to recapture the idea of the WHOLE, to appreciate what we are only slowly coming to understand, that the Gospel, the good news which Christ came to bring, can have its wholeness fully revealed only when it is interpreted in what is its obvious occult meaning.

1. I. Corinthians. 15:26.

NORMAN VINCENT PEALE
(Con't. from Page 1, Col. 5)
convincing thing I ever saw. Hal lucination? Fiddlesticks! She was in full possession of her faculties. It all happened in a flash; as death took her, she saw what she saw and said what she said—and I'll never forget the look on her face."
"Dr. Peale," I asked, "do you think science will ever prove survival after death—through researches in the field of Extra-Sensory Perception, for instance?"
"Let us hope so," he said. "When it comes, it will be the greatest scientific discovery ever made. But I don't have to wait. Mother told me all I need to know."

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WE COULD ALL BE HEALERS Because We Are Divine

... but no one has yet discovered the psychological machinery by which spiritual healing is performed.

—by—
J. F. Duffield

EVERYONE could be a healer, or should be. If we were healers in the true sense there would be no disease.

By the original intention of nature, or God in nature, we should be born perfect. Only because of our mistakes, or the error of our ancestry, are some born with a handicap. This error, in orthodox language, is called sin.

The reason why everyone should be a healer is that we should all be expressing life in the positive and creative sense, for are we not made in the likeness of our Creator?

How do many of us live, or keep living? We often live unwisely by indulging in excesses, too much work, or too much play, or too much psychic activity; and feeling ill go to the conventional doctor.

He gives us medicine and we "get well," and after another spell of apparent health we go through the whole cycle of medicine and recovery again.

The doctor does not mind the rhythm; it is his job and he cannot bother to tell us to "go and sin no more." Yes, the physical cure in the absence of divine order is just patching-up.

When we grasp the moral of the above homily we are ready to approach spiritual healing. Let us accept the doctors' aid in administering nature's herbs and com-

pounds; and then add to the patient's life some flux of the divine which has been lacking.

Something divine! Yes, that is where the true spiritual healer is going; more and more like his Creator, and the closer he gets to Him the more will his healing give new life to the patient.

Some want to know the *modus operandi* of spiritual healing. There are pistons and crankshafts in physical creations; there are ectoplasmic levers and rods in materialization, but in the mechanics of the mind there are no mechanisms.

Mind and soul have eluded our cleverest men, except so far as stimuli, reactions and effects are concerned.

The mind can (by many well-attested experiences it has been proved) reverse a living cell from conglomerating in a cancerous growth to going back to its proper place or to being cast out from the human frame.

No one has yet discovered the psychological machinery by which this is performed. Most of us need not try; there is not enough time left to us in one lifetime.

Acquire Naturalness

When the truly scientific researchers have discovered the way, and made the blue print of spiritual healing, we will look and listen. In the meantime we must get on with the empirical or better still the inspirational method. The overpowering inspiration from some higher source, which we might as well call God, as to quibble with terms, is a good enough explanation for the present.

There have been some supra-physiological functions observed nevertheless. Destructive habits encourage destructive bacteriological life, which attacks healthy tis-

sue. Humanity, in large measure, is shrinking from natural expression of its divine qualities; and, to some observers, this has the effect of limiting the expression of the physical body, vide, fixation diseases.

Let our vision go further still. Setting limits on giving and having voraciousness for receiving all one can get produce a miserable, often ailing, body. You know the type; is it not all written on the face and in the eyes of the sufferer?

Psychological Approach

God offered us perfection and some of His powers of life and expression. We need to acquire naturalness in all that we think and do—with certain ethical safeguards—in order to attain to health.

In the role of being a healer we must, in the lowest degree, be able to pass on the secret of health to sufferers. In a higher degree we can bathe the sufferer in something which nobody can describe. It passes man's understanding; it is perfection.

It is often guided to us by discarnate beings. We had better say it is true life emanating from the source of all life.

These ideas can be arrived at only gradually. Those who know and feel them are often afraid to speak them through fear of being faulted or ridiculed by intellectuals. The thinkers should speak more often and more candidly.

The psychological approach to spiritual healing lies in positiveness and purpose and expression; in turning from the terrestrial to the celestial.

All expressions of happiness induce harmony. The thing is so simple yet it is too wonderful for words to describe.

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At this service Mr. Mackey, said to be one of America's foremost mediums, will deliver the address and demonstrate various phases of

ANCIENT CHINA

(Con't from Page 7, Col. 4)

around him by roaring with laughter and crying:

"Well, wasn't that a dead sleep? To fall out of bed and not notice it!" The same priest induces mass hypnotism and apport flowers and plants that are out of season.

Prophecy Was True

One of the best examples of spirit prophecy given illustrates the fact that what has been foretold does not necessarily come to pass at exactly the time and in the circumstances that have been visualized, but that the actions of those concerned may bring about a postponing of the event.

An inn-keeper named Wing is given a prophecy by a spirit, who tells him, "Tomorrow Mao, first on the list of successful candidates, will come. Later he will free you from some peril."

Next day the inn-keeper rises early and watches for Mao to arrive, which he eventually does. Mao is at that time a young and poor scholar on his way to take an examination, and no one has any reason to suppose that he will ever rise to eminence.

The inn-keeper welcomes him and tells him of the prophecy that he will be first on the examination list. But Mao fails to accept his expected good fortune in a properly humble spirit, and through his own fault his name is missing from the list when it is published. Too ashamed to meet the inn-keeper he journeys home by another route.

When the time comes for him to enter the examination again, however, he is welcomed by the inn-keeper as on the earlier occasion. The fact that Mao has failed before and the reason for it has been revealed to the inn-keeper and he tells him it is his own fault that the prophecy was not fulfilled.

Then Mao does succeed in heading the list of graduates. In the course of time he becomes His Excellency the Grand Secretary, and long afterwards when the inn-keeper is arrested and held on a

mediumship including clairvoyance and clairaudience. Mr. Mackey will be introduced by Juliette Ewing Pressing, co-editor of *Psychic Observer*.

According to Mr. Mackey "Mrs. Pressing has talked with and been present at most of the meetings of today's 'greats' in the field of Spiritualism and seems to be qualified to speak of her varied personal experiences.

"Mrs. Pressing has journeyed to most of the 'Spiritualist capitals' of the world and witnessed demonstrations presented by numerous foreign mediums. Those attending this special meeting will be benefited by her warm and penetrating understanding; also her points of view for she is able to give both sides of a story when presenting the important work mediums are trying to do to prove to the world the truth of survival.

"I have been present in the past when she has given answers to questions the world has asked since man first turned his eyes to the heavens in the search for further light to penetrate his consciousness on the subject 'Whither Go I?'"

Do Not Miss It

Today Edward Mackey, after only a few short years before the public, is taking his place as one of the outstanding personalities in the field of spirit communication. He has proven, time and time again, by his inspired lectures and clairvoyance, not to mention his phenomenal work as a direct voice medium, that he is qualified to speak for today's generation of psychic workers.

Certainly the general public, especially those privileged to witness his amazing demonstrations when he was assisted by James Laughton and Clifford Bias three years ago at the same Diplomat Hotel (the meeting completely covered by *Psychic Observer*) will not forget these two evenings.

On various other occasions, and more notably as a staff member of Camp Chesterfield during the past several years, Eddie Mackey has demonstrated his rare ability. All of which proves he knows thoroughly the subjects he proposes to discuss December 9th. He is also qualified to conduct four classes which are to be held after the December 9th meeting.

