

Christmas Greetings

A GAIN IT IS with much pleasure that we extend to our many readers a holiday greeting and wish to each one a most joyous and happy Christmas, for at this season of the year we are reminded of the beauty of the spiritual truths so well understood and taught by that great Spiritual Teacher and Medium, Jesus.

Each December brings to man on earth the old, old story, old but ever new—old because its origin, in one form or another, long preceded the days when it became known as Christmas, for its foundation lies in the Center of the Universe and has been handed down to us in song and story all through the history of mankind—new because with every repetition and every celebration comes clearer understanding and greater appreciation of the beautiful yet wonderful truths which it represents, but which are yet so dimly discerned by man on earth.

It is well that the Spirit of Christmas, which is the spirit of love and goodwill—which every religious founder and every humanitarian has so well exemplified—should reign in the hearts and minds of men for at least a season each year.

It is good that the teachings and life of the gentle Nazarene—whose birth is celebrated at this time of the year, and who set an example that the world even now does not fully understand—should again be brought to the attention of mankind, especially at such times as the world is now passing through, when so many are in need and distress and when kindness of heart and the sweetness of love may do so much to relieve the unhappiness of so many of them.

When The Time Comes

"Peace on earth; goodwill to man;" the angels sang, nearly two thousand years ago, and ever since that time our spirit friends, teachers, and helpers have been bringing the same message to the earth plane, and gradually the minds and hearts of men are being touched and their eyes opened so that they understand more clearly the meaning and value of the message.

In time yet to come when man shall have fully learned the real meaning of the beautiful lessons taught by the Man of Galilee and shall realize, as He did, the nearness and companionship of the Ancient World, and his own oneness and unity with God the Divine Spirit of the Universe, then indeed the prophecy of the angels and the message of our spirit friends will be fulfilled and there will be "Peace on Earth and Goodwill to Man."

And for this we again wish to our many readers and friends:

A Joyous, Happy, and Blessed Christmas Season With all the blessings it can hold.

Immaculate Conception

FOR over six months, a series of articles has been running in *Psychic Observer*. We refer to the writings of Lena Barnes Jeffs.

And now, we have a person who takes exception to a statement made by Mrs. Jeffs. The letter sent to *Psychic Observer* as an "open letter" reads:

"Your article (meaning Mrs. Jeffs) in *Psychic Observer* is mis-

Con't. Page 4, Col. 5)

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CHRISTMAS BEGAN WITH SPIRIT

Christmas Reflections

DEEDS, NOT WORDS
The Essence of The
— CHRIST LIFE —

by
Dr. Gilbert N. Holloway

ONE OF THE most beautiful thoughts I have ever heard from the Etheric World is "God can only be seen as Light, and can only be felt as Love." Christmas is the season of the year when we especially try to feel the divine order of things by

expressions of spiritual love and friendship, or loving good-will. In the mad rush of buying and exchanging gifts we tend to lose sight of the fact that gifts are only tokens of loving esteem. These offerings are meant to symbolize or give evidence of our love for family, friends and perhaps humanity at large.

Christmas has been terribly commercialized, of course. Merchants will anticipate its trade with satisfaction, as a time of year when losses can be recouped and financial prospects brightened.

(Con't. Page 2, Col. 3)



Dr. Holloway

The unknown years of Jesus

by Manuel Komroff

Editor of "Jesus Through the Centuries" and author of "His Great Journey"

Where did Christ live from age 12 to age 30? Historians are baffled, but some astonishing evidence says He was in Britain.

A recent article in a British magazine has touched off a lively controversy on the question of where Jesus spent the years previous to His Ministry. Here, a well-known Bible student and historian discusses the legends—and the facts behind them.

WHERE was Jesus between the age of 12 and the beginning of His Ministry at the age of 30? The mystery of these missing years has occupied the minds of scholars for centuries.

Several theories have been advanced. There are some who believe that Jesus returned to Egypt where He had lived as a child, while others believe that He visited India. A third theory is that Jesus spent these missing years in Cornwall and Somerset, England.

This at first seems fantastic, yet it is the only theory of the three which is supported by historical evidence.

Legend and tradition in Somerset

"Light of Lights"



and Cornwall have—for almost 2,000 years—held that Jesus once lived in these provinces. These legends say that He came to Britain with a close relative, Joseph

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

THERE IS NO BEING ON EARTH, UNLESS WE BEGIN WITH SPIRIT

... hence the phrase:

"The Spirit of Christmas"

By CORA L. V. RICHMOND

IT IS a mistaken idea, with some minds unacquainted with the truths and phenomena of Modern Spiritualism, that it claims to reveal any essentially new spiritual principle. It does not. The spirit that is in the universe, that fills all space, that is the beginning and ending of all things, has manifested its presence in various forms to the senses of man: sometimes in prophets reared up especially as the chosen mouthpiece of the Divine Mind; sometimes in seers and sages, who, though unconscious of their inspiration have still spoken the words of the infinite Spirit.

The primal law of being is spirit; the primal power and force of the universe is spirit; otherwise there could be no life.

The Materialist is accustomed to being with matter, and struggling through the various phases of scientific inquiry, pauses at the threshold of spiritual truth, saying, "We cannot enter here; we have no power given us."

Too Little Of Spirit

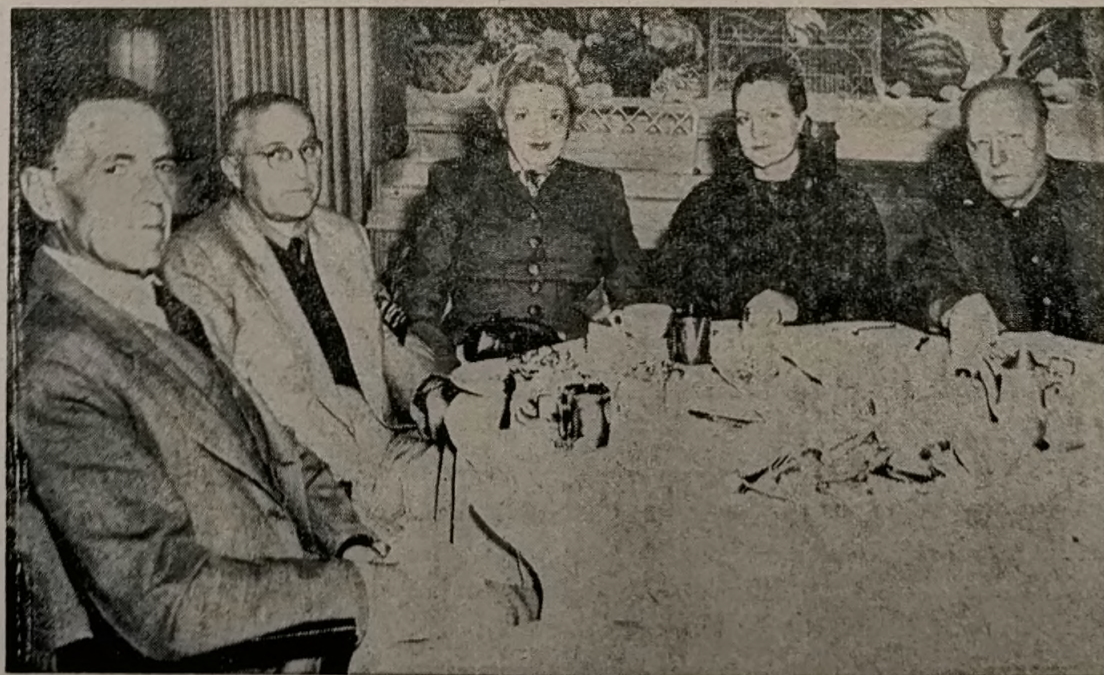
On the other hand, we begin with spirit. Without this there is no alphabet of the spirit, no language of mind, no communion of soul, and all past history is delusion—an ignis fatuus. There is no being on earth, unless we begin with spirit ... hence we coin the phrase: "The Spirit of Christmas."

Now, this law of the spirit, as distinguished from materialism, is the avowed and express object of Spiritualism today. It is not a new theology—something distinct from any of the ancient theologies—but the revivification of an old faith. All the old systems have had too much of form and too little of spirit; for gradually, as power and wealth augment, as civilization and the science of government advance, religion, or theological views, assume a material form, and the spirit is less than the letter of worship, the soul is buried under the form, and the vitality goes out of the ancient forms of worship.

But upon God's most ancient altars, in the primal beginning, at the earliest dawn of human history, this alphabet of the spirit is made

(Con't. Page 4, Col. 2)

Argentine Spiritualists Visit Jamestown



So that they might become better acquainted with the philosophy and organization of Spiritualism in America, three noted Buenos Aires Spiritualists journeyed to Jamestown recently to interview the editors of *Psychic Observer*. They were: Manio P. Rinaldini, Luis N. Travesaro and his wife, Claudina.

Mr. Rinaldini is president and Mr. Travesaro is treasurer of the Pan-American Spiritualist Federation. They journeyed to the States after having taken part in the recent Pan American Spiritualist Federation convention held at Havana, Cuba. (See *Psychic Observer* January 10th, 1954 for complete story with photographs.)

Left to right above: Mr. Rinaldini, Mr. Travesaro, manager of the Ford Motor Co., Rosario, Argentina; Juliette Ewing Pressing, Claudina Travesaro, and R. G. Pressing. This photograph, taken by Ed Byrne, "Jamestown Sun," was snapped in the Pompeian Room of the Hotel Jamestown where the Pressings entertained their distinguished Argentine guests.

Merry
Christmas
and
A Happy
New Year

The Editors

For Special Christmas Books and Subscription Offer, See Page 10

DO YOUR CHRISTMAS SHOPPING EARLY

UNKNOWN YEARS OF JESUS

(Cont. from Page 1, Col. 4)

of Aremathea, "in a ship of Tarshish" and that they stayed "in the Summer land..." This is the same Joseph who buried Christ and, therefore, it must be assumed that he was a close relative of Christ.

According to Roman and Hebrew law it was the duty of the closest relatives to bury their dead. Pilate would not have given the body to a stranger for burial.

It also is believed that Joseph carried tin from the local mines, in his own vessels, to Mediterranean ports and distant Phoenicia and Judea. Such a tin trade is definitely known to have existed at the time.

But beside these stories there are certain places, in the western part of Britain, which are directly connected by legend with Jesus. It is claimed that He once stayed in the village of Priddy on top of Mendip Hills and that He drank the waters of Jesus' Well. It is also claimed that He lived, prior to His Ministry, at the foot of Glastonbury Tor next to a clear spring now held sacred and called Chalice Well.

It was at this spot, legend says, that He built a hut of mud and woven reeds, like the huts of the Druids—and here that legend says He lived and meditated for several years before returning to the Holy Land and His destiny.

St. Augustine

These legends find support in such varied sources as the Bible, St. Augustine, the Domesday Book, history and archeology.

Through the years little scraps of evidence have been sifted, verified and painstakingly pieced together and the possible origin of the legends has been disclosed.

Their source appears to lie in the surprising history of the Abbey of Glastonbury, which dates back to the first years directly following the crucifixion, and which today lies in ruins.

This great stone Abbey was originally built to cover and protect a very sacred mud and wattle church erected by Joseph of Aremathea and 11 companions who came to Glastonbury to preach the teachings of Christ to the Druids. They sought out the very spot where Jesus is said to have lived and there, around Chalice Well, they built mud and wattle huts for themselves.

The hut which Christ is said to have built they used as a private chapel and in time they added a church, also of mud and wattles, 60 feet by 26 feet.

This was the first Christian Church in Britain. In time a large

stone structure was built over the mud and wattle church to protect and preserve it. And to this, in A.D. 546, St. David added a great stone wing.

When St. Augustine came to Britain in A.D. 597 he visited this Abbey and, commenting on the already well-established legends of Jesus' residence, he wrote Pope Gregory about the sacred wattle church inside.

He described it as "... a church constructed by no human art, but divinely constructed, or by the hands of Christ himself..."

The great Abbey of Glastonbury, with its famous library of manuscripts dating back to Roman times, and the sacred wattle church, was destroyed by fire in 1184.

But the ancient stones speak and confirm the voice of history.

Joseph of Aremathea

Here, for a thousand years, kings, saints, bishops and heroes of Britain were buried. Here, for a thousand years, royal charters were signed within the sacred mud and wattle church. Two of these charters exist today, one signed by King Ina (A.D. 704) and the other by King Cnut (A.D. 1032).

Here, too, Joseph of Aremathea and his companions were buried. Maelgwyn of Llandaff, in A.D. 450, records the exact location of Joseph's grave and the words of his epitaph, "I came to the Britons after I buried Christ. I taught. I rest."

Joseph's body remained in its original grave until 1345 when it was placed in a silver casket and lowered into a sarcophagus. His tomb became a place of pilgrimage. Since then it has twice been moved and today it rests in the church in Glastonbury.

It is mainly through Joseph of Aremathea that Christ's presence in Britain is traced, but there also is other evidence to indicate it.