Together with Mrs. Pressing, this should be one of the outstanding events of the year for Spiritualists for, according to Mr. Mackey, "They will pool their mental processes and tell why they chose their philosophy and found it to be one of the most soul-satisfying teachings anyone could hope to embrace."

Edward Mackey, a native New Yorker, longs to justify the teachings received from those great souls who have helped him in the past. He remembers and cherishes the help received from the late Edward Lester Thorne. He also recalls others who gave of themselves to prove this great truth: John Hill, Carole Strong, Cecil Cook and Beatrice DeHunt.

"They, too," says Mackey, "will wait and serve and it will be through their added help that the success of the meeting will be assured as will the evidence brought through justify the words — 'An evening long to be remembered.'" (See advertisement page 4.)

charge of manslaughter, his position of authority enables him to have the crime investigated and his friend exonerated. Thus the prophecy is fulfilled to the last detail.

Most striking and pleasing feature of the Chinese folk tales is that the spirits and deities of other worlds invariably appear to be kindly and friendly disposed towards men, in contrast with the ghost myths of Europe which more often than not concern discarnate beings of terrifying and gruesome aspect.

Tales of The West

Spirit manifestations and all forms of phenomena are accepted as natural and almost everyday events, again in contrast with the horror induced by the unknown and supernatural that characterizes the tales of the West.

Some of the Chinese stories do concern the more outre events in occultism — introducing animal, plant and nature spirits who can often assume human form. But these once more are well disposed and far more pleasant to meet

"One Minute Treatments"

Attitudes Are CAUGHT

... Not Taught!

By ALBERT SCHEFFLER

SO YOU want to learn Spiritualism the easy way—just to sit and listen. Yeah? You want to reach for the fine truth of life by resting your arms on your elbows—Ugh!

If so, you might find yourself nursing a wounded-ego hangover or living with a smitten conscience when the big payoff is a minus thing after several years. So if that sounds a bit too tough and your diaphragm is on a flutter already, let's put it this way.

It means that you are not giving yourself a spiritual break; that you are not particularly interested in fundamentals — stalled on a dead-end street. Mohamed started out the same way. His basic operation was to just sit and have the mountain come to him. And he was as deflated a man as you would want to see when the mountain just "thumbed" its nose at him.

Can't you imagine Napoleon striking a stance, cocking his hat and buttoning up his overcoat to keep warm when he began to realize that the world was cooling to his designs? Napoleon was a few generations too late to ask Mohamed to move over for a beef session to find out what was behind their wounded egos.

The size of the bullet is always

less than the bore of the gun otherwise it would never get through. And an idea can never be greater than the mind through which it must come.

I once read a story about a sprightly Northern woman who married and moved to the South. She firmly insisted that she did not care for the Southern ways but held no resentment toward her new friends. Quietly and by soft South'n ways she overcame her antipathy and made herself delightfully welcome by "jine-ing up" instead of going it alone.

Spiritual Advice

But you cannot teach attitudes. They are CAUGHT—usually from the more respected members of a group and from the practice of the two little gems of registering interest and willingness to learn.

The attitudes we take along life's highway are important. Often our biggest trouble on the road to success remains undiscovered because our mental ability remains undeveloped by lack of psychological approach. The man who comes to a circle or seance only to sit and listen and who buttresses his presence by asking: where to go and how to get there, generally gets plenty of spiritual advice—and with all the stops pulled out.

Make the most from a good start, advise economists. This is also declared good advice for those already in the upper IQ brackets. The biggest sag in the morale of seance "sitters" is caused by resorting to the stratagem of turning off the lights and turning on the medium.

than the werewolves, vampires and goblins of Europe.

Even the judges of the underworld are shown as benevolent and friendly counsellors, comparable with spirit guides.

When Judge Lu befriends Chu he advises and protects him for thirty years, and finally when Chu is due to make his transition, appears with the warning, "You cannot live forever, my friend. In five days your hour will come."

And the difference between this judge of the underworld and the dark evil phantoms commonly visualized in European hells and purgatories is even more marked when, in answer to Chu's protestations, he comforts him by saying: "Only Heaven decrees these things; how can man alter them for his own purpose? Moreover, the wise man looks on life and death as one. Why must life be regarded as a joy, and death a sorrow?"

Spirit Return

That people do not change by the act of dying, but carry on with the same character and interests is revealed by the manner in which Chu returns in spirit form to his wife.

On seeing him she is afraid and he relieves her apprehension by saying, "Certainly I am a ghost, but no different from what I was in life; and being anxious about my widow and fatherless child, I could not but think of you."

Still tearful she answers him "I have heard of the dead returning to life. And since the spirit dwells in you, why does it not take on your body again?"

"Heaven's will cannot be opposed," replies Chu, thereby indicating that all must happen according to natural law.

The modern commentator would no doubt find it difficult to judge the extent to which such tales as these accurately mirrored reality, were transformed in the telling, or were the result of pure invention.

It is well to remember, however, that although the wondrous events that were a feature of the folk lore of every country, as well as the miracles recorded in Biblical times, were brushed aside and labelled "superstition" by the scientific materialists of the nineteenth century, they are now proved to have a broad foundation in fact.

Therefore, we shall probably be safe in assuming that the Chinese

ghost stories, like those of other nations, are true to the spirit if not always true to the letter.

PSYCHIC NEWS



PEN PALS

By THE EDITOR

FOR SOME TIME we have had requests from our readers for the names and addresses of Spiritualists in England with whom they could correspond. This idea was recently revived by Ernest Thompson, editor of a weekly Spiritualist paper "Psychic Realm" with offices at 22 Baptist Street, Manchester 4, England.

For months Mr. Thompson has published names and addresses of American Spiritualists with whom Londoners can correspond.

As a starter for our readers, Mr. Thompson has supplied me with the names and addresses of five Spiritualists who desire to hear from American Spiritualists. They are: Ellen Lidwell, 65 Elthorne Road, Upper Holloway, London, N.19, England; Mrs. F. A. Booth, 69 Richmond Road, Isleworth, Middlesex, London, England; P. H. Grey, 74 Hollington Road, Aspley, Nottingham, England; C. B. Wood, 294 Selly Oak Road, Kings Norton, Birmingham 30, England; and Julia Shaw, Mayfield, Ramsey Street, Bradford 5, Yorkshire, England.

To avoid misunderstanding, the purpose of this "pen pal" correspondence idea is that viewpoints of sincere Spiritualists in both countries may be exchanged. In no way must this information be confused as a love-lorn department—not that it will be, but it is best to make this point clear at the very outset. And now, let your letters fly across the pond.

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(P-378)

THANKSGIVING AND Abraham Lincoln

By WILLIAM GEIGER

ABRAM LINCOLN, who understood and subscribed to the good influences of spirit communication, proclaimed the first nation-wide Thanksgiving Day in 1864 when he designated the fourth Thursday in November ought to be the National Holiday.

Prior to this time, Thanksgiving occurred on different days in various states. The proclamations of succeeding president made Thanksgiving a legal holiday in the District of Columbia. The states followed suit. It is the only holiday that always falls on a Thursday.

In England, in the thirteenth century, "solemn fasts and general processions" were thought helpful to a backward harvest. In this manner, the people demonstrated a belief in the influence of higher powers. So the Pilgrims were merely transplanting a custom, when about one year after their arrival at Plymouth in 1620, they observed the first American Thanksgiving Day.

The devoted little band would probably have been doomed to destruction from starvation had not the people planted some corn. The friendly Indians taught the Pilgrims how to plant and fertilize corn with the bones of fish; they also brought them venison.

As a nation, we have every reason to be thankful for many blessings and advantages which are ours, and Thanksgiving Day is the natural expression of the gratitude of a great and free people for the countless evidence of divine favor and protection. We bow, as one people, before the Giver of every good and perfect gift and with humility recognize His bounty and our common dependence upon His goodness.

THE UNBELIEVING DEAD

Some of them have
"historical fixations"

By GEORGE D. ABRAHAM

OF THE many thousands of souls who pass hence to the next level of existence and find themselves not in Heaven, but in conditions ranging from the unsatisfactory to the downright unpleasant, not all are reaping the just reward of an evil life. Fully as many are merely the unfortunate victims of ignorance.

Not understanding the psychic laws, they are much in the position of an untutored would-be explorer arriving in Central Africa, not understanding that mosquitoes carry malaria, that the tropical sun can strike one down, and that snakes may harbor death in their fangs.

The perils and consequences of ignorance in the astral realms are legion, but one of the commonest and also one of the most interesting to an investigator of earth-bound states, is that condition which for want of a better name I have called "historical" or "time" fixation. Perhaps a concrete example will best explain my meaning.

What He Read

A member of my family, who is clairvoyant, recently took a stroll through our local cemetery. As she traversed one of the paths our seer noticed a crowd of spirits (a dozen or more) clustered around a certain headstone.

Being alone, except for her baby sister in the pram, she drew near to quench her curiosity.

There in the center of the knot of people was the pathetic figure of an old man in very old fashioned clothes, clinging to the grave and weeping distractedly. The others were all talking earnestly, trying to persuade the old chap to come away with them but he would not listen.

The watcher read the inscription on the stone and at once realized

the grim situation. The grave was that of the man's wife. She had died before him, and after his own unrealized passing he had continued to mourn her loss in the belief that he was still on earth.

The date on the stone was 1868! Time, for him, had not moved since that year. He was the victim of an historical fixation and may remain so for a long time to come.

In the course of my work with deep trance mediums, and I have been associated with no less than half-a-dozen of them very closely, I have met a parallel situation several times.

Thus, quite recently, I spoke awhile with a child of eleven years of age who passed over about one hundred years ago, being killed along with her mother in an accident. She told me that the two of them live in a large Victorian house, own a carriage and pair, have a butler and parlor maid, and attend social occasions where the Queen (Victoria) is present.

Rescue Circle

She reprimanded the ladies present at the sitting for their unseemly clothing (short skirts) and maintained quite firmly that the year was 1845.

When I suggested that it was 1953 she inferred that I had studied futuristic literature until my brain had become affected! The two of them are living in a thought world of their own, and time has quite literally stood still for them.

In an endeavor to "educate" this one, I pointed out the radio, explained it and said I would demonstrate. Her scorn and unbelief were re-inforced when I switched on and for some reason the set didn't work. Eventually however, the voice of the announcer came in loud and clear.

The visitor's expression changed from surprise to astonishment, then to horror and she finally left her medium with a speed that left nothing to be desired and returned to the safety and comfort of her Victorian home and the year 1845!

At a rescue circle not long ago I had a conversation of absorbing interest with one of the several mistresses of England's famous libertine monarch, Charles II. I had better add at once that my visitor was not Nell Gwynne, although she was acquainted with that lady.

She proved to be a charming coquette whose confessed interest in life was men. As she herself said: "What else was there to live for?" She had been dead some three hundred years but was unaware of the fact.

Sort of Impasse

She asked if we had seen Charles, as she had not been able to find him since returning from the Continent.

Efforts to explain the situation to her proved of no avail. She had no conception of an after-life, and all we managed to do was to convey to her that we believed Charles to be dead. This led to copious tears, and the medium came round and asked what all the sobbing was about.

These fixations can and do persist for inordinate periods of earth time.

One of the rescue cases proved

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(P-366)

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

The Change Called Death

—by—

LENA BARNES JEFFS

THE FOLLOWING definition of death is given to us by Webster—"The extinction of life or feeling." The materialist tells us—"Death is the end of all things as far as man is concerned."

Science has given many effects of old age and coming death but few real causes. Spiritualism contends that the word "death" is a misnomer—"There is no Death."

All down through the ages, the fear of death has been the predominating bugaboo of man's life.

Man had no actual knowledge of what he must encounter after the change called death until, through Modern Spiritualism, he learned he could communicate with those who made the change and not only learn the sensations of those entities while making the transition but also the conditions they encountered in that new world after the change.



The 4th Principle

Through the knowledge thus gained, we are able to overcome all fear of death. We have learned that this much dreaded change is merely the casting off of this outer shell of material, leaving the spirit to function in the soul or spiritual body which is composed of a lighter and more ethereal substance than its former physical body. The spiritual body still retains a likeness to the old material body as far as form and feature are concerned.

Our fourth principle reads as follows: "We affirm that the existence and personal identity of the individual continue after the change called death."

We know, through scientifically

to be no less than a very famous Egyptian Queen (not Cleopatra) whose time had stood still for well over three thousand years. Only in this present year of grace has she learned that her regal body and earthly panoply have long since been left behind.

Even yet she will not deign to attend a sitting unless all the sitters (her subjects) prostrate themselves at her feet and dutifully kiss her hand.

One is disposed to wonder just how many late earth dwellers are now in the sort of impasse I have described. Of course, they do not realize their plight, which does mitigate the effects of their ignorance.

Nevertheless it is an appalling waste of time and effort and a thwarting of the purposes of evolution. Furthermore, it is a preventable mishap.

And the preventive is knowledge. Precisely, in fact, the sort of knowledge dispensed in this article. Those who know these things have a duty to make them known to others.

It may be that some readers will recall happy times in their lives when they would have wished that time might stand still. They wonder, perhaps, if the fixation state could, under some circumstances, be very acceptable.

Is such a thing possible? The answer is yes, it is. In the astral world it is possible to travel back in the Akashic records to a moment of personal happiness, taking along with you those who shared it and there, amongst the beloved surroundings as you originally knew them, to prolong the moment indefinitely.

But that is done knowingly, voluntarily, by people who know they have shuffled off the mortal coil, and is a very different thing from the lot of those who, unaware of their changed state, are lost for eons in the mists of their own thoughts while history moves on without them.

"PREDICTION"

proven communication with those who have made the change called death, that the individual still retains the same personality and the same faults and virtues that he had while in the physical body. The faults or errors can only be overcome by the desire of the individual for progression in this new world in which he now has his being.

The philosophy of Spiritualism accepts as a solution of death, the theory given by Andrew Jackson Davis, the pioneer of Spiritualism. He derived this theory while in a clairvoyant, or as he called it, "illuminated state."

In studying the philosophy of Spiritualism, we have learned that the soul or spiritual body is the connecting link between the spirit and the physical form. This is composed of "vital electricity" and "vital magnetism." The first being the soul of the animal kingdom and the latter, the lower principle, the soul of the vegetable kingdom.

Old Age

Davis's theory is that man, up to the age of maturity stores away more vital energy than he uses, but when he reaches the peak of life at maturity he begins to go down hill instead of up, and uses more energy than he generates.