In the 6th century, Gildas, Britain's first historian, working in the library of the great Abbey, wrote, "Christ the True Sun, afforded his Light, the knowledge of his precepts, to our island during the height of, or the last year of Tiberius Caesar."

This, if we can rely on Gildas' accuracy, would mean that Jesus left Britain just about three years before His crucifixion.

Taliesin, the Prince-Bard and Druid, also records: "Christ, the word from the beginning, was from the beginning our Teacher, and we never lost His teaching."

And the old charter granted to Glastonbury by the Druid king, Ina, mentions a church built by Christ, who is referred to as "the Great High Priest and Chiefest Minister."

One more bit of historical evidence can be added. In the famous Domesday Book the Abbey of Glastonbury is called the "Home of God" and "the Secret of the Lord."

Here we find a word and there a

Then HE "Disappeared"



From a Painting by Alex Ross

Mary and 12-year-old Jesus in the Temple at Jerusalem. Shortly afterward, so far as history is concerned, He "disappeared" for 18 years.

line. And when these grains are gathered together, they lean toward a single conclusion.

Where there is smoke, there might be fire. Can it be, as the legends say, that Christ spent his "unknown years" in Britain? On this evidence, some say, "Yes."

CHRISTMAS REFLECTIONS

Cont. from Page 1, Col. 2)

Worldlings think of the holidays as a time for gay parties, exceptional conviviality, exotic foods and drinks.

But to the spiritually-minded person the Christmas season ever bespeaks loving kindness, gentleness and pure idealism.

Need For Love

The world cries out for real love. For want of it nations and communities of men are convulsed with hate, suffering and error. This terrible lack of loving good-will and practical morality, if it continues to spread, will consume our civilization in flames.

The religion of Jesus, whose birthday we celebrate at this happy season, is entirely one of love. He made this very clear, and the Scriptures emphasize the point. Love of God and one's neighbor is the substance of true Christianity. Those who spew hate and ill-will show that there is no truth of God in their consciousness.

Religious orthodoxy, in the main, has failed modern man. I have heard repeated warnings from a trusted Etheric informant, that one of our greatest dangers of war comes from the machinations and

clever plots of a certain religious organization, locked in a bitter death-struggle with the Kremlin.

This Sage intimates that this international church might decide to use its vast influence to try to push the United States into war against Russia, should it feel that such a step is necessary to protect its organizational interests. What a travesty upon the teachings and ethics of Jesus! War is the antithesis of Christ's teaching, yet history shows that groups have not shrunk from it in the holy name of religion.

A Point of View

The old order is fast passing away, and it may well be that this Christmas of 1953 is the last one under the old dispensation. Many wonderful changes are in store for our planet, if we but have the insight to cooperate with the Invisible Forces of Light.

The New Age will see a blending and synthesizing of many facets of truth. It will surely affect the Spiritual Movement profoundly, forcing changes of emphasis and opening up new lines of influence from the Unseen.

Humanity is so surfeited with errors, so ridden with greed and hate, that if left to its own devices our human world would undoubtedly go up in flames. But we have help from On High! Masters and Teachers of Spirit will give wonderful inspiration in our times of crisis. Humanity will be guided through its most critical moments since the fall of Atlantis.

Have you considered the possibility that these curious, pesky "Flying Saucers" are etheric craft? This is a strange and remarkable story, to be dealt with more fully in our next column. They are Signs from the Heavens, a part of the Cosmic plan for the guidance and rescue of our beleaguered civilization.

Outlook for Spiritualism

Many traditional lines of spiritual teaching will converge in the new era of thought. The great truth that Spiritualism has embodied will be trumpeted to the world. Unshakable proofs of survival and the continuity of life—plus authentic descriptions of life on the etheric planes or spheres—will gradually do away with many of the fantasies and speculations of the old orthodoxy. The modern temper is scientific. It demands facts and evidence, which spiritual science at its best is certainly able to give.

We are about to enter an era of conscious cooperation with the Higher World. Thousands of mortals will have the ability to understand truths that have been considered Mysteries since the dawn of civilization. The effect upon social and political life, science and invention, religion and the arts is incalculable.

The lively debate on reincarnation *Psychic Observer* has been printing for several issues illustrates the churning and awakening of thought so needed in preparation for the New Age. It will be found, in all probability, that there is no incompatibility between the demonstrated facts of Spiritualism and the truths of Karma and reincarnation. Truth is everywhere consistent and the same.

The higher one reaches into the teachings of Occult Science, Spiritualism, Rosicrucianism, Theosophy, Freemasonry and Mystical Christianity,—the more one finds the ONE TRUTH, which is of God, and symbolized in the birth and life of Jesus.

A Christmas Wish

The new and better day for humanity begins within us NOW as individuals. It is up to us to honor Christmas not so much in the saying but in the doing. We must express more of the unselfish, sacrificial, spiritual love which is the very essence of Deity and the substance of the Christ Life.

Let Christ be born within us again as a spiritual experience. Then the outer observance of his nativity will have greater symbolic meaning than ever before. May the pure love of Christmas abide in your home, wherever it may be, with you and your dear ones. SO BE IT!

Dr. Holloway has agreed to contribute regularly... watch for his New Years message (Jan. 10th, '54 issue) which will be followed by his column of profound philosophy under the special heading: "Truth Ways with Holloway."

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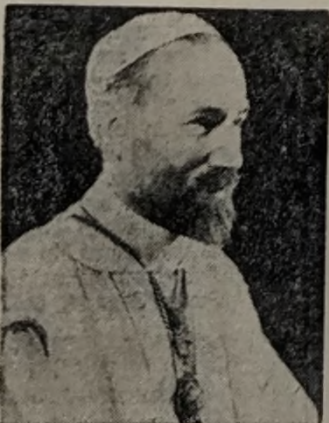
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THREE HUNDRED SIXTY-SEVEN

DECEMBER 25, 1953

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"Merry" At Christmas

WE USE the phrase "Merry Christmas" as an automatic greeting today and probably do not think of the word as having any especial meaning. Indeed, the usual modern connotation of "merry" may be far from what we are thinking and feeling. The word comes into our usage from an older period in English when it conveyed a larger sense of well-being, of repose, of good temper and of warmth of heart.

It is in that larger sense that we ought to think of it today. "Merry" is too small a word for the many millions of Christians who celebrate this day as the most sublime of religious holidays, commemorating the birth of Jesus. It is too small a word for those of other faiths who have so happily joined in making this a season that is dedicated to the continuing expression of love and personal loyalty. It a cruel word for those who are troubled and an empty word for those who mourn.

Yet behind the word is a whole wealth of thought and feeling. The Christmas wish that it expresses is not for mere merriment as we usually think of it. It is rather for faith and hope and deep joy and unbounded love. Our Christmas thoughts and wishes are wide enough to have their poignant concern for the well-being of our loved ones, and all the world's loved ones, and especially for those who are in suffering or peril. This mood is not frivolous; this wish is not glib lip-service.

This is what we mean when we ask for a "Merry Christmas" for those who are saddened, for those who are in need, for all who are distraught and seemingly helpless.

We have need of joy. We have need, as never before, of calm assurance. We have need of courage in the face of danger and patience in the face of frustration. And, above all, we have need of great compassion and of warmth of heart.

These are the things that can be the gifts of the Christmas season to each of us. We can derive inspiration from its mighty pageantry. We can also obtain spiritual sustenance from its simple and homely charms. Its songs can lighten our sorrows; its meaning can raise our eyes; its benison can lift our hearts.

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REINCARNATION A FACT?

I have read with interest the article by Rev. Converse Nickerson and by Rev. Robert Chaney, respectively against and for the doctrine of Reincarnation. I am above all a practical man, a graduate of a Normal School and have taught school; in fact, I have been intensely materialistic in my pursuits.

My object in the above fanfare is to show that I could not be a fool, a fanatic, or possibly freak and carry on as I have, but from the time I can first remember I have been psychic. When but 13 I was submitted to a sanity test because I saw an apparition and did not have sense enough to keep my mouth shut.

I was born in 1883 but not until 1918 did I ever attempt to find out what it was all about. Life had become so bitter for me that I went to commit suicide by drowning myself. Before I could make the final plunge, my life seemed to be like a motion picture reel in which I saw everything that ever happened to me of a psychic nature.

I had not slept for weeks, so I said to myself: "Be Bigger than your job." Went home and slept soundly ever since at night.

Later that year I began to read, first of Ella Wheeler Wilcox and later after, scores of authors, treating of Spiritualism, Theosophy, The Dogma of the Occult, Rosicrucians, the San Jose A. M. O. R. C., everything I could get hold of.

Doubly Blessed

I began with others to experiment and study and, in my heart, I had the sincere desire to KNOW THE TRUTH. I was a Catholic by baptism, a Methodist by rearing. Through all this I wound up nothing more than a student of Spiritualism with its scores of differences of opinion; but bye-and-bye I began self development and have had scores of wonderful experiences.

As a pupil in school, I had a strange fascination for Madagascar and wherever and whenever I could get hold of anything readable about it I eagerly devoured it. I had a strange love for the Scandinavian Peninsula and read with avidity what was said of it by Stoddard, Taylor and Frank G. Carpenter and loved and enjoyed every word I read. A strange and beautiful fascination took hold of me for which I could find no solution.

As varied as we as people are on this globe, just as varied is our experience, for after all each of us, unconsciously lives in a world all our own, regardless of how close the ties between ourselves and those we are most intimate with.

I feel that I have been doubly blest for I have spent time and money to prove many of the things that came to me from departed spirits. I could fill several volumes of my experiences; but again I say I was and am practical and anything I concede is after I have fought it through battles of skepticism for I am a natural born skeptic.

I developed automatic writing. My departed brother came and told me things I did not know but proved later. A woman whom I had known in life and with whom I was never more than casual then came. She showed herself and told me many things that I have proven almost without the slightest exception.

What They Told Me

She told me about re-incarnation and I said "Fooy!" She made it plain I was wrong in not accepting her pronouncements and to me proved her point. The essence of which may not be the same with every human being; therefore the many doubters. She gave me some details about seven incarnations before this one and told me why they were necessary; but some other spirit made a demonstration one night before a Justice of the Peace, a machinist foreman, my daughter and myself that was astonishing.

I was told to lay a flashlight on a Bible that lay on a library table in a very darkened room. Turn on the light and place a clean sheet of white paper about 6 inches in front of the flashlight itself and there appeared a picture of a beautiful woman.

She, however, had the appearance along with her beauty of temper and injustice. A voice unheard by the others said to me that the picture was that of my wife in my incarnation before this

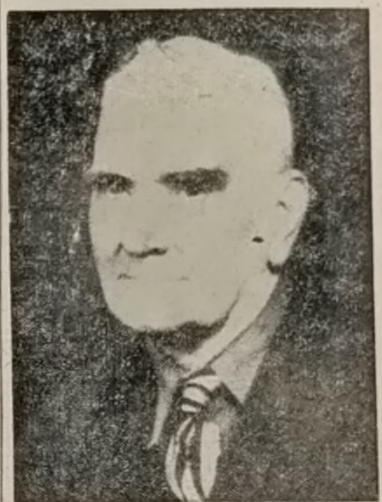
LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

one in Mexico 350 years before the incident related.

This happened about 20 years ago. They all saw the picture distinctly. The voice said her name was Manuelita Carmen and mine was Ramon Garcia and that I was a statesman and very cruel to the poorer people over whom I had some control.

I was given a horrible history of my sojourn in South Africa over 5000 years ago when only white people occupied the area



CHARLES C. STEMMER

in the Temperate zone. I was so brutal that my own followers chased me across the continent where I found means to transport me to Madagascar where I lived 20 years.

I was a Mast Timberman over 1500 years ago in Norway where I went with a gang of men to get out long tree trunks for masts for Viking Ships. These and four other incarnations were revealed to me. In some cases I was told how many wives and children I had and how I came to pass out.

I have seen pictures in magazines of Norway and could tell what was just over the hill from what the picture portrayed. I sometimes manage to see a silver spruce tree and, from boyhood up, just being close to them thrills me through and through.

I shall not burden the readers with any more, except to say that the story of my Norway existence showed whereof my fascination there and the Madagascar episode taught me why my strange search of knowledge there. So many things my control has told me, have proven to be absolutely true, even a portion of the reincarnations.

And so, if I believe anything, I am forced, until proven otherwise, to believe all she told me about reincarnation.

CHARLES C. STEMMER
Cottonwood, Arizona.

FLYING SAUCERS

Writers in "Fate Magazine" are of the opinion that flying saucers or space ships are "a kind of ectoplasmic ghost-animal," also that they are ectoplasms out of our evolved psychism, our feelings and thoughts, that are like the waves of wireless which by a special method have been converted to luminous rays." That the saucers are "psycho-spiritual phenomena produced by the radiated psychoradiation of man and especially of mediums."