Gradually the stored-up supply of vital energy or electricity is used and, at old age, becomes so thinned and weakened that contact between it and the physical body is broken. This causes the material and spiritual principles to separate, the one to decay and go back to the elements from whence it came, and the other to live on through eternity in the higher phase of life.

It is this vital electricity that gives roundness and plumpness to the body and, when that is diminished, the tissues and muscles sag and we become wrinkled and old looking.

I am referring to a natural death of old age in these foregoing paragraphs, not a premature decease. In cases of accident and a sudden passing, when the soul or spiritual body is not prepared for the change and sustains a sudden shock, the spirit may remain in a semi-conscious state for days before it comes to a full realization.

Many times the Spiritual body is not strong enough to function as the vehicle for the spirit and has to be prepared during this cessation of consciousness.

Davis tells us, and these facts are also sustained by many others who have witnessed a transition that, at the moment of death, the spiritual body gradually withdraws from the physical and emerges through the top of the head in a vaporous form which gradually takes on the appearance and characteristics of its earthly mould from whence it came.

The Silver Cord

The spiritual body is connected to the physical by a cord of vital electricity or energy which is likened to the umbilical cord that connects the child to the mother and, not until this cord snaps, is severed, does death really occur.

In Davis' "The Thinker", there is a very beautiful passage: "Yet a little while and the old man can no longer desire his daily bread, the worn out wheel of the factory is stopped, its forge fires are smouldering, a fearful silence pervades the dwelling, but the product of the long running machinery is perfectly eliminated. This product is the spirit. The deserted and well-beloved factory can remain idle forevermore for death has come and with swift eclipse has darkened forever the doors and windows of the long inhabited temple, but—did you see the proprietor as he passed out to join his angel guests?"

"Or ever the silver cord be loosed or the golden bowl be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit return unto God who gave it." Life is eternal—there is no death.



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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 nation-wide interest. Read

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ANCIENT CHINA'S LINKS WITH SPIRITUALISM

Psychic Stories Of The Taoist Priests

By Adrienne Lee

*The spirits come, but when and where,
No one beforehand can declare,
Therefore we should not spirits slight,
But ever live as in their sight.*

SO WROTE Confucius, one of the two Chinese sages to become the founders of religions of world importance, five hundred years before the Christian era began.

Stories of spirits and the return of the dead have been rife in China throughout the centuries. But compared with the attention bestowed upon the legendary tales of psychic events that have come down to us from the civilizations of Europe—particularly those of Greece and Rome—references to China are rarely found in the psychic literature of the Western world today.

Ancestor Worship

When we remember that the Chinese created one of the most advanced of ancient civilizations and that their form of ancestor worship has not a little in common with Spiritualism, it must be a matter of regret that we are so little in touch with their psychic history.

Perhaps the difficulties of distance and language are mainly responsible for this situation.

There was, of course, a claim made some years ago that Confucius himself had returned in spirit and communicated through an American direct voice medium, proving his identity to Dr. Neville Whynant, a noted Oriental scholar

by correcting a passage in his teachings that had hitherto been obscure to the experts.

But this is one of the very few generally known and evidential Chinese cases of spirit communication—and even that might never have been heard of if it had not taken place in New York and in the presence of someone of Dr. Whynant's reputation.

Despite the quotation at the beginning of this article, and the communication given to Dr. Whynant, the teaching of Confucius in his lifetime concerned itself rather with a system of ethical rules for this world than with any speculation about the hereafter.

It was his great contemporary Lao-tse, the founder of Taoism, who delved more deeply into the philosophy of the inner life and pronounced that "The self-controlled man regards his body as outside himself."

A follower of Lao-tse, Kwang-tse, who lived 300 years later, gave teachings that can be identified even more closely with modern Spiritualist beliefs.

Advising man to look upon death merely as a return to his home, Kwang-tse emphasized the spirit conceptions of life with the words, "Birth is not a beginning; death is not an end."

And it is certain that practically every known form of psychic phenomena and spirit manifestation is introduced into their myths and folk stories.

Something like four hundred of these have their existence in permanent form in the chronicles of Pu Sung-ling, known as "The Last of the Immortals," whose work is still admired above any modern writings, according to the German scholar, Martin Buber. But only a fraction of these four hundred have been translated, by Rose Quong, into English.

Describing his method of collecting and setting down the experiences of the people, Sung-ling wrote as follows:

"I am driven by the spirit of Su Tung-po, who loved to listen when someone spoke of the world of the wondrous. I induce people to write down what they tell me and then make a story of it."

"So in the course of time my friends from all regions have brought me material, and out of my love of collecting a great pile has arisen."

There could be nothing more closely approaching the Spiritualist philosophy than the words of Huang, a character in one of the stories, who before making his transition says to his son, "This is my birth into another life—not a time of death. Why do you weep?"

Psychic Dreams

The account of a case in which a man's life is saved by spirit intervention is most dramatic. A girl has been murdered and a man named Chu is falsely suspected of the crime.

He pleads with the spirits that they will give him aid, and the same night the murdered girl returns to her father in a dream and tells him that the man accused is innocent, giving the name of the real murderer.

When the father tells his wife

what has happened he finds that she too has had a similar visitation.

Many of the accounts of psychic phenomena recorded in the Bible are duplicated here, as for instance, when water is transmuted into wine, and when wine is multiplied so that all may repeatedly take their requirements from a single jug without its contents diminishing.

Resurrection is the feature of a story wherein the spirit of a girl who has been dead for two days is summoned back to the body.

Such Tests!

Leading characters in these tales, whose wondrous powers amaze everyone, are frequently Taoist priests. When one of these "miracle" workers goes into a self-induced coma he is first shaken in an attempt to wake him, and then—long before such tests had been popularized by modern hypnotists—pricked with needles.

Finally he is lifted out of his bed and allowed to fall heavily, but even this does not avail to awaken him.

When he does recover consciousness of his own accord and finds himself on the floor where he has been dropped, he teases those

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

IN MEMORIAM

MARGARET V. UNDERHILL

THE month of August, 1953, crowded as it has been with weighty events of worldwide importance, has also included one having serious bearing on the international world of psychic affairs: the sudden passing, after brief illness, of Margaret V. Underhill, on August 12th, in Montclair, New Jersey.

A person of her outstanding psychic gifts and rich experience in the field is rare at any period of history, and especially so now when we have been passing through a long dearth, both in Europe and in America. At present she is irreplaceable.

Since her return in 1946 from her 21 year sojourn in England and Italy, Miss Underhill had made her home in New York. The war years spent in London and Bournemouth, where her friend Helen Macgregor died, had taken heavy toll of Miss Underhill's strength, but she made a long, patient comeback in the final seven years, in New York.

She and her many New York friends and personal students were looking forward to a season of activity for her, after this summer's vacation in Montclair.

Unfortunately she overrated her strength and made too great a sacrifice of her energies in order to serve another's need. She was suddenly stricken after some long automobile trips and lived less than two weeks.

The British College

It was my privilege to be with her in her illness. Her passing was serene and quiet, befitting one who was so assured of knowledge of the next world.

To Margaret Underhill, death was just the stepping from this room to the next beyond it on the corridor of Time, with a door that could now and again be opened between them. She and her friends often reported having opened that communicating door.

Indeed, her life work in the past third of a century had concerned itself with improving that communication, and to teaching others, by her written word and living speech, to understand and use the knowledge she had gained.