Proof and facts regarding a world-wide understanding of Spiritualism, mediumship and ectoplasm indicate that such a natural event of scientific importance could be rightly ascribed to these causes. For some time back, a mass blood transfusion has been in operation among the people. The transmutation of a right type of blood plasma has caused a change in the consciousness of a great portion of humanity.

Good blood denotes a high vibration. Change in the form of blood has caused a rising in blood vibration. Blood is the key interlocking the seen and unseen. The blood is the habitat of the Ego. It is the specialized field of activity for the Ego to manifest in the individual and through a rising in blood vibration among the masses, a vortex of psychic force has been

generating on the inner planes of a large portion of humanity.

This gradual rise to a higher state of consciousness or understanding has acquainted man with a new dimension of sight which is at right angles to length, breadth and thickness. He becomes conscious of a new vibration of force which is back of physical matter and gives expression to physical matter. The difficulty that most people will have to contend with is that all conceptions of things have been built up from the standpoint of three dimensional space.

Man's comprehension of fourth dimensional space has awakened him into a realization of those vibratory tendencies which are expressing themselves in form. Man's physical peculiarities are yielding to psychic faculties. He sees flying saucers or space ships in outer space. The fact that he has not always seen them does not indicate they have not been flying in outer space for thousands of years.

What Man Seeks

This mass unfoldment to a greater consciousness now brings repercussive response from religious leaders of the masses. An unreasonable uncontrollable fear has come over some of these leaders—a (psychic-phobia). The fear that religious forms will perish, and deprival of the desire to bias the mind by unfair opinions and indisputable doctrine.

Man is constantly seeking a higher level of development and consciousness. By this seeking, he is seldom in a state of equilibrium. Water seeks its own level, but is rarely in a state of equilibrium because of that seeking. An ocean liner makes hazardous trips in perfect equilibrium with a gyroscope which maintains balance under the most trying conditions. Due to a rising of vibration in the blood, man is developing a gyroscope of spiritual insight.

This includes an awakening and gradual developing of the pineal gland—the body of unknown function at the base of the brain. Also the pituitary, a gland near the brain influencing growth. Along with Spiritualism—"Alcoholics Anonymous" has cleared much of humanity's blood stream. Continued transformations in human blood will, in time, etherealize the blood of the masses.

EDWARD BARNETT
Farmington, Utah.

Christmas Customs

(NUMBER ONE)



STOCKINGS: in early America, were hung at the chimney on Christmas Eve by children of Dutch and German settlers, who hoped that St. Nicholas would fill them with gifts and goodies. The origin of the tradition is not definitely known, but there is a legend that the Saint once dropped some gold coins down a chimney which were caught by a stocking that had been hung up to dry.

More likely, the tradition stems from a custom observed by European children, who placed their shoes near the fireplace and filled them with food for St. Nicholas' horse.

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CHRISTMAS

—BEGAN WITH—

SPIRIT

(Cont. from Page 1, Col. 5)

manifest. God, or whatever else may be the name of this spirit, speaks with one voice; His nature is one; His mind and purpose is one; the grand unitary Soul of the universe. Multitudinous in the expression of His life, infinite in the variety of forms that ultimately expressed Him, His spirit is the all-pervading element.

Spiritualism has not added anything to this manifestation. It has not even come to that, because spiritual manifestations of today represent nothing new between you and the Divine Mind, but simply an augmented interest between souls embodied and souls disembodied. We know that the thought is abroad in the world, that a Materialist German theologian and others have tried to prove the nonexistence of the soul.

This Divine Spirit

For years, it has been debated whether there is a God. It is not a matter for the human intellect to investigate whether God exists or does not exist. It is not a point the human mind may dare to consider. If there is not throughout the whole universe a revelation of the Divine Mind so palpable as to make the Materialist and Intellectualist stand in awe before its presence, it is not for us to argue the point with him. There is a revelation of God in every human spirit.

There is an innermost voice that tells you of this supreme Existence; and if you have not this voice, and if you have no consciousness of this Presence no power of the human intellect can give it. No mere intellectualism can establish it; it is not to be argued by thesis or antithesis. It is a positive certainty, or there is nothing in existence; and intellect itself falls into fragments.

This Divine Spirit, as we have said, has spoken in all ages, and did not wait for the nineteenth century to give its manifestations, and potency, and power. God speaks in all ages to all nations of the earth.

He has given to each tongue a prophet; and every nation has had its messiah to establish the connecting link between the Divine Mind and humanity; and those to whom Christianity has been the revealed religion have but accepted and intellectually established that which the most ancient prophets had already affirmed.

Spirit is affirmative; it expresses itself by positive statements, by intuition, and not by argument. There is no appeal to the human intellect in this expression, but only to the human spirit.

The Law of Spirit

You cannot find out God by any scientific experiment, can discover Him by no astronomical instrument, can determine Him by no mathematical formula; it is not within the scope of the human reason to establish His existence; but by the law of the human spirit, by its intuition, by its very existence, is God present with every human heart, and in every atom of life. His law made you. You may as well endeavor to reverse the order of nature, and walk upon your hand or head; or suppose that the law of gravitation might be inverted, and have all things flying off from the common centre instead of towards it, as to endeavor to solve this problem intellectually.

The law of spirit is supreme—these positions are not from any logician's standpoint. They do not present any point for logical deduction—there is no system of reasoning equal to it. It is a system of divine economy manifested to those who are inspired, that receives the sanction of the whole human race, that has been proclaimed by prophets, that every heart and mind feels to be true when reading the words of inspiration, or when beneath the subtlety of God's presence; it is manifest to the individual consciousness. We would not—whether there be Materialists, Atheists, or Intellectualists present, or not—we would not attempt to establish the existence of this system. Without its existence there could be no being, no life whatsoever.

Turn your thoughts within; take away all intellectualism, all material and sophisticated reasoning, that

Christmas Customs

(NUMBER SIX)



Medieval Germans Forced Hawthorns To Bloom At Christmas Traditions Have Grown From Ancient Folkways And Christian Rituals: In the middle of the Fourth Century, the Bishop of Jerusalem wrote to the Bishop of Rome, asking him to determine the actual date of Christ's birth. The Bishop of Rome looked into the archives and sent word that the Nativity occurred on Dec. 25. By the end of the century this date was regularly accepted as the official day of Christmas.

Today most scholars believe that the bishop fixed the date arbitrarily, but with good reason. For centuries before the birth of Jesus the month of December had been the occasion for boisterous pagan revelries marking the winter solstice and the returning strength of the sun. Such activities as feasting, adorning the home with evergreens and mistletoe, exchanging gifts and general merry-making were all part of the traditional heathen celebrations. By making Christmas coincide with the ancient festivals, the Church fathers hoped to counteract the wild winter revelries and to shift man's attention to more spiritual pursuits. But the heathen festivities still went on and the Church, which first frowned on them, finally accepted them and allowed them to be assimilated into the celebration of Christmas to add to its popular appeal.

This was wise, for the ancient rites were too firmly rooted to be done away with. Since primitive times man had worshiped the sun as the source of life and light, a manifestation of the gods. The emergence of the sun after the shortest day of the year was cause for rejoicing. Among the Romans this yearly milestone prompted a period of feasting and orgy called the Saturnalia, after Saturn, the god of agriculture who presided over the planting of crops. In the barbaric northlands a similar winter festival, known as the Yule, took place.

Great logs were set ablaze in honor of the gods, Odin and Thor, and people clustered around drinking from horns filled with mead and listening to the bards sing their ancient lays. In Persia fires were also kindled to Mithra, god of light, while in England the Druids gathered the sacred mistletoe and made live sacrifices to their deities. Many of these customs were adapted to Christmas ritual and by the 13th Century the Church itself had added new customs to the old, notably the drama of the crib (or creche) that was popularized by St. Francis.

Martin Luther brought an evergreen into his home and decorated it with candles to simulate the starry sky which glittered above the stable where Christ was born. This was popularly thought to be the first Christmas tree, but actually the practice of adorning trees with trinkets was as old as the Romans, while from the time of the Middle Ages people brought fruit and other flower-bearing trees into their homes to induce them to bloom at Christmas (above). But whatever the custom, from the lighting of candles to the giving of gifts, each has become today an expression of the gladness and goodwill which Christmas always brings.

with which you have been accustomed to discuss all other subjects, and remember that you are endowed with the one perception of the spirit, whereby you may discern not only the Spirit of God, but the spirit of the individual souls.

This discernment and its expression were known in the time of Jesus as "spiritual gifts," and expressed themselves in various forms and phases. Thus amongst the disciples and followers of Jesus, and in all previous times, there were spiritual gifts, the possessors of which the Divine Mind visited.

These spiritual gifts do not occur in accordance with any system of material science. They belong to the region of mind, to the domain of spirit. They are the result of faith, and prayer, and earnest work, not of outward, superficial, and external knowledge. Scholars cannot acquire them, they cannot be taught in the schools. They are matters of spiritual discernment; and those whose minds and spirits are the most exalted, possess the most of these spiritual gifts; while those who grovel in the senses are dependent upon material and intellectual channels for any perception whatever, and do not understand save the dim glimmer the world gives even of the most outward matters.

It has, therefore, been deter-

mined by Materialists that the realm of the spirit and the alphabet of the angels may not be known among mortals; that the spiritual world may have no voice or hearing in your midst; and all theologies have been cast aside because Materialists say that theology and religion come from the dark ages.

"Today," says the Materialist, "science has appeared in the world, and we have distinctly proven that there can be nothing that does not spring from matter." These same men say, "Look not upon the past, the dead past."

We, however, say, "The past is your mother; bury her form reverently, but forget not her virtues; all that is great and good today has been hers. Every inspiration that may be spoken for all time has been uttered in past times. Every great truth, every elevated expression or aspiration of the human soul, has had winged utterance and tongue of flame among the ancient prophets and seers.

"Yes, bury her form piously; but remember that the living spirit of truth is not content with one time and one generation, but abides in all time, and speaks to all generations; that the language of the ages is hers—the language of all nations and all tongues. You may determine the first letter of the spiritual alphabet, for you have

learned it by your own consciousness of the existence of the Divine Mind.

Spiritual Alphabet

"If you have not this consciousness; if it does not intuitively spring into your mind; if there is not in your hearts an earnest living flame, kept alive by the consciousness of spiritual being, of the Divine Mind, then you have not the first letter of the spiritual alphabet.

"If you would approach it by any of the external channels of sense or investigation; if you would arrive at spiritual knowledge by any of the outward means, either through curiosity, through a desire to satisfy the intellect merely, or the sensuous nature, that needs positive physical tests before it acknowledges the spiritual; if you desire this, then you have not made the first step towards learning the letters of the spiritual alphabet. No, it is won only when, with hushed voice and reverent lips, we enter into the very innermost communion with the Spirit."

You must turn your thoughts within, and if the spirit of God has not touched your heart, if you are not alive with the consciousness of that living presence, then you cannot go farther—you must wait. For though you might believe in miracles, accept theology, bow the knee before any shrine, outwardly profess to be a Spiritualist, you have, nevertheless, the first letter of the spiritual alphabet to learn.

Sometimes the little child upon its mother's knee is wiser than the gray-haired sire, for it learned the first lesson of life from the Divine Mind. Sometimes the Materialist or Intellectualist is startled from his scientific musings by the words of a child that professes to know of the Divine presence and confers with angels. Listen to these voices. You are accustomed to suppress them; and if the child asks a question about the Deity you say, "Wait, child, you are not old enough to understand yet."

Old enough! How can you judge of the age of the spirit that has just come from the hands of the Deity? Old enough! Time does not make age, but wisdom; and the very intelligence that prompts that question evidences the very spirit of age in knowledge and wisdom.

If a child says, "O mother, I dreamed last night of my little angel-brother, and I thought we were playing together in a garden full of beautiful flowers," you say, "Your brother is dead; we cannot see him, only in God's time we shall go to heaven and find him there." But suppose the spirit of the child has really met in dream, when the outward senses were shut in sleep, this little angel-brother.

Is there any law of the Divine Mind that prohibits guardian

(Cont. on Page 5, Col. 1)

What I Observe

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

leading. I think you take undue liberty in speaking for all Spiritualists in that they do not believe in the immaculate conception of Jesus.

"I, for one and a million others, believe in the first chapter of the New Testament and I would be ashamed to be called a Spiritualist if I spoke otherwise.

"A teacher said to me: 'The Bible is the Bible and not what we think.' Another said, 'The most decent thing to do is to preach the Bible the way it is written.' Another says, 'Never could Joseph be the father of Jesus.'

"It is to be regretted that people write such articles. They keep us adrift with the churches and that is why we have such a struggle to present the truth.

"I am not signing my name as I am not looking for advertising," (signed) "Yours for Spiritual Truth, A Spiritualist."

This dear spiritual woman is in a state of spiritual at-onement, but it might be well to allow her to wallow in her ideas of spiritual truth. She cannot be very sure of herself, else, she would have signed her name. Since when have the Spiritualists, regardless of organization, ever numbered a million? It is doubtful whether any Spiritualist will come forward and agree with this immaculate conception idea.