At the beginning of her English visit, she was a resident in the British College of Psychic Science, then newly established by James Hewat and Barbara McKenzie. There she met and attended lectures and demonstrations by many



MARGARET V. UNDERHILL

reputable and well known psychic lecturers and mediums. Notable among these was Helen Macgregor.

The two became associates in the work of the College during their year of residence in it. This led to their joining their own personal careers, Helen as a trance medium and Margaret as an inspirational writer. They shared a home until Helen's death, Margaret carrying the practical domestic ordering of it.

She was a natural and experienced home-maker, whereas Helen was quite the reverse and depended upon her good friend in mundane affairs.

Early fruits of Margaret's personal development were published in three volumes in the 1930's. "Dreams of Udar," poems she felt she owed to the Brownings and Shelley, for she herself was no poet at all, though she had the sense of rhythm strongly in her mastery of the violin; following this came "Your Latent Powers" and "Your Infinite Possibilities" inspired, she felt certain, by the great psychologist, William James.

She studiously avoided reading any of his works. Indeed, she had no academic training in either philosophy or psychology except that which she received through her psychic teachings.

To Miss Underhill's great satisfaction, "Your Latent Powers" was recently chosen by the Psychic Book Club of London for republication in its series of five valuable out-of-print works.

Gifted Teacher

The last work she had published in England was written jointly with Helen Macgregor and entitled "The Psychic Faculties and Their Development," of which a second edition was published in 1934, by the London Spiritualist Alliance.

Two further and even more interesting volumes are now ready for publication from her pen. The first is "Onward to Wisdom" presenting teaching of a system of philosophical psychology, giving incidental proof of origin from the mind of William James.

The second unpublished manuscript is a collection of personal reminiscences and experiences shared with the friend Helen in their travels in England and their many winters spent together in Italy and on the continent, meeting interesting people and turns of events both grave and gay.

This work was compiled and shaped after her arrival in New York where with indomitable courage Miss Underhill built up her health, resumed her writing and gained many friends and special pupils interested in psychical development and spiritual discovery.

She was a rarely gifted teacher and trainer, her method being based upon her own extended experience as well as the close observation of many others, including her friends Helen and Mrs. Gladys Osborne-Leonard.

A rare combination of poise, ardor and clear intellect was found in Margaret Underhill by those who knew her intimately, on both sides of the Atlantic, whether as older fellow workers or as younger students. To them she is irreplaceable.

It is their earnest hope that through doors that she herself has helped to open for others she may herself reach back to hold out a friendly guiding hand and give evidence of her continuing devotion in her chosen field of service.

GERTRUDE OGDEN TUBBY

180 Inwood Ave.,
Upper Montclair, N. J.

REINCARNATION—ITS FALSITY —Con't From Page 6, Col. 5—

Source of Light, which is even yet not explained to me, proceed vibrations to every part of the Universe, the basis of all this being Invisible Spiritual Force. It is only the density of souls still fettered by material conditions that stops its way.

Every soul that has passed from earth life is in one spiritual grade or another. There is an ever ascending and descending army of enfranchised spirits, also angels, who for those on earth do the work of missionaries. Sensitive souls are those who receive the most of this great spiritual power. They attract to themselves those angelic helpers of the same kind, for over here as well as in your world it takes many different souls to make a spiritual sphere.

Those are together who think together. Some are quite spiritual, some are impetuous like myself; everything is free, even our own way of growing nearer to the light; mine is by rousing people to see truth, to act truly, to get rid of debasing ideas.

As communications between the two worlds had been the subject of my chief work when in the flesh, I found that nearly all my ideas were wrong. Reincarnation is also another conception of spirit control that is entirely erroneous.

Great Laws

It is a dangerous error, for it weakens the will power and transfers the blame of wrong-doing on to another life or lives and keeps the soul in fetters. There is not a spirit on the earth plane that has not in more or less degree some attribute that belongs to a kindred spirit on this side.

One of the great laws, that of vibration, plays a constant part in this; musicians are drawn to those on earth with musical faculties, often inherited from parents or by-gone generations. Painters,

in the same way, writers, and everyone in more or less degree, attract those who can help them. There is a great vibratory wave constantly moving between the two worlds.

Mediumship steps in to explain how this genius or the other is not, as is the case, spiritually illumined by one of like kind in the spheres, but that he is actually a reincarnation of one of these great ones.

Love and Justice

No individual spirit has ever taken possession of an embryo in the womb. The statement about spirits waiting to be again enfolded is absolutely without foundation. In India, this doctrine of reincarnation is responsible for the large death rate among the natives. They do not lift a finger to escape from disease. This life "is one only of many," they say. They are simply paying the penalty of evil doing in an earlier birth. They die in hundreds.

Souls in an unregenerate condition like this hover near the earth and repeat this fatal doctrine to willing ears or add their unseen influence to the deadening belief that emasculates the soul more than anything else.

Rest assured that all compensation demanded by love and justice is given on this side of life to every one that suffers from what is really the vices of parents or past generations. It is the spiritual development in earth life that is everything.

Concentrate your thoughts on that. You have no past life to fall back upon as excuse for shortcomings in this. These are inherited often from parents at time of conception or after. They are often not fit to bring children into the world at all. All the time the mother carries the child she may not have one good thought; no

real aspiration to be a good mother, and to do all that is possible for this sacred gift to her.

Some women, I may say, many women, want to get rid of the child; do get rid of it. Oh, what a harvest of misery such are sowing; every one of these will be an accusing spirit, all robbed of the chance of earthly development.

And here again love and justice come in. That innocent, unborn child is not allowed to suffer for the wrong-doing of parents, and grows up to the full stature over here.

On earth it is different. Such as are born in bad conditions have to struggle all their lives against unequal odds; and as love and justice reign, all spirits are righteously judged on passing over, and ample reparation done for the wrong done in the little span of earth life.

This small span of earthly existence is, after all, infinitesimal. There is the long open road of development before every soul, however bad its start may be.

The Central Truth

All this leads up to the general upliftment of the race spiritually and bodily. There is so much to do that I cannot find words strong enough to show how all this must be changed before the race can spiritually advance. There must be no unwelcome children, no loveless marriages. Then all these foolish ideas of reincarnation and the like will disappear as mists before the rising sun.

The central truth of all, the one fact that must be proclaimed far and wide, is individual responsibility. One life, one destiny, and unlimited power of self-development.

—The Banner of Life, Boston, Vol. 18, 1927. Reprinted from the Austin Pulpit.

PSYCHIC OBSERVER NOVEMBER 25, 1993

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: Birmingham Church of Spiritual Science, 2524 Seventh Ave., North; Services: Sunday 3:15 & 7:15 P. M.; Minister: Rev. Gertrude Baker; Treas.: Beulah Kennedy.

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.

Tucson: Psychic Center, 4101 Camino del Palms St.; Leader: Louise Brown.

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, Polk & "G" Sts.; Sun. 10:30 A. M. & 7:30 P. M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Prettyman, 1518 State; Sec'y: Valeria Thornton, 4905 Lee Ave; Phone: MO 3-6013.

CALIFORNIA

Alameda: Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-316.

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma and 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.

Escondido: Universal Spiritualist Church, 240 South Broadway; Services: Sun. 7:30 P. M.; Sec'y: Ann Collins, 405 North Juniper.

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: 6-2316; 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 Minigh; 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, Early Chaney & Marta Mallory; Phone: DUmkirk 4-3427.

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

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor, Rev. Eula Perryman Goff; 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 Englund; Helper: Little Billy Hall; Phone DU 91956.

Westlake Sp'it 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: DUmkirk 3-6084.

Temple of Eternal Light, 1544 Shatto St.; Sunday 2:30 & 7:30 P. M.; Messages: 2 & 8 P. M.; Minister: Rev. Mabel L. 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 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Whittemore School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture four 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 Lowell Chambers; Phone: PLeasant 8-7072.

CONNECTICUT

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

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

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

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 Helz.

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 7th St.) Services: Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rita La Chappell; 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-J-3; 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: 7-88124.

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 Pantoni; Phone: 53-9155.

Tampa, Florida: Shrine of The Master, 1808 Memorial Highway; Sunday 7:30 P. M.; Minister: Rev. Dorothy G. Flexer; Phone 32-7492.

The Universal Spiritualist Church, 8806 Florida Ave.; Services: Sunday 7:30 P. M.; Class: Tues. 8 P. M.; Direct-Voice: Wed. 8 P. M.; Trumpet & Ballot: Thur. 8 P. M.; Minister: Rev. Nellie Cherry; Phone 91-6371.

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: 6-5132; 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.

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CHICAGO—Continued

First Church of Spiritual Science, 6330 Stony Island Ave.; Phone: DR 3-0024; Services: Sunday 4 & 8 P. M.; Friday 8 P. M.; Ministers: Rev. Crawford Chambers and Rev. Jessica Chambers, 1226 East 46th St.

Ayres Memorial Spiritualist Church, 1645 North Cicero Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. F. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Mary W. Cooper, 3942 West Ohio.

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: BI 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 Birkner.

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

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

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

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

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

St. Paul's Spiritual Church, 4201 W. Louise; Sun. 8 P. M.; Pastor: Rev. Armitage 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 Bellw, 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 N. Merrimac; Sun. 7:30 P. M.; (Social every third Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

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

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Asst. Pastor: Rev. Ernest 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: Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Collinsville Ave.; Phone: UPTon 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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

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.

Decatur: Infinite Christian Spiritualist Church, 935 North Woodford St.; Services: Sunday 8 P. M.; Irene Longhead, Sec'y.

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

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

INDIANA — Continued

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

Temple of Spiritual Life, Labor Temple 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Carrie L. Frame; Asst. Pastor: Rev. Elam H. Frame.

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

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

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

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

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

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

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

Terre Haute—Golden Hour Spiritualist Church, 503 1/2 Wabash Ave.; Sunday 8 P. M.; Rev. Nellie Rodgers; Rev. Goldie Russell.

IOWA: Des Moines, Iowa: Third N.S.A. Church, Y.W.C.A., 9th & High Sts.; Services: Sunday 7:30 P. M.; Minister: Janice R. Baynes; Sec'y: & Treas: Lillian Loder, 1514 Lyon St.; Phone: 6-7180.

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

KENTUCKY: Louisville: "The Second Spiritual Life-Chapel" and "The Universal People's Divine Healing and Abundance Circle; Services: Sun. 2:30 P. M. at 936 South 5th St.; Founder & pastor: Rev. R. W. Lagneau; Asst. pastor: Rev. Virginia Carpenter, 333 South 42nd St.

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

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

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

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

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

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

Boston, Massachusetts: Spiritual Haven (Spiritualist) 30 Huntington Ave.; Sun. 7:30 P. M.; Minister: Harro C. Miles.

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

Fitchburg: First Spiritual Alliance Church, 73 Cedar St.; Services: Sunday 8 P. M.; Sec'y-Pro-Tem: Marion Rockwell; President: Jeannette Brown.

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

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

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

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

Fourth Church of The Creator, Inc., 31 Noble St.; Services: Sun., Tues., Fri. 7:45 P. M.; Wed. 2:30 P. M.; Minister: Rev. Elmer R. Bartlett; Phone 2-9147; Sec'y: Averill Maynard, 11 Myrtle St.

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

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

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

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

Bay City, Michigan: Spiritualist Church of Divine Science, 600 North Van Buren St.; Sunday 11 A. M. & 2 P. M.; Minister: Rev. Flossie McCormick-Mitchell; Phone: 31133; Sec'y: Lois Hogan.

Congregation of Spiritual Unity, 215 South Linn; Sunday 7:45 P. M.; President: Clara Trombley, 909 Hart St., Essexville.

(Continued on Page 12)

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

SPIRITUALIST CHURCHES

(Con't. from Page 11)

Coldwater—Spiritualist Temple (I.S.A.), 314 Grand St., Sermon, Messages and Healing: Sun. 7:30 P. M.; Classes: Thurs. Rev. Pearl Burns; Phone: 221-J.

Detroit, Michigan
 Memorial Tabernacle, K. of P. Temple cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.
 Center of Spiritual Hope, Berlum Hotel Cadillac Square, Parlor "D"; Sunday 8 P. M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.
 Allen Memorial Spiritualist Church, Federation of Woman's Club Bldg., 616 W. Hancock (at Second Ave.); Sun. 7:45 P. M.; Ministers: Rev. Clifford L. Bias & Rev. Edith L. Green; Phone: TYler 4-1004.
 First Spiritual Temple, Strathmore Masonic Temple, 14059 Hubbell 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 Fenkel Blvd.; Sun. Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.
 St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.
 First Spiritual Science Church, Inc. of N.Y.C.; Studio No. 1010, Carnegie Hall, 56th & 7th Ave.; Services: Sun. Healing-Meditation 4 P. M.; Rev. Jennie Moore, Minister; Message meeting Thurs. 7:30 P. M.; Rev. Zara Lakes, Ass't to Rev. Moore; Phone: JErome 7-8212.
 Bible Christian Spiritual Church, 89 W. Forest Ave.; Sun. 2 P. M.; Rev. John Veysey; Phone: TASsmos 5-9134.
 First Church of Spirit Communion, 3916 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 Westnedge; 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: FRi. 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 4:45 P. M.; President: John Koon; 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: WEStport 4723.
 Ethelaine Chapel, 4317 State Line; Sun. 7:45 P. M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.
St. Joseph, Missouri
 First Spiritualist Church, 612 North Sixth St.; Services: Sunday 8 P. M.; Minister: Rev. Martha Burris.

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

St. Louis, Missouri
 Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.
 Corinth National Spiritual Church, 2148 Salisbury; Sunday 8 P. M.; Minister: Rev. Nellie G. Carter; Phone: CH 6291.
 Society of Spiritual Fellowship, 3816 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, 5705 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 Yearance 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.
Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.
Rumson—First Spiritual Science Church, 15 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.
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, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Fri. 8 P. M.; Rev. Ethel Arrigo, guest speaker.
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 — Continued
 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.
Corlanti, N. Y.
 Sacred Temple of Harmony Church, Corlanti, N. Y., 85 Horner Ave. (I.G.A.S.) Sun. 8 P. M.; Pres.: Marjorie Newman; Sec'y: Alma Whiting.
East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.
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, 143-16 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 (I.S.A.) Suite No. 708; 152 West 42nd St., Inspirational address and Healing Silence, Sunday 11 A. M.; Tues., Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri. 2 P. M.; Class: Mon. 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.
 N.Y.C. Psychology Forum, Studio 608 Steinway Hall, 113 W. 57th St.; Tues. 8 P. M.; Ann Koernig, Director, 64 W. 9th St.
 Temple of The New Dawn, Inc., 211 West 57th St., Sunday 8 P. M.; Universal service, Timely Talk, Meditation, Music, Healing service, Cosmic message; Rev. Nesta Kerin 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 Locol Place, Brooklyn, N. Y.; Phone: PR. 8-4406.
 United Spiritualists' Church, 300 West 56th St., Services: Sunday 11 A. M.; Message services: Sun. & Tues. 7:30 P. M.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.
 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 156th 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 3-0904.
 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, 857 Lexington Ave.; Phone: TR 9-0014.
 Church of Divine Guidance, (U.S.C.), Room No. 203, Great 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.