Spiritualists have a tough enough time presenting evidence for survival without trying to disprove the natural course of human origin.

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CHRISTMAS — BEGAN WITH — SPIRIT

Cont. from Page 4, Col. 5)

angels? And is it not one of the oldest beliefs that each mortal has his guardian angel? Do not curb these promptings of the spiritual growth; do not say, "My child, you must go to school," or "You must mend your frock," or tell them to do something else as soon as you hear them speak of that which is beyond your customary knowledge.

Divine Presence

No family is without these visitations, and yet they are all quenched. The intuition promptings of your mind for many years may have led you in the direction of spiritual knowledge: you have visions, premonitions, dreams—the croppings out of the spiritual alphabet—and yet you do not heed them. You prefer to study the external forms of learning that men have reared, while here is the royal road to that knowledge of which they are deprived.

How many an earnest-seeking soul, bent in prayer, is conscious that somehow the air is made lighter—and the forms of angels seem to hover about when the mind is in a prayerful and exalted mood! And in the silent hour of reverie and meditations, then you put the world far from you, you are aware of this Divine presence.

But you do not speak of it; you go out among your fellow-beings with a mask on your face. You are allowed to take in no knowledge but that which is of the senses. You are not allowed to say you feel the presence of the Divine, and that angels are about you, because the discipline of the schools has called it imagination and superstition.

What is imagination? The very flight of the spirit. Without it, how dull would all become! Imagination is the very wings upon which the soul mounts to the spiritual realm. Poets—they that dwell in the airy regions of imagination—are permitted to speak of guardian angels.

Spirit Existence

That, they say, is poetical license; but if ordinary mortals were to broach the subject of guardian angels, the answer would immediately come: "Oh, that is imagination! that is all superstition and idolatry." The atmosphere that the poet breathes is the native element of the human mind. The atmosphere that endows you with spiritual life is the air upon which your soul subsists.

Again, this first letter of the spiritual alphabet connects you with all remotest ages. It takes you back to the primal evidence of all religions, and proves that those religions were based upon spiritual foundations; that of all forms of worship the original inspiration was of the Divine Mind; that it speaks the tongue of whatever country the prophet or seer inhabits, and that the same primal law, the same spirit of light, the same Divine image is resident in all.

The first letter of the alphabet also means your own spiritual existence as distinguished from your physical existence; it means that that part of you which is immured in clay—that the form you see, the senses you are conscious of—is not the living spirit; it means that the element of the spirit is ancient as God, primal with His Being, and clothed upon with His breath. These are all masks you wear, garments, outward coverings of the soul, in which you take up your habitation for a time; and the first letter of the alphabet, when it shall come to be known, shall take you upward and forward into spiritual existence far beyond your highest imaginings.

What do you know of the life of God? What do you know of the endless, immortal life? The intellect falters; there is no method whereby science can fathom it. It is only with the eye of the spirit that you can discern your own immortality.

The spiritual world teaches immortality; but it is by no means proved by what is called modern spiritual manifestations; it is only proved by analogy. It is true Spiritualism teaches immortality, but it is with immortality as with the consciousness of Deity; and if you are not aware of your immor-

talities, no spirit can tell you of it—no Spiritualism can reveal it to you.

Fear Death?

It is a mistake to suppose Spiritualism teaches that men live forever. It only proves to you that they exist after they have left this body; but, as for immortality, you must look for proofs of that within your own consciousness. Every individual identified spirit says to itself: "I have consciousness, I have life, I have breath; whence came I? Whither am I bound?" And then there comes to the intuitive mind the consciousness: "My spirit is as old as Deity; there is no limit to the future; mind cannot perish; thought cannot become extinct;" and at once the wisest and best and most advanced of all minds believe intuitively in immortality. If it were not so it could never be proved; if there is nothing in you that responds to this immortal life, nothing can impart it to you. It is something coeval with God-mind.

But Spiritualism takes you one step from Materialism towards another and higher phase of life, into which the spirit is transported after it leaves the physical body; and this is what Spiritualism does: it removes the fear of death, it takes away the dread and horror that belong to that change of life.

Indeed, it often does by analogy prove immortality; but, as we said before, immortality cannot be proved; it is not a subject for the human intellect to grasp; it is only known as all things connected with the spirit are known—by intuition.

It is what the German philosophers call a priori knowledge; it is inherent in the human spirit. That which the schools teach is a posteriori reasoning; but immortality is not thus proved. The spiritual revelations of today, called Modern Spiritualism, tell you that there is another form of life beyond this earth, in which the existence of your friends is continued, and that forms a stepping-stone by which to bolster up your courage, and gives you an external corroboration of immortality; only the proof must come from within, for how can you know that they do not live for a time and then pass away? It is only by beginning at the foundation of spiritual truth that you can build up the vast superstructure of spiritual existence.

You must begin with spiritual life. You must begin with no manifestations, however convincing to the senses; you cannot rely upon

Christmas Customs (NUMBER FOUR)



SAINT NICHOLAS: favorite saint of children in Holland, was introduced to the new world by the early Dutch settlers who paraded him through the streets of New Amsterdam (above). The white-bearded saint was originally a bishop of Asia Minor who was believed to appear around the sixth of December, riding his white horse and accompanied by his Moorish servant, Pieter.

While young people flocked around, the saint made his way from door to door, leaving gifts for the good children and switches for the bad. In America, St. Nicholas, whom the Dutch called Sinterklas, was gradually transformed into Santa Claus—the stately church figure becoming the portly, twinkle-eyed little man.

Christmas Customs

(NUMBER THREE)



CHRISTMAS PLAYS: first presented in medieval churches, soon became so secularized that they were presented by guilds in town squares. In England the plays were generally divided into a series of scenes, each of which took place on its own movable stage, with its own set of actors.

Often the stages, which had dressing rooms underneath, were rolled through the streets so that the various scenes could be presented all over town. Above is one of the famous Towneley plays which one of the shepherds with gifts for the Christ Child, says,

"I bring thee but a ball;
Have and play thee with all,
And to the tennis!"

them, but only upon the truly spiritual. But, you say, many Materialists have been aware of spiritual life through Spiritualism. They knew it before, only they were so immured in Materialism that they would not admit it; and when Spiritualism came with its occult manifestations, the pride of the intellect was fain to admit that there must be some power where there was so much force; and so the Materialist would admit there was a Deity.

We do not believe that there is a mind in the world that is not aware in its innermost consciousness of the existence of the Supreme Mind and of its own immortality. We do not believe there is any intellect, however vast, that is not within itself subtly and instinctively conscious of its own immortal destiny, of its alliance to Deity, and of the fact that for the spirit there is no death.

Then among the lowly, among those not endowed with intellect, nor gifted with culture, we see such promptings of the spirit as transcend the highest flights of genius and the noblest evolutions of the scientific mind. See what wonders have been wrought by the gifts of the Spirit among the lowly!

See how Jesus taught among those who were not of the schools, and how the gifts of those who received His teaching were beyond all that had been acquired by natural or material lessons!

Luther Saw . . .

See how the history of the church is filled with seers and with those who have spoken with many tongues, or written upon the pages of history in the pouring-out of their lives, and by the inflowing of the spirit.

These same gifts are abroad in the world today; not only among scientific minds, not only in the accredited and exclusive churches, not only in the lands where established theologies take the place of all other religions, but among people that are not gifted with intellect, that do not belong to any denominational religion, but look to the Spirit, and the gift comes to them.

Many times the churches have been endowed with these gifts, and they have been hushed up. Protestantism was in itself a spiritual manifestation. Luther had the visitation of angels, and Calvin was possessed of the gift of inspiration; but these gifts became lost in the exclusive dogmatism of modern theology.

The Catholic Church has been kept alive by many well-accredited cases of spiritual gifts. There are many priests who are continually endowed with the gift of healing, and who use it for the amelioration of suffering. Imagination, you say. Was it not faith that in the Master's hand cured those that were the most sick? If, therefore, faith and imagination are one, let us have it, since it affords an avenue for doing good. Give us all imagination, that we may uplift ourselves from the cold and plodding clay.

The gifts of the Spirit are varied. Sometimes it is prophecy, sometimes the gift of tongues, sometimes the interpretation of tongues, sometimes healing, sometimes the discerning of spirits. How simple! and yet these gifts may be possessed by all! Guardian powers

ally themselves to you, and thus you are supplied with the materials you would use.

"Do I possess the gift of prophecy?" I hear somebody say. The gift of prophecy is only the listening to the Spirit that transcends time. Just think of it; to the mind there is no space, no time. You are not limited by these four walls, you can go a thousand miles as well as one; and if this is true, you can foretell future events, as well as the barometer prognosticates the changes of the weather, as well as science foretells the discovery of a new planet, or the reappearance of comets.

Spirit is endowed with prophecy, but it comes not of reason or material sense; you cannot cultivate it. You say, "Premonitions are old women's whims, and we do not have knowledge of the future." There never comes an important epoch in human life but it is shadowed in the spirit-atmosphere just as surely as clouds portend a storm.

Healing Power

So, whenever a change is about to come in your life, there is due warning given to your spirit; and if you only know the language of the Spirit, you can interpret it. Sometimes it comes like an oppressive feeling of dread; be sure then that misfortune is coming, and that your guardian angel is warning you of it. Sometimes it comes in dreams; but whatever way it comes, be sure you heed the warning, for all these premonitions are permitted, and if you did not have them you would break down utterly when the day of affliction came.

It is the kind permission of Heaven that however much you may be immured in external form, there is something that enables the spirit to give you strength.

"Do many possess the power of healing in the world?" I hear some ask. Yes, many a student of Materia Medica finds that the touch of the hand or the sound of the voice does far more for the alleviation of the patient than all the nostrums he can bring, and that because he is endowed with the gift of healing. Many physicians

have found that if they send their patients physic it does them no good, but if they take it it benefits them. Many a nurse too finds that she has the gift of soothing and alleviating the sufferings of the afflicted, and she is thus able to do more for the patient than the physician can. Then it may be cultivated.

Mesmerism Revealed

If you find that by putting your hand on the aching head of your friend you soothe his pain, or that you can put a moaning child to sleep, be sure you have healing power latent. Many possess this gift and exercise it during their whole lives without being aware of it. It is true you cannot heal all persons; but every individual possesses this power of healing in some degree, and it can be cultivated by touching with the hand those who suffer. By exercise the healing power will come to your fingers, and by-and-by it will take the place of drugs.

Thousands and thousands of well-attested cases prove that this has been effected by the visitations of angels. Mesmerism revealed it somewhat, but still not fully; indeed, it is made known by the spiritual sense; it is the absolute gift of the Spirit.

Then there is the gift of tongues. Many persons speak in languages they do not know; and the interpretation of tongues, many being able to interpret unknown languages. But the discerning of the Spirit is the most subtle gift, since it enables you—not by any word, not by any external utterance, not even by the subtleties of the intellect; they are fallacious and deceitful; but by the very power to read the soul, to measure humanity.

There is no mask that can be worn to cover up the measure of the Spirit; no deceitfulness that may be couched in honeyed words; no rancorous envy hidden by a smiling face, nor worldliness veiled by external representations of piety; the Spirit only is revealed to the Spirit. It was this that made Christ, when the woman was brought to Him whom the world condemned say, as He looked upon those who clamored, "Let him amongst you that is without sin cast the first stone"; and He stopped and wrote upon the sand.

It is recorded—but not in the present accepted religion—that when He wrote upon the sand He revealed to each one of those

(Con't. Page 6, Col. 1)

CANDLE-LIT TREE CUSTOM TRACED TO MARTIN LUTHER

Some historians trace the custom of lighting Christmas trees to Martin Luther, who passed away in 1546. The story, according to German historians, is that Luther had taken a solitary walk near Weimar one Christmas Eve when the stars were bright and there was snow on the ground, and on his return home, tried to reproduce the glory of the outdoors by attaching lighted candles to a small evergreen tree.

Apparently the use of candles did not come into wide use until much later. Accounts of Christmas customs in Strasbourg a century later do not mention lighted trees. In fact, for two centuries after Luther, the Christmas tree custom appears to have been confined to the Rhine River district.

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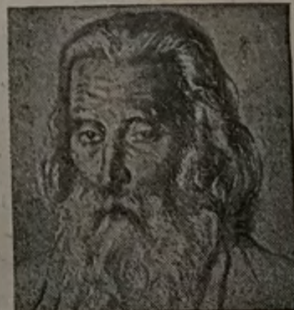
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BEINCA DOUNO

—BEGAN WITH— SPIRIT

(Cont. from Page 5, Col. 5)

clamorers His hidden weakness. And which of the mortals in the world could stand before the discerning eye of the Master and then cast a stone at his fallen brother or sister? If a weak one is brought before you, and if any of you discerning the Spirit can then upbraid, then you are stronger than was He who was sent to the lowly.

"But the greatest of all gifts," as the result of Christ's teaching, "is charity." Though you speak with tongues, have the gift of prophecy, are endowed with all eloquence, and though you have the healing of the sick, if you have not charity, the highest and noblest gift—that forgiving spirit, that loving kindness, that loving power of uplifting those less fortunate than yourself—then you are without the highest revelation of the spirit in all ages. Would you speak with the tongue of the angels? Then have charity.

Brings Light

Would you have the gift of prophecy? Then know that all humanity may be gathered into the fold of knowledge and wisdom. Would you heal the sick? Then also should you have the desire to cure spiritual infirmities. You

Christmas Customs (NUMBER FIVE)



CAROLING in Middle Ages included singing and dancing. At Christmas it usually took place around a creche which had been set up inside the church.

By the 14th Century in Germany this custom had become a popular feature of home Christmas celebrations. A baby in a cradle was put in the middle of the room and, while a mother rocked the child, family and friends joined in a dance and sang rollicking Christmas songs.

have institutions for the deaf and blind; you have all forms of hospitals, witnessing to the great benevolence of this wonderful land; but where are your asylums for the morally blind, for those who, through physical defect or parental ignorance, are born into sin? Have you hospitals for these—schools, asylums, where they, with patient

kindness, may be taught to aspire to the elevation of spiritual love?

Do you have raised letters—all kinds of instruments to teach the morally blind—splendid inventions whereby they may learn to read God's word? Have you hospitals and surgeons for the morally infirm—for those that cannot walk alone, who need a crutch here and a staff there? They are thrust into your world with all these infirmities upon them; they look for assistance. They fill your jails and penitentiaries; they swell the great record of crime in your land. Where are the asylums for these?

Oh, that the discerning of the Spirit may lead you to see the means of bringing light to these stricken children! may induce you to try to speak to them! that they in the prison and charnel-house may be treated not as criminals, but as patients, and morally healed of their afflictions. Show but this gift of the spirit, and in all your Christian land you shall speak to these and say: "Ye are healed!"

If there is a battle between monarchs, and thousands are slain, straightway the sanitary movements appeal to the benevolent in all lands, and stores are sent out, and nurses volunteer, and the poor wounded are made as whole as with mangled limbs and dying bodies they can be made. But on the battlefield of life, in the conflict of ages between man and man in society, where are the nurses, the hospitals, the sanitary stores, in order that yonder fallen brother or sister may be brought in and cared for?

Oh, you have money wherewith to build temples and hospitals; you have material wealth and which you seek by endowing institutions to pave the pathway to heaven; but there is no coin current in heaven save kindness. You cannot bribe the angels with your coin unless you give your heart to Jesus, your Master.

No Loftier Pursuit

You cannot make God believe, with all your temples, that you accept the first letter of this alphabet unless your heart cleaves also, even to the least of these erring ones. See to it. If you know the voice of the Spirit, all envy and scorn and malice are swept away from your hearts, and they are become clear and bright, so that angels might come and not be afraid. See to it.

If you would call your loved ones from their angel-homes, if you would make a habitation for them in your midst, then pray for those that are fallen, in deeds and words of love: for be sure that the highest archangel in heaven has no loftier pursuit than to administer to some unfortunate soul; be sure your loved ones employ every moment of their time in ministering to the wants of those less fortunate; be sure that with all the gifts and graces with which God has endowed your earth, with all its bloom, and abundance, and plenty, that you cannot enter into communion with the lofty and high until the doors of your spirit have been opened for charity and loving-kindness to enter.

Then you may sit around the fireside, and gathering close to the family altar, with hymns of praise and prayer, ask your angel-child to come, and not be afraid.

Then you may solicit the pres-

Most Christmas cards have hidden meanings—

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CHRISTMAS CARDS have a secret all their own. Have you discovered the key to this code? It is an open secret which I wish to share. My cards have trebled in value since I was initiated into their symbolic meaning.

It has been stated that all Christmas Greeting cards can be properly divided into three classes or categories. Take a selection of fifty or a hundred of your own cards and sort them out carefully into these three groups and see what fun you have.

1. The Child. This may be the Christ-child, or it may be some other child. The symbolism is the same. This card comes to remind you of the coming of the Divine Babe on the first Christmas night. But, for the more mystical recipient, "The Child" on your Christmas card comes to greet the Divine Child in you!

2. The Woman. You will find this often represented by some lovely picture of the Blessed Virgin Mary. This is, for us western folk, the classic representation of this symbol. But it stands for a symbol that is universal and goes back to the beginnings of human history. Any woman on a Christmas card is an adequate expression of this symbol. For woman is, mystically, Theotokos (i.e. God's Mother, Greek) and this reminds us how she is continually bringing some new conception of Christ into the world.

3. Angels (or some hint of music). The Christmas Angel is not just an angel. He is the representative of the Heavenly Host praising God and saying, "Glory to God in the Highest and on earth Peace . . . Angels are thought of in classic literature and art as belonging in "choirs." This symbol may properly appear on any Christmas greeting by any suggestion of music or musical instrument—harp, bells, organ, and carol-singers. One of my beautiful cards last Christmas was a reproduction of N. C. Wyeth's panel, "Choir of Angels," in the Chapel of The Holy Spirit in Washington Cathedral.

ence of your angel-mother, and ask for advice and counsel in your works of love.

Then you may ask for prophecy, for then there will be no harm. But in whatsoever form the Spirit may come, wherever it may abide, whatever lesson it may teach, be sure the first lesson of the alphabet is to examine the individual soul. Turn within, and then, when you have swept the vestibule clean and pure, go then and see if the altar is made pure and holy for the visitation of angels.

Whatever outward expression of truth shall come to you through the spiritual sense, whatever revelation may be given you by your departed friends, be sure that that alone will not suffice. The loving spirit, the earnest prayer and desire to benefit others, these are the gifts of the Spirit that are immortal and imperishable. These pave the pathway to immortal life; these harps on which they play; these are the white lilies they bear in their hands; these are the living and perfect anthems of the angel-choir in heaven!

Christmas Customs (NUMBER SIX)



CHRISTMAS CARDS are the most recent addition to Yuletide customs. The first to be published commercially was printed in London in 1846 for Sir Henry Cole, owner of an art shop.

A close friend of Prince Albert, who made the Christmas tree popular in England and from whom he may have got the idea for the card, Sir Henry commissioned a Royal Academy artist to design a Yuletide greeting, in which a merry family was shown enjoying a drink of wassail. A thousand copies of the card were then printed, colored by hand and put on sale in the shop.

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MEMORY

WHAT IS CHRISTMAS? It is the time when people's hearts ring like bells. And legend says that oxen kneel in their stalls at midnight in memory.

Christmas is the anniversary of one kind of faith and selflessness. It is the natal date of a lonely Jewish carpenter who in 33 short years of breath stamped an undying conscience on this world and promised all men life everlasting through belief.

He died a radical upon a cross for what he taught, bleeding slowly to death from the agony of nail and spear wounds. Few listened to His message in His day. He died a minor gadfly to a Roman world.

One of many martyrs to many faiths, time has raised Jesus Christ to a gigantic stature, so that today more than 600,000,000 people, one-fourth of all mankind, celebrate His memory. More men follow Him than any man who ever lived. In the 1953 years since His birth He has become the greatest religious figure in history.

What is Christmas?

It is His spirit and His philosophy—That "it is more blessed to give than to receive."

Today the celebration of His birth, as is His death, is crossed with old pagan ceremonials. But His spirit and His example inflame the day.

Sometimes religious leaders get cross with Santa Claus and say he takes the honors that belong to Jesus. But no one who has read the life of Christ could ever think of Him as being jealous. Santa is just Him with a beard on.

Perhaps, if Santa Claus pressed his views 365 days a year, as Jesus did—he might, even in these enlightened days, risk a similar persecution.

What is Christmas?

It is the time of letting-go of hidebound prejudices and having the courage to be sentimental and good. It is the time when men take down a cold unfeeling star from the sky and make it a warm and stirring beacon on a tree.

Mainly the grownups say,

MEDIUMSHIP

Its Origin, Nature, Effects, Designs, Laws, Advantages and Rightful Use.

(Cont. from Dec. 10th Issue)

—By—

B. F. AUSTIN, A.M., D.D.

What Is Nature's Design?

The world at large, and even Spiritualists, who alone recognize the beneficence of Mediumship, and stand in defense of it, have altogether too narrow a view of its extent and of the divine purpose it is to serve in the education of the race.

Multitudes of people look upon it as something peculiar to Spiritualism—an invention, if you will, of a "very superstitious and irrational" class of religionists. Quite a number of would-be students speak of mediumship as something modern.

The fact is, it underlies all the ages, is world-wide and manifests in every calling in human life. It is not only the basis of Spiritualism, it is the foundation of all the religions, every one of which has claimed miracles, prophecy and inspiration, all of which implies mediumship.

Mediumship is not a branch of the great religious tree—it is the tree itself. It is the Fountain Head out of which all the religions have sprung. . . . We have endeavored to show that it is a Great Fact in Human Nature. If this is so, then back of it there must be a Grand Design, a Most Beneficent Purpose. What is that purpose?

It is in short, the Education and Perfecting of Humanity. Nature builds all her creations (through Evolution) in a series of graduated forms or steps.

Existence like the rungs of the ladder has its lower and higher. Men, from the savage to the civilized, through all stages of intelligences and angelhood. . . . And each higher stage has a duty and privilege through communication



B. F. Austin

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Should All Seek To Develop?

No, not without Preparation. There are multitudes of people to whom Mediumship would not be a blessing. There are mediums all over the country who are not the better but the worse for their mediumship.

People who are ignorant of the laws of Mediumship, of the sufferings of Mediumship, of the dangers and temptations of Mediumship are no more fitted to make a wise and beneficent use of it, than men are to manage a complicated and delicate machine without knowledge and training, and are no safer in opening up their psychic powers than the ignoramus in handling live wires.

Knowledge, experience in life, development of the moral faculties, courage, faith, love, truth, sincerity, sterling honesty and, in short, CHARACTER is the great pre-requisite. . . . Many are attracted to Mediumship by their love of mystery, others by their desire for notoriety, others as a means of money-making, and comparatively few by a sincere desire for spiritual knowledge and spirituality and the good of the public.

Those who, on the plane of ignorance and selfishness and from no exalted motive, open up their psychic senses to the vast horde of undeveloped spirits on the same plane in spirit-life, do so to encounter all the dangers of obsession and domination by intelligences (it may be) lower than themselves and with little prospect of gain in spiritual knowledge and uplift.

When knowledge is won and character established and there is a hunger in the soul for truth and a strong desire to serve one's fellowmen, then every one ought to seek by harmonious conditions in himself and in his environment, by "waiting on the Lord," by prayer and aspiration, to unfold his soul senses, and he may be assured that such spiritual opening of the eyes, ears and senses will result in good to himself and to others.

Nearly every one can develop some one phase or another of mediumistic communication with the spirit world which will be a source of inspiration and comfort.

Most assuredly there are. What human faculty is there, the exercise of which is not attended with Danger? There are dangers in

Christmas Customs

(NUMBER SEVEN)



GIFT-GIVING was a popular custom of the Romans during the Saturnalian and New Year's celebrations. The most common gifts of the Saturnalia were statuettes made into the likeness of a divinity. Usually the tiny images were made of clay, but wealthy nobles sometimes had them cast in silver or gold metal or carved from marble.

Candles also were given, as symbols of the sun's returning power. During the Kalends or Roman New Year's festivities, branches of evergreens were left at friends' houses.

As the empire became richer, more impressive and symbolic gifts were exchanged—gold to bring riches, lamps to bring wisdom and light and honeyed foods to insure a life of sweetness.

to educate and elevate the lower stage. . . . And so as ages roll away more and more perfect forms of communication are perfected, that thereby more perfect instructive inspiration and help may be imparted.

The jabber of the savage gives way to perfected "language"—then "writing," "telegraphy," "wireless" and then "Telepathy" between mortals and mortals, then "spirit communication" between mortals and the spheres—and this soon will develop into interplanetary communication and thus Mediumship will link together all grades of intelligence and furnish a channel of instruction in God's Great

crossing the street, yet none of us refuse on that account to cross it. There are obvious or hidden dangers in every human pathway. This is a good reason for caution but no sufficient reason for refusing to walk. No position, no life, is free from dangers.

Are There Dangers?

One danger that awaits the many who rush unthinkingly into mediumship is that of control, and domination by selfish and undeveloped spirits, by spirits still ruled by earthly appetites and passions—for men do not become freed from these at once on entering the spirit realm—who are anxious from some personal reason to function again in the mortal plane.

Spirits who wish to fulfill some purpose which ruled them in mortal life, spirits wishing to gratify

Christmas Customs

(NUMBER NINE)



CHRIST'S CRIB: installed in a cave in Italy, served as the center of a rude altar for St. Francis when he celebrated Christmas in 1223. Although the saint was the first to popularize the creche, simple presentations of the Nativity had taken place in the Church as early as the 8th Century.

These soon grew into elaborate plays in which the clergy took the parts of shepherds, angels and even midwives—to help at the Holy Child's birth. St. Francis wished to restore the drama to its humble origin and meaning.