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 4 to 10 P. M.; Afternoons: Thursday and Saturday at 1 P. M. (P-372)
 (NEW YORK CITY—Continued)
 First Spiritual Science Church of N. Y. C., Carnegie Hall, Studio 1010, 56th & 7th Ave., Services: Thurs. 7:30 P. M.; Minister: Rev. Zara Lakes; Phone: Jerome 7-8212; Sec'y: Josephine Gulen, 45 Dell Ave., Mt. Vernon.
 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: Leo 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.
 Trinity Spiritual Church, 2501 Coplin; Services: Sunday, Healing 7:30, lecture & Messages begin at 8 P. M.; President: Mable Allison; Phone WA 4-8677; Sec'y: Marie A. Orr; Phone: Tuxedo 2-1459.
 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; Messages: Friday, 1 to 3:30 P. M. Rev. Zara 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.
 First Church of Spiritual Vision, 100 West 61st St.; Sunday: Healing, 6 P. M.; & Messages, 7:15 P. M.; Messages: Tuesday, Wednesday & Friday, 6 to 10 P. M.; Thursday and Saturday 1 P. M.; Rev. Angela V. Call, Minister; Phone: Plaza 7-1799.
 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: 7-6933.
Syracuse, New York
 Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres.: Albert Potter; Phone: 9-5235; Sec'y: Luania Caley.
 Universal Psychic Science, 119 Dell St., Odd Fellow Temple (cor. Columbus) Sun. 3 & 7:30 P. M.; Co-Pastors: Rev. Duth LaBarr & Dr. Joseph LaBarr.
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., Ma her 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 — Continued
 Friendly Spiritualist Ch., 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.
Ashtabula—First Spiritualist Temple, Main & West 43rd St.; Pres.: Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.
Canton—First Spiritualist Episcopal Ch., Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.
Cincinnati, Ohio
 Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Services, Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Ass't Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.
Cleveland, Ohio
 Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Ass't Pastors: Rev. Katherine K. Koutnik and Rev. Jeanette S. Harrocks.
 Spiritual Science Church, 504 East 149th St. (between Westropp and Lake Shore Blvd.) Services: Sunday 7:45 P. M.; Minister: Rev. Edmond Brown, 1055 East 177th St.; Phone: IV 1-0501.
 People's Temple Spiritualist, Allerton Hotel, E. 13th & Chester; Sun. 7:45 P. M.; Minister: Charles B. Hartshorne, 9908 Newton; Phone: RA 1-2568.
 Universal Church of Truth, 2066 West 59th St.; Sun. 7:45 P. M.; Pastor: Leonard Holzheimer, 2900 Brookpark Road; Phone: ON 1-3981.
 New Era Spiritualist Church (OSSA) Gold Room, Hotel Olmstead, East 9th & Superior; Services: Sunday 7:15 P. M.; Healing, lecture and messages 7:45 P. M.; President: Clara L. Mumea, 2426 Denison Ave.; Phone: Ontario 1-7249; Sec'y: Clayton P. Day, 1665 East 73rd St., Cleveland (3).
Columbus, Ohio
 Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.
 First Spiritualist Temple, 77 South 6th St.; Lyceum: Sun. 10:30 A. M.; Services: Sun. 11 A. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Class: Friday 7:30 P. M.; Minister: Joseph F. Donelson; President: Anna Roessler; Sec'y: Alice DeNune; Minister's phone: FL 1433.
 Ohio Ave. Spiritualist Church, 86 South Ohio; Services: Sunday 9:30 A. M., Lyceum; 10:30 A. M. lecture and spiritual communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: UN 3438.
Dayton, Ohio
 Spiritual Church of God, Apt. No. 5, 37 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.
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 Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P. M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.
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 Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: 7-7006.
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(Continued On Page 13)

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

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

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

Salem: 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. Zeiler; Sec'y & Treas.: Myrtle E. Bruijn, 1925 North 5th St.

PENNSYLVANIA

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

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

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 865 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 1-2178.

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 Fiddell Kane; Phone: FAirfax 1-0769.

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.

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Providence, Rhode Island

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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 Flanagan; Phone: 3-6297.

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

Dallas—First Spiritualist Church (N.S.A.) 4821 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. 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.

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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 Plant.

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

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

West Allis: First Spiritual Science Church, Group No. 142, 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.

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Brantford, Canada

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

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

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Springdale Spiritualist Church, 137 Ave nue 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 Partridge; 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.; Trance 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.

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

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MARC EDMUND JONES

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New York City: The United Spiritualists' Church, formerly located at 41 West 73rd St., moved to their new location October 15th, last. All services are now being held at 300 West 56th St., according to secretary, Martha Feldstein.

The schedule of services at their new location will again include the regular Sunday morning worship hour with lecture and healing beginning at 11 A. M.

Message services will be held every Sunday and Tuesday evening at 7:30; Wednesday and Friday evening at 7; and Thursday and Saturday afternoon at 1.

San Francisco, California: Regular services are being held every Sunday, 2 and 8 P. M., at the Christian Spiritualist Church of San Francisco. These meetings are held on the fourth floor of Sacramento Hall, 414 Mason Street, according to guest pastor, Rev. Lovie Murray who, during the month of October, was assisted by Rev. Mary Fields, Rev. Hildegard Riehl, Rev. E. M. Lewin and other staff workers and visiting mediums.

Fitchburg, Massachusetts: Regular services are being held at the First Spiritual Alliance Church, 73 Cedar Street, according to Emily Sanborn, 2nd vice president. Other members of the board of directors: President, Jeannette Brown; 3rd vice president, J. W. Grant; treasurer, Marion Rockwell; directors, Olive Kinsman, Lloyd Rockwell, Elizabeth Lupien, Marion Gonyea and Perley Due.

Kansas City, Missouri: At the 61st Annual convention of the National Spiritualist Association, Aladdin Hotel; the city of Buffalo, N. Y. was chosen as the headquarters for their forth-coming 62nd Convention.

In the business session, all officers whose terms expired this year were re-elected. For the ensuing year, the board of directors will be: President Emeritus, Joseph P. Whitwell, St. Paul, Minn.; President, Charles R. Smith, Milwaukee, Wis.; Vice-President, Robert J. Macdonald, Niagara Falls, N. Y.; Secretary, Emil C. Reichel, Milwaukee, Wis.; Treasurer, Clyde A. Dibble, Burlingame, California.

Trustees: Victoria Barnes, Chicago, Ill.; H. Gordon Burroughs, Washington, D. C.; Arthur A. Myers, Lily Dale, N. Y.; B. F. Clark, Indianapolis, Ind.; and John H. Cuddy, Tulsa, Oklahoma.