In the mountain cave where he lived above the town of Greccio, he placed a life-size image of the Christ Child in a manger. A wealthy lord (right above) provided ox and ass for the scene and peasants scattered straw upon the floor.

At night the cave was alight with flickering tapers as throngs from the surrounding farms and towns pressed into the rocky chapel to witness the quiet ascetic monk at his service commemorating the Nativity.

the love of drink, drugs, vice, or to exercise rule and authority, or to air their own views again to mortals, or to gratify their conceit in posing as great personages, are ever ready to rush in through sensitives and function for a time on the earth plane.

The scriptural rule: "Try the spirits," does not seem to occur to the sensitives thus dominated and they become victims of their own ignorance and folly. There is danger to the Medium from the mortal as well as the spirit side. The open and mixed circles are often dominated more by the combined thought forces of the sitters than by the spirit world.

The combined influence of undeveloped mortals is often a ruling force in the seance, dominating a medium and sometimes leading her to do what in her normal condition she would repel with aversion. Mediums who yield to spirit influence in presence of individual sitters—unless guarded and defended by a strong band of helpers expose themselves to contaminating thought influence.

The safety of the medium lies in knowledge of the laws, in good conditions and environment, in the presence and power of the spirit band, and in the constant aspiration after truth and purity, which is a mighty shield of defense.

When Is One Ready?

When he has made a study of the Psychic Laws that govern us, of the great facts of Telepathy and the conditions necessary in sending and receiving thought messages, of the difficulties and dangers of spirit communication, of the sources of help and safety available, and has built up a strong, pure character, a resolute will, an undaunted courage, a living faith in the power of Truth and Good, and has the spirit of self-sacrifice (the Christ spirit) in his heart.

A person is ready for Mediumship of the right kind, a Mediumship that is from above rather than beneath, a Mediumship through which will flow to you the intelligence, inspiration, wisdom, strength and blessing of "the spirits of just men made perfect," angelic aid and cooperation, when he has learned to rule his own spirit; to master his own lower nature; to love his fellows with a pure heart fervently; to sacrifice his own pleasure, time, interests for the good of the needy; to stand for truth and right, alone if need be, against the world; to prefer to suffer any loss or endure any pain rather than give out one thing in the name of the spirit world that is untrue.

These qualities attract to the individual a host of loving spirit helpers, mighty spirits of wisdom and love, who come not only to guide and defend but really to enter into alliance with you in the uplift of the race. . . . This kind of Mediumship is the Glory and the Strength of Spiritualism. It is the Christ Mediumship of ancient times re-enacted, reborn in our times, and it is the one great need of the world.

This is the real "Communion of Saints," "the coming of the Comforter," "the Second Coming of the Christ." This kind of Mediumship will lift Spiritualism to the heights and help bring in Millennial Days.

Public Mediumship

Not for everyone who has in some degree mediumistic powers. Every man or woman should develop for his own use, enjoyment and profit some phase of mediumship. But comparatively few are called to devote themselves wholly and publicly to it. Certainly no one should enter upon public service of this kind without such endowment and development as will enable him to present the phenomena clearly, convincingly and creditably to the world.

Every public religious worker carries the honor and prestige of his religion in his hands and if he presents the truth and phenomena of Spiritualism in a doubtful and questionable way he lowers the standing of his religion before the world. If in character and life he does not express the truth and beauty of his religion, his influence for good—despite any ability or cleverness he may exhibit—will be comparatively small.

If the defects and blemishes in his character are sufficiently marked to attract attention, no amount of mediumistic ability justifies him in assuming a position as a religious worker or leader. "Be ye clean that bear the vessels of the Lord."

(Cont. on Page 8, Col. 3)

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Christmas Customs

(NUMBER EIGHT)



MISTLETOE: in ancient Gaul and Britain was venerated by the pre-Christian religious society of Druids who gathered the plant during celebrations of the winter solstice. Led by white-robed priests, they marched to a sacred oak where mistletoe grew.

The chief priest climbed the tree and with a golden sickle cut the plant which was caught in a cloth so that it would not be defiled by the earth. Two white oxen were then sacrificed and the mistletoe was given to the people to be hung up in their houses.

Mistletoe was considered an emblem of peace and good fortune and whenever enemies met beneath it, they would embrace. From this probably grew the custom of kissing under the mistletoe.

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— ABOUT —

THEOSOPHICAL SPIRITUALISTS

By

CONVERSE NICKERSON

HEAR YE! Hear ye! Hear ye! The theosophical Spiritualist bees are buzzing. The cells of their hive are broken into, and verily there is a commotion! Why this commotion? Is it because their claims for the truth of Reincarnation cannot be substantiated, and now that these claims are brought out into the open for examination, they fear the worst?

It is, I'll admit, rather irksome to have someone say that Reincarnation is no part of true Spiritualism, when these same theosophical Spiritualists have been teaching it and training their followers to accept it completely and absolutely!

They contend vigorously that the prophet Elijah (Elias) has reincarnated into the bodily form of John the Baptist. This they believe is true and that its truth constitutes Biblical proof that re-embodiment is a fact.

Examine Them!

Let us examine some of the Bible passages that these pro-Reincarnationists have annexed. John himself contradicts them, as follows:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

And he confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith I AM NOT. Art thou that prophet? AND HE ANSWERED NO.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? And he said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet E-sai-as.

—John 1:19 to 24.

Also John the Baptist sent to inquire of Jesus:

"Now when John had heard in the prison the works of Christ, he sent two disciples,

And said unto him, Art thou he that should come, (Elijah) or do we look for another?"

—Matthew 11:2,3.

Jesus refused to answer this question, but pointed to his psychic work to confirm that he was a spiritual leader sent from God. He did say of John, however:

"Among them that are born of women there hath not risen a greater than John the Baptist."

—Matthew 11:11.

Herod was afraid for he heard of the many wonderful things which Jesus did:

"Now Herod the tetrarch heard of all that was done by him (Jesus) and he was perplexed, because it was said of some, that John was risen from the dead;

And some that Elias had appeared; and of others, that one of the old prophets was risen again."

—Luke 9:7,8.

The Jews looked for a Messiah: one who would restore the kingdom on earth and rule with justice for ever and ever. Their prophets promised them this of old time. In Malachi, 4:5 and 6 we read:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Jehovah was always threatening his dear people with curses and punishments. The tribal god of the Jews was a fierce and powerful spirit full of hatred and vengeance; there was no mercy in him.

I might say right here that if John the Baptist was the returned Elijah, he did not restore the Jew-

ish kingdom, nor did he become a Messiah. You will probably say that Elijah didn't do any of these things, except to prophesy. Most of his prophecies never materialized into accomplished fact.

When Jesus came He did not measure up to the expectations of the Jews, and so they crucified him!

Now, who was Elijah?

Elijah, the Tishbite appears on the scene about the year 910 B. C. He led a checkered career; was fed by the ravens by the brook Cherith; he raised a widow's son from supposed death; by the brook Kishon he slew the prophets of Baal; fled into the desert because of his enemies; called down fire from heaven and burnt up over one hundred and fifty people whom he did not like; ordered Jehovah to send she-bears to eat up little children; ascended up into heaven in a fiery chariot, drawn by horses of fire! Rev. Moses Hull calls Elijah the 'fire medium.'

Elijah was a very vicious and jealous prophet; in fact he committed murder wholesale! If he returned as John preaching in the wilderness, he seems to have mended his ways, for John was no murderer.

Needless to say that the Jewish kingdom is not restored to this day.

Jesus believed that He Himself would restore the kingdom. He preached this to His disciples and promised that restoration to come in their day:

"For the Son of man shall come in the glory of his Father with his angels; and he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." —Matthew 16:27,28.

But Jesus was rejected, tried and crucified, and did not restore the kingdom.

Paul later took up the same strain and promised his hearers that Jesus would return in their lifetime:

"For this I say unto you by the word of the Lord, that WE WHICH ARE ALIVE and REMAIN unto the coming of the Lord (Jesus) shall not prevent them which are asleep (have passed through death). For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." —Thessalonians 4:15,16,17

But Jesus did not return to earth in Paul's lifetime. Later Paul fell away from preaching about the Second Coming of Jesus.

Let us return to Elijah for a moment:

At the Mount of Transfiguration he appears in company with the spirit of Moses. They talk with Jesus about all the final events—of the Garden of Gethsemane, Pilate's Hall, and the cross of Calvary.

If Elijah reincarnated in the physical form of John why does he not appear in the Transfiguration scene as John the Baptist? What has become of the spirit body of John? The Reincarnationists are silent on this point. They well know that the statement that Elijah and John are one is absurd and without foundation!

Judgment Day!

Poor old Elijah, permitted to ascend into heaven in a specially prepared chariot, surely received a very harsh welcome if he came back to earth as John the Baptist. As John he half starved in the desert wilderness, and finally had his head cut off. What a price to pay for his second dose of 'karma'!

John tells us that he is merely a voice crying in the wilderness.

If all this that I have written is true, how then could Jesus possibly say that Elijah had come again in John the Baptist? There (Cont. on Page 9, Col. 1)

MEDIUMSHIP

(Cont. from Page 7, Col. 4)

There are those, however, who are so highly endowed and so well developed that their capacity for useful and efficient service is so marked and the public need so great, their character and standing so irreproachable as to constitute a divine call to public mediumship.

Let such enter upon the work and be assured that while they will never receive adequate compensation from the world in this life, that in their own soul satisfaction, in the loving gratitude of the many who will be mentally emancipated by their labor, in the rich rewards that will await them in spirit life, they will find abundant compensation for all sacrifices and sufferings of a noble Mediumship.

A strong, pure and resolute character. The Medium should not be—and the Ideal Medium is not—a weakling. Strength and Beauty must be the two Pillars of the Character Temple of the Medium. He must have the ability to become passive, receptive, to transform himself for a time into an instrument for higher spirit Intelligences, to become a Channel for the divine Life, Light and Love of the Spirit Spheres to flow through to Mankind.

This is one side of his Mediumistic development—but only one. On the other hand he must have a developed will power that will enable him to withstand all adverse influence from both worlds. "And having done all, to stand"—like the Ocean rock with the dashing billows breaking at his feet.

A sincere love of truth, beauty and goodness, a warm and quenchless affection for mankind, a sense of high honor and self-respect, a missionary spirit desirous of serving mankind, and a spirit of strong aspiration for growth and progress in his own unfoldment—these are a mighty safeguard against the temptations and dangers of the Medium's pathway.

A realization of himself as a child of the Infinite, an heir of all things, of his divine relationship, of his rights and privileges as a member of the divine family, of the unlimited resources of power, wisdom and strength open to him, and a strong faith in the Guidance and Protection of the Angelic Ministry, will so strengthen and buttress his character that all his fears will depart, a courage to undertake great things will possess his soul, and he will say with the Great Apostle of the Gentiles: "I can do all things through Christ (Spirit) who strengtheneth me."

What Are the Rewards?

First, we would say: **Increased knowledge and Self-Unfoldment.** The Medium has a new world opened to him through mediumship. He is like the man who has learned a new language and finds a new literary world before him. He is like the blind man who has received his sight. He finds now that the Kingdom of God, the unseen universe, the etheric realm of reality, is not a fiction nor a phantasy but a fact.

His range of mental vision is vastly extended. His experiences are multiplied. If he follows the new light and teaching his nature will unfold and his soul growth and enlargement will be certain. His will be the more abundant life of which the Master spake.

Secondly, there will come to him the joy of an enlarged service to human kind. Unquestionably the richest enjoyment possible during the earth life—and probably in the spirit life as well—is "the joy of the Lord," that is the joy of one "who went about doing good," the unspeakable joy of lifting another's burden, the joy of comforting the sorrowing, the joy of healing the sick, the joy of emancipating human minds from the shackles of ignorance and superstition and bringing them into the Freedom of the Truth. Surely nothing of a temporal or material reward can compare with this unspeakable joy.

Thirdly, there is the joy of conscious alliance and partnership with all the Christs of all Ages and with the Ministering Angels. When a man's life and unfolded soul powers are dedicated to human good he comes into the same lofty Vibration of Christhood in which all the world's heroic souls—men and women of whom the world was not worthy—lived and moved and had their being.

He becomes increasingly conscious of this "goodly fellowship," this divine partnership, this angelic fraternity and he realizes

CHURCH NEWS

New York City: The majority of the Spiritualist Churches and Associations in the metropolitan area are cooperating with Rev. Richard Renardo, pastor of the Cathedral of Faith, 205 West 80th St.

Rev. Renardo has been appointed chairman of a Spiritualist Rally to be held in Hotel Diplomat's Grand Ballroom, 8 P. M., Saturday, January 2nd, 1954.

This rally is being held for the benefit of the Federation of Spiritualist Churches and Associations, Inc., president, Rev. V. R. Cummins, 604 Travis Building, San Antonio, Texas.