Speakers and mediums featured at the recent convention: Hon. James T. Blair, Jr., Lt. Governor, Jefferson City; President Smith; H. Gordon Burroughs, Rose MacKay, Mable Barnes, Virginia Leach Falls, M. McBride Pantan, D. Mona Berry, Anna K. Rose, Maude Kline, R. J. Macdonald, Robert Barnes, Peter Evert, T. John Kelly, William A. Johnson, Adella Reynolds, Lena Crane, Fanchion Harwood, Clyde A. Dibble, Maria Sykes and Charles B. Hartshorne.

Soloists: Lola MacDonald, Inez Fink, Judy Stover, Clyde A. Dibble and Arthur A. Myers.

Boston, Mass.: Dr. Gilbert N. Holloway, founder of the Holloway School of Philosophy and Religions, Los Angeles, is currently (Nov. 1-24) holding a series of lectures and demonstrations in Metaphysical Club Hall, 739 Boylston St.

He will speak afternoon and evening every Sunday during his appearance; also week-day evenings

CHURCH NEWS

—Tuesday, Wednesday and Friday at 7:45.

During his Boston public appearances, he will make his headquarters at the Brunswick Hotel, Copley Square.

A similar schedule will be followed by Dr. Holloway when he will appear (Nov. 29th-Dec. 18th) at Hotel Buffalo, Buffalo, N. Y.

A letter, recently received, states "Dr. Holloway has an unusual com-

His Lecture Tour



DR. G. N. HOLLOWAY

bination of talents. He is a gifted inspirational speaker, once termed from the etheric as "An Evangelist of the Spirit;—also a clairvoyant, intuitionist, author and spiritual counselor. During the coming season in New York City, he will offer joint meetings with Arthur Ford and collaborate with many noted personages in the movement of Spiritualism."

Union City, N. J.: According to Rev. H. C. Millare, the 23rd Anniversary service of the Divine Psychic Mission of Consolation was observed October 3rd, last, at the Mission Church Home, 419—38th Street.

Guest speakers were: Rev. L. Grace Van Ness, Rev. Allen Joseph, Rev. Erna Arnold, Rev. Alma Gundlath, Rev. Marie Youskwich, Frances Ethel Stratton, Mavis Clare, Veronica Grant Jessie, Rose Mae Anderson, Virginia Miller, Madeline Hauser, Edward J. and Louis Conway, Agnes Millar Conway, Grace Gloria Coombert, Thomas L. Thompson, Ivy Idealia Winters and Olga Cleo Gododard.

The message bearers were Rev. J. and Rev. A. Gogarty, Rev. Hauser and Rev. Van Ness.

Rev. Anna Doerner Simms delivered the "Responsive Address of Appreciation" and outlined the motives that inspired her when she founded the Mission in 1930.

Rev. Herbert Cecil Millare, the pastor, presided and delivered the Anniversary Sermon.

New York City: The Franciscan Order of Good Will and Harmony,

founded in 1948 by Rev. Angela J. Sessa under the spirit guidance of Sister Frances of The Great White Brotherhood Lodge, successfully launched its first branch known as The Second Church. The opening service was held Sunday, Sept. 27th, at the Hotel Midston House before an enthusiastic audience.

Rev. Mary Mendelson, minister of the Second Church, briefly outlined a 5-Point Program of Good Will and Humanitarian Service; These are: 1. Exchange visiting service by members classified as to locale; 2. Loan and Welfare Fund created by a per capita tax of 10c or 20c per week for free financial aid on moderate scale and easy terms; 3. Lending Library service of Metaphysical and Occult Literature at 5c per book per week; 4. Healing and General Petitions to be signed, pledging witness before Congregation of God's Power and Grace in all cases of answered prayers; and 5. In addition to regular Sunday service, a Town Meeting of Spiritualists and Truth Seekers in New York City, considering oral and written questions.

Bay City, Michigan: Services opened October 24th at the Spiritualist Church of Divine Science, 600 North Van Buren.

Program activities and services were under the direction of president, Rev. William Mitchell and minister, Rev. Flossie McCole Mitchell.

The program for the fall and winter months:—Healing, Monday, Wednesday and Friday,—9 A. M. to 9 P. M.; message service, Tuesday and Thursday evenings; regular Sunday services beginning at 2 P. M.

Burlingame, Calif.: According to minister, Rev. Guita Prineas, the Chapel of Truth, now hold weekly meetings every Friday evening at 8 in the Burlingame Woman's Club.

Since these meetings started, the minister has presented Rev. Mary Viera, San Diego; and Edwina Cadwell, Walnut Creek, as guest workers.

According to secretary, Mildred V. Goldsmith, "These meetings commenced on Sept. 18th. They will grow as they meet the need of those living in the suburban districts, 'down the peninsula from San Francisco; those who have no local Spiritualistic churches.'"

Los Angeles, Calif.: Regular services are being held every Sunday, 2 and 7:30 P. M. at the Spiritualist Church of Divine Light, 954 South Vermont Avenue.

At services under the direction of minister, Rev. Beulah Englund, noted speakers and mediums have been presented recently: Betty Hall, Bertie Lilly Candler, Rev. A. W. Sanders, Rev. W. Meeker and Jeron King Criswell.

N. Y. C., N. Y.: Anniversary services were held recently (October 31st) at the Cathedral of Faith, 205 West 8th Street, according to founder and pastor, Rev. Richard Renardo who says, "Attendance is growing rapidly. We are pleased with the co-operation received from our members and friends."

Ordained at
N. S. A. Convention



Rev. Mollie Beck (above) just returned from Kansas City, Missouri, where she attended the annual convention of the **National Spiritualist Association**, where she was ordained (October 7th) by the N.S.A. at a public ceremony.

Rev. Beck, minister of the **Church of Spiritual Guidance**, 111-41 120th Street, South Ozone Park, Long Island, New York, conducts services every Sunday evening at 8; Wednesday afternoon at 1.

For the past 6 years she has been one of the staff mediums at **Camp Silver Belle**, Ephrata, Pennsylvania where she has served as lecturer and message bearer and conducted private seances and demonstrations of trance and direct-voice.

In addition to ministry in her own Long Island church, Rev. Beck holds classes for beginners and advanced students. She says, "I am primarily interested in training and preparing sincere students to the end that they may take their rightful place in the field of Spiritualism . . . not only as teachers of our great truth but that they may unfold their own mediumship and eventually be able to publicly demonstrate and prove the phenomena of Spiritualism."

HARWOOD - DORSCH

Fanchion Harwood and John W. Dorsch were married October 22nd in the chapel at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Dr. B. F. Clark, Indianapolis, Indiana, officiated. After the ceremony a reception was held at the bride's home, 21 Park View.

The couple will spend the winter in St. Petersburg, Florida and return to Chesterfield Spiritualist Camp next summer.

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.

SMITH, Mildren (61) September 4th, Fitchburg, Massachusetts; Secretary of the First Spiritualist Alliance Church.

STRONG, Carol B. (61) New York City; Rev. Angela V. Call, pastor of the First Church of Spiritual Vision, officiated.

ROSCOE, Herbert (56) October 10th, Secaucus, N. J.; Rev. Richard Renardo, pastor of the Cathedral of Faith, N. Y. C., officiated.

Opening Banquet: Hundreds Attend Kansas City N. S. A. Convention



The photograph above was taken during the banquet (October 5th) preceding the annual convention of the **National Spiritualist Association**, Aladdin Hotel, Kansas City, Missouri. Editor of **Psychic Observer**, **Juliette Ewing Pressing**, left center, attended the opening sessions.

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