The Diplomat Hotel is located at 108 West 43rd St., New York City. Elsa Strassburger and Jay E. Abbott will be the featured soloists.

In a letter to *Psychic Observer*, Rev. Renardo says: "All proceeds realized from this rally will be sent to the Federation in the name of

Federation Chairman

Jan. 2nd—N.Y.C.



REV. RICHARD RENARDO

the speakers and mediums appearing on the program. This service to the Federation will be their way to bring recognition to the east coast and also to demonstrate that Spiritualists can and do cooperate in a friendly spirit and complete harmony. The doors of the ballroom will open at 7 P. M., the donation one dollar."

One of the featured speakers will be Rev. Alice W. Tindall, Vice-President of the Federation and pastor of the First Spiritual Science Church, Washington, D. C.

Although the program is not as yet complete, these speakers and mediums have also volunteered to appear. They are: Rev. George C. O. Haas and Rev. Beulah Thompson Haas, Hackensack, N. J. The former is director of the world Fellowship of Faiths.

Rev. Martha K. Seidler, pastor of the Church of Divine Guidance, N. Y. C.; Rev. Dortha C. Dencer, pastor of the Mother Temple of Psychic Science, Newark, N. J.; Rev. Hermine Leger, pastor of the Beacon Light Spiritualist Church, N. Y. C. and Rev. Marie B. Wagner.

Rev. Angela Cali, pastor of the First Church of Spiritual Vision, N. Y. C.; Rev. Anna Doerner Simms, pastor of the Divine Psychic Mission of Consolation, Union City, N. J.; Rev. Glenn Argoe, president and pastor of the Spiritual Science Mother Church, Inc., N. Y. C.; Rev. Elsie E. Richter, pastor of the Spiritual Church of Divine Healing, Union City, N. J.; Rev. Jean Dolores Stewart, pastor of the Spiritual Temple of Light Church, N. Y. C.; Rev. Veronica Fleischman, pastor of the Seventh Church of Psychic Science, Elizabeth, N. J.; and Rev. Myrtle A. Pinckney, pastor of the First Spiritual Science Church, Rumson, N. J.

For reservations and other information phone Rev. Richard Renardo—Trafalgar 3-0994.

that whatever his lowly standing may be with men amidst the shadows and unrealities of the earth life, he is admitted into the very aristocracy of the skies. His name is written in heaven.

THE GHOST — OF — ELIJAH

(Cont. from Page 8, Col. 3)

are texts in the New Testament which can well be twisted into support of the Reincarnation theory. Jesus said many things which are not explained. I have shown that He expected the final Judgment Day to come in His time, when He would Himself execute judgment—saving the just and sending the unjust to hell, fire, and torment!

If "Elias truly shall come, and restore all things," as is quoted of Jesus' words, when will he come? The old Elijah did not restore all things; John the Baptist did not restore all things. Up to now Jesus has not returned to restore all things. Who shall be able to explain this verse of Scripture?

In another place Jesus said:

"IF YE WILL RECEIVE IT, this is Elias, which was for to come."

"If ye will receive it,"—meaning if so they wished to believe, or so interpret John the Baptist's preaching; he was like Elijah the prophet!

Do the Reincarnationists believe that Paul and all the disciples of Jesus are to be reincarnated and come back again to this earth? I wonder! Where does the process end? Some of them will soon be saying that Harry Truman is the reincarnated spirit of Abraham Lincoln. That would be just as sensible as anything they have yet brought forward.

Benjamin Franklin

They grasp at straws. One present leader among the theosophical Spiritualists arranges the epitaph of Benjamin Franklin to mean that he was a Reincarnationist and expected to be re-born into a physical body on the earth. Here is his citation:

"The Body of Benjamin Franklin, Printer, like the cover of an old book, its content torn out, and stripped of its lettering and gilding, lies here food for worms. Yet the work itself shall not be lost, for it will (as he believes) appear once more in a new and beautiful edition corrected and amended by The Author."

We Spiritualists do believe that Benjamin Franklin has come forth in a new spiritual 'edition.' We teach that. But to twist this epitaph into meaning that Franklin meant that he is to return to earth as some entirely new-named person is sheer foolishness. But such argument is of one piece with all the rest of the theosophical gibberish that is being poured out in Spiritualist meetings by such would-be teachers. It is time we took inventory and rescued our Spiritualism from this excess of false teaching.

Most of the Spiritualist leaders who advocate Reincarnation, delight to quote their own guides of the seance-room. Do they think they impress thoughtful minds who are asking for real evidence to prove the re-birth theory? If I have a guide called 'Saleratus'

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.

CAMPBELL, Dorthea (67) Clarksdale, Mississippi; November 3rd; noted philosopher and contributor to Psychic Observer for the past ten years.

CLARK, Dollie (67) passed away November 6th at the St. Elizabeth Hospital, Lafayette, Indiana, as a result of an automobile accident en route to serve a Spiritualist church; survived by husband, Rev. B. F. Clark, trustee of the National Spiritualist Association; one son, William and a daughter.

DIEHL, Grace (72) Jacksonville, Florida. November 1st, passed away at Norfolk, Virginia. Rev. Floyd A. Thornton, minister of the Memorial Spiritualist church, officiated.

SOCH, Rev. Elizabeth M. (64) October 22, Chicago, Illinois; survived by husband, Rev. Albert A. Soch; son, Harold; daughter, Florence; brothers, John and Joseph, and four grandchildren. Order of the Eastern Star; Church services; Rev. Frances Williams, Rev. Julia Jones, Rev. Max Scharf and Rev. Aureo Rivera, ministers of the Brotherhood Church of Spiritual Light, officiated.

who comes to me and tells me he was once "Saleratus" on the earth plane, he must give me some proof of where he lived and what he did on the earth. If he doesn't I will reject "Saleratus."

None of these re-incarnated guides seem to be able to tell us who they were before and what they did. They prate about the theory of souls reborn, but that is all.

That "Time Cycle"

Has any spirit in spirit-land ever told us of seeing a soul re-enter a physical body on earth, to take up its residence at the birth of that body? No. Surely our spirit friends should know something of this wonderful process of re-creating souls on earth! They have said nothing about it.

I don't think Jesus believed that His mother was a reincarnation of somebody else; nor did He believe that of Peter, or of John the disciple. Why does this supposed teaching of the Master only appear in one saying of His?

The Reincarnationists have a convenient 'time cycle.' They say that no soul returns sooner than fifty years; some do not reincarnate till nearly a thousand years, and so on. How do they know this? Have they checked up on the matter? Where is this gigantic census that can tell us who over the centuries have returned?

The history of our civilization shows the trend of the human race has ascended in the scale, not retrogressed. The great characters of history who led wars and nations come not again to re-assume such leadership. Shall we juggle such names and events and say that the detestable Hitler was once Napoleon, or Nero? Is the renowned Wallis Simpson the spirit of Cleopatra, or Queen of Scots, trying to get upon the throne of England? You say, this is ridiculous! Certainly it is, and so is all the whole wild theory of re-birth. No Reincarnationist can furnish one iota of proof that he really knows what he is talking about.

The excuse is offered that we do not precisely remember so much who we were as the 'essence of accumulated experiences.' This is as highly technical as some abstract Einstein theory. Much of my present knowledge was gained for me through the past years of my present embodiment. That much is true, as anybody knows. Some of it came through the avenues of intuition. Shall I confuse this with a dozen past lives in which I was struggling to express myself? To what end will such confusion enlighten me? What care I how many lives I have previously lived if I cannot recall one single one of them?

Insane people like to impersonate in their minds that they are other persons. This is insanity. I think the theory of Reincarnation is 'philosophical insanity,'—philosophy gone mad!

We are supposed—say the re-birth advocates—to use this 'accumulated consciousness-experience' in some future expression. Just as sensible as the dictatorial phrase "How now, brown cow!"

"Come Up Higher"

I supposed that my Spiritualism showed me the way toward reaching a deathless existence—nevermore to taste death; that it was the bright light in philosophy pointing toward the crystal gates of immortality. That spiritually I should gain my deathless existence. But if I am to re-create myself through endless reincarnations, what have I gained by believing the philosophy of Spiritualism? "Come up higher," say our spirit friends, "and dwell with us in the eternal spheres of life and glory." The Reincarnationists say "No, not to dwell, just to visit for a brief season (brief compared with the ages of endless eternity) of probation in the Isles of the Blessed. You must return to dusty earth that you may gain experience in the dust and disappointments of the flesh!"

And may I modestly ask who is the authority for declaring that "The level of consciousness manifested will not manifest in the tiny form of the new born babe. The SELF that is you will not even lay firm hold upon the form of the child until it reaches its seventh year."

Who knows this? Why at the seventh year and not the sixth or the eighth? Who sets the rules? I gather that it is a spirit "Astra" speaking; but who is "Astra"? If some ancient soul, why doesn't he

Christmas Customs

(NUMBER TEN)



FEASTING was the highpoint of Christmas festivities in Tudor England. The dinner began around noon and often went on for eight or nine hours. At the end of the hall, seated upon a dais, the lord presided over the feast, surrounded by his family and numerous guests and attendants.

One by one, to the blast of trumpets, the tremendous platters of food were borne into the hall. The greatest fanfare was reserved for the wild boar's head, the stuffed swan and the roasted peacock, fully dressed, with spreading tail and gilded beak.

All about the table were urns of fruit, steaming pies, wassail bowls of ale abob with toasted apples, and confections in the intricate forms of ships or castles. Jesters, musicians and mummers in fantastic masks rollicked about the table, dogs barked and snapped at morsels and a Lord of Misrule (with baton, center), appointed to govern for the day, entertained the assembly with nonsensical edicts and clownish commands.

But most of the guests were too busy devouring the food, with the aid of their fingers, to pay much attention to the festive confusion and frolicking.

reveal to us when he lived and give some positive proof of his authority? But he doesn't. If his wisdom rises no higher in discernment than to drag Benjamin Franklin's tomb-stone forth to prove by it that souls are reborn, then I demand a more enlightened teacher!

"Astra" declares that:

"The Time will come when you will eagerly grasp the opportunity of re-birth."

Yes, I can imagine old Elijah looking down to earth and seeing before his psychic vision the dead prostrate form of the headless John the Baptist, as the body of Elijah reincarnated. How EAGERLY would he grasp the opportunity to go through all that!

We are told that the Astra Foundation does not lag since it has started to teach the theory of Reincarnation. I don't doubt it. But its renewed growth is not toward Spiritualism's religion but towards the sensational heathen cult of re-birth! As a novelty this 'new doctrine' is attracting crowds, says the founder of "Astra." This is quite comforting to the regular Spiritualist, I am sure. Our Spiritualist churches are lagging for want of capable teachers and psychics. We do not need the inspired personalities of reincarnated guides to build up Spiritualism. Rather we need a revival of true Spiritualism, minus the wild vagaries of the Hindu cults.

"Astra" tells us:

"The process of the Cycle of Life upward through all the planes is a fascinating study, as are the methods of incarnating."

There cannot be a very large graduating class over there if most of them have to stop their progress through the Life Cycles and go down to earth for a new re-birth experience. Sort of a 'one step forward, two steps backward' affair. Not much progress to be made that way. I would get bewildered and discouraged and ask St. Peter to let me rest a while—maybe for a couple hundred thousand years—just to get my bearings.

But here is the brightgem of it all: (Again "Astra" speaking:)

"Let us say you are feeling the urge to become an Oliver Lodge."

(I guess this urge would come to you while up in spirit-land, from what I gather about this.) You are near the latter part of your earthly travels (many earth incarnations, I guess) you see the goal diminishing before your eyes, and yet the inner urge and desire and longing to still remain (in spirit). Opportunity then, which is rightfully yours, is denied you,—unless there is given to you the renewed opportunity in reaching the goal for which you so yearn. God has given you that opportunity by giving you Reincarnation."

Gracious God to so allow you to fumble and fool away your time trying to learn your heavenly lessons of wisdom! So, down to earth you go again and seek to live Sir Oliver Lodge's life over again, or one like his, in which you get to be an adept concerning space and matter. All of which you could more easily have gained by studying your heavenly lessons in the wisdom school of the immortals. I hope none of these 'experience-seeking' souls make a mistake and pick the body of a moron instead of a normal physical frame. That would further jumble up things.

I knew a moron who was so idiotic he couldn't dress himself; yet he could add up an intricate string of figures in his head. He never did get to pronounce all the vowels in the alphabet but he could reel off yards of higher mathematics! Maybe he was Sir Isaac Newton come back again in a wild-eyed, slobbering little boy who will be handicapped all his earthly life with a deformed mind and body. What a fate for the great Newton!

I can readily believe that this poor tyke is a bright soul in a stunted physical body, and that he will someday be released from it by the change called death. I cannot think that some great brilliant soul has come back to this deformed frame, who once lived on earth in a perfect physical embodiment. How wild can these theosophists get?

When I contemplate the keen mind of Socrates, of Plato, of Emerson, of Jesus, and all they have said to us about spiritual perfection through enlightened philosophy, I cannot cramp my understanding by reverting to Reincarnation. The dull sight of millions of stupid Hindus, doomed to neglect and mental torture through the law of caste which originated in a belief in Reincarnation, pleads earnestly for the rejection of such a hideous dogma. The unholy segment of India's unholy allegiance to filth and ignorance!

"Astra" further tells us we may choose for ourselves when we wish to return to an earth body. Other teachers of this cult have said we have no choice but must obey the supreme will of Divine Destiny. Some hitch here that doesn't consistently jibe. Sort of a spiritual jig-saw puzzle. I'll bet Elijah is stewing up on a cloud right now wondering how many times he is yet to be beheaded! Poor old Elijah!

Here is a sort of 'graduating phrase' that "Astra" gives us:

"If any wish to do so, they may continue the series of incarnations beyond the time when the Causal (whatever that is) is fully developed. There are some on earth today who, through any cycle of necessity or opportunity, have not been required to return to the earthly realm. They do so out of their compassion for humankind, out of their own desire to see their fellowmen progress, and that privilege also may be yours someday."

So, there are lots of souls running around up there 'out of school,' doing about as they please; dodging first here and then there; cavorting around among the different physical bodies just to amuse themselves! Must be sort of a wild jamboree (eternally speaking) where souls can choose their own schools and lessons. Jumping from one earth body to another as it suits their fancy. No, "Astra", you'll have to fetch forth a better argument for Reincarnation!

No wonder we need established schools here to teach true Spiritualism. If these new 'Spiritualists' who are now espousing the theory school, of Reincarnation find it sufficiently satisfactory and helpful, then indeed has true Spiritualism disappeared and in its place are groups of un-tuitioned students who do not know either what Spiritualism is or any of its great blessings.

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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.

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, 1106 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 2-2316.

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. Guila Prineas; Phone: DIamond 3-8596.

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

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

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

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

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

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P. M.; Class: Friday 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P. M.; Lecture and circle Sun. 7:45 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P. M.; Thurs. 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

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.

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

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Temple of "South-Truth", 801 South Wilton Ave.; Services: Sunday 7:45 P. M.—All Worship Service; Class and Messages, Friday 7:45 P. M.; Minister: Rev. Danny Hart.

School of Spiritual Philosophy, 2522 West 9th St., Religious services Sunday 2 P. M.; Tuesday 7:30 P. M.; Thursday 2 P. M.; President: Rev. Jane M. Sipes; Sec'y: Bertha Crawford; Phone: DU 9-2280.

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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, 2400 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).

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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 Adrema Drive (West Center St., off 8th St.) Services: Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rita La Chappel; Phone: 2-2707.

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Temple of Truth, 115 S.W. 8th St.; Services: Sunday 8 P. M.; Minister: Rev. Marguerite Tallmadge; Sec'y: D. S. Marks.

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.

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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-Larriek and Rev. M. McBride Pantan; 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.

West Palm Beach: Universal Church of The Master, Inc. (Charter No. 408) 423 Iris St.; Services: Sunday & Wed. 8 P. M.; Minister: Rev. Mary E. Shillito, Apt. No. 5, 534 Clematis St.; Sec'y: Rev. Annice M. Dogue; President: Wilburn C. Peters.

ILLINOIS

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First Roseland Spiritualist Church, 10957 South Park Ave.; Services: Sun. 4 & 8 P. M.; Pastor: Deon Fry.

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

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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: SEley 3-1275.

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

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

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkenr.

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

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

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

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

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 Bellow, 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 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: ROdney 3-4422.

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

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Asst. Pastor: Rev. Ernst A. Schoenfeld.

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.

Decatur, Illinois

Infinite Christian Spiritualist Church, 115½ North Main St.; Services: Sun. 8 P. M. (I.G.A.S.) Sec'y: Irene Longhead, 935 North Woodford.

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

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, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dwyoff, R.F.D. 2, Caseyville, Illinois.

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P. M.; President: Bert L. Hess, 5605 Warren Ave.

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: 6-3534; 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.

Rockford: Psychic Science Church (I.S.S.A.) 1507 Bruner St.; Sunday 8 P. M.; Mrs. Farrell Graham, 946 Ridge Ave.

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

INDIANA

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

Evansville, Indiana

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

Fort Wayne, Indiana

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

First Liberal Spiritual Church, 1914½ South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P. M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

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.

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.

Muncie: Unity Spiritualist Church, 517 Rex St.; Services: Sunday 7:30 P. M.; (Midweek Classes) Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone: 3-2494.

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: Athellenn Minnes.

Terre Haute—Golden Hour Spiritualist Church, 503½ Wabash Ave.; Sunday 8 P. M.; Rev. Nellie Hodgers; 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 Lite-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 Du-bard 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, 1030 Bolston 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.

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

MASSACHUSETTS

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

Boston, Massachusetts

Spiritual Haven (Spiritualist) 30 Huntington Ave.; Sun. 7:30 P. M.; Minister: Harre 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 of Fitchburg, 22 Knowlton Terrace; Services: Sunday 3 & 7 P. M.; Sec'y: Marion Rockwell, "Pro-Tem."

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

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

12 SPIRITUALIST CHURCHES

(Con't. from Page 11)

Detroit, Michigan
Memorial Tabernacle, K. of P. Temple cor. W. Lafayette & Dragoon, Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.
Center of Spiritual Hope, Berium Hotel Cadillac Square, Parlor "D"; Sunday 8 P. M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.
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 Brightmore 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.
St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.
First Church of Spirit Communion, 3911 Avery Ave.; Homer W. Watkins.
Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasmoss 5-9134.
Trinity Spiritual Church, 2501 Coplin; Sunday 8 P. M.; President: Mable Allison; Phone: WA 4-8677; Sec'y: Trea; Marie A. Orr; Phone: Tuxedo 2-1459.
Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.); Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: TYler 4-1004.
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.
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.
Muskegon—First National Spiritualist Church, 600 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.
Kalamazoo: Christian Spiritualist Chapel, 1417 North Westnedge Ave.; Services: Sun. 2:30 & 7:30 P. M.; President: Dr. Beth Roche; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.
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
Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A. M., 3 & 7:45 P. M.; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.
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 Koorn; Sec'y: Lily Hinman, 3420 19th Ave.
St. Paul, Minnesota
Spiritual Science Church No. 205, 311 Frontier Bldg., 4th & Robert Sts.; Sun. 2:30 P. M.; E. W. Hottinger, Sec'y, 937 Dodd Road, West St. Paul; Phone: Elk-hurst 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
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.

HAVE YOUR CHURCH LISTED IN THESE COLUMNS

St. Louis, Missouri
Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.
Corinth National Spiritual Church, 2148 Salisbury; Sunday 8 P. M.; Minister: Rev. Nellie G. Carter; Phone: Ch 6291.
Society of Spiritual Fellowship, 3816a North Grand Ave.; Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andreas, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.
Memorial Spiritualist Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P. M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.
Soul Science Spiritualist Church, Sheraton Hotel, Pine Room; Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.
Christian Spiritual Science Church, Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 5705 Chippewa Blvd.
NEW HAMPSHIRE
Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley; Phone: 3103.
NEW JERSEY
Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.
4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.
Clifton—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heimann.
East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.
Elizabeth—Seventh Ch. of Psychic Science, 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.

NEW YORK

Albany, New York
First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; President: Lena B. Henning.
Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs.; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.
Binghamton, New York
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.
Brooklyn, New York
St. John's Spiritualist Ch., 8025 Third Ave. (B.M.T. Local-77th St., Station) Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.
Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; Minister: Alta Beyer; Phone: MA 5-2495.
Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs., 2 P. M.; Tues., Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornella.
Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).
Sacred Heart Spiritualist Church, 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlovski; Phone: EL-7543.
Center of Psychic Science, Fraternity Hall, 971 Jefferson; Sun. 7:45 P. M.; Pres: Joseph Bies; Pastor: Norman Mootz.
Spiritualist Church of Life (N.S.A.) 79 Richmond Ave.; Sun. & Wed. 8 P. M.; Pastor: Rev. T. John Kelly, 1075 Elmwood Ave.; Phone: Lincoln 7687.
Nazarene Spiritual Science Church, Inc., 172 Goodell St.; Services: Sunday & Wednesday 7:45 P. M.; Minister: Rev. Rowland A. Henry; Phone: MO 1683.

NEW YORK CITY

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.
Cortland, N. Y.
Sacred Temple of Harmony Church, Cortland, N. Y., 85 Homer Ave. (I.G.A.S.) Sun. 8 P. M.; Pres.: Marjorie Newman; Sec'y: Alma Whiting.
First Church of Spiritual and Divine Science, 97 Oswego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton; Phone: 1711-W; Healer: Mabel Smith, 3 West St.
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, 11-14-120th St.; Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.
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.

NEW YORK CITY (Continued)

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, Asst. to Rev. Moore; Phone: JErome 7-8212.
ARTHUR FORD, 140 East 46th St., Appointment only; Phone: PLaza 5-9300.
Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes, Mon. 7:30 P. M.; Thurs. 1 P. M.; Minister: Rev. William Henry DuBois.
Aquarian Brotherhood of Christ, 244 West 75th St.; Carolyn C. Duke; Sun. 6 P. M. & Mon. 7:30 P. M.; Class: Wed. 1:15 P. M.; Public: 2:15 P. M.; Sun. Class 2:45 P. M.; Apply: Rev. Olive Kruger, Fri. 7:30 P. M.
Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, Minister.
The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.
Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yogi Class: Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5827.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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; Asst. Pastor: Eric Ragner, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

NEW YORK CITY (Continued)

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Asst. Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.
Schenectady, N. Y.
Progressive Spiritualist Church, 6 Myndesse St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Minister: Rev. Lillian Weir.
Universal Church of Science, 4 Eagle St.; Services: Sun. 3 & 7:30 P. M.; Class: Tues. 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6933.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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-Gene see 2527R or Utica 4-8313.
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.

OHIO

Akron, Ohio
St. Paul's Spiritualist Ch., 400 Bishop St.; Sun. 8 P. M.; Messages: Wed. 7 P. M.; Sunflower Club, 1st Wed.; Minister: Rev. Revina Roshon, Rt. 1, Medina, Ohio.
Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

OHIO (Continued)

Cincinnati, Ohio
Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services, Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.
Cleveland, Ohio
Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Wilk; Phone: GL 1-2957; Asst. 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 Downs, 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.

OHIO (Continued)

Columbus, Ohio
Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.
First Spiritualist Episcopal Church (services formerly at "First Spiritualist Temple" 6th & State St.) now being held at 775 East Main St.; Services: Sun. 7:30 P. M.; Joseph F. Donelson, Leader.
Ohio Ave. Spiritualist Church, 86 South Ohio; Services: Sunday 9:30 A. M., Lyceum; 10:30 A. M. lecture and spirit communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: UN 3438.

OHIO (Continued)

Dayton, Ohio
Spiritual Church of God, Apt. No. 5, 37 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.
Central Spiritualist Ch., Hayes & Hubbert; Sun. 7:15 P. M.; Wed. 7:30 P. M.; Pastor: Laura E. J. Holloway; Sec'y: Minnie Rowe, 1604 E. Richard.
East Liverpool, Ohio
1st Spiritualist Ch., 707 Dresden Ave.; Pres.: E. L. Rankin; Sec'y: Sara H. Bowersock, 334 E. 8th.
Psychic Center of Truth Ch., 106 E. Sixth St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., E. Rochester, Pa.

OHIO (Continued)

Lima—Spiritualist (Church) of Truth, Barr Hotel; Services: Sunday 2:30 P. M.; (Chartered by the Ohio Spiritualist Ass'n); President: Edgar L. Hamilton; Sec'y: Nae Reinke.
Toledo, Ohio
Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P. M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.
Church of Revelation No. 16, 512 Ash St., Upper; Services: Sun. & Thurs. 8 P. M.; Minister: Rev. Agnes Mower; Phone: Jordan 3592; 2110 Parkdale Ave.; Sec'y: Verlin G. Seyer, 543 Milton St.
Christian Spiritualist Church, 1222 Erie St., Cecil Engle.
Good Will Spiritualist Church, 1515 Otawa Drive; Sunday School, 10 A. M.; Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crider.

OHIO (Continued)

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone: 3-8025.
Youngstown, Ohio
Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: 7-7006.
The International Assembly of Sp'lists, Y.M.C.A.; Sun. 7:45 P. M.; Pres.: Bessie Fox; Pastor: Donald Gault.
1st Spiritualist Temple, 323 W. La Cleda; Sun. 2:30 & 8 P. M.; Pres: Mae Morrison; Sec'y: Elsie Cowan, 127 W. Evergreen.

OKLAHOMA

Blackwell—First Sp'list Church, 116 1/2 E. Paden St.; Lyceum; Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.
Enid, Oklahoma
Spiritual Healing Center Church, 1020 East Maine; Sun. 10 A. M. & 7:30 P. M.; Mr. and Mrs. A. S. P. Field, Co-pastors; Phone 1138.
Universal Church of The Master, Inc. No. 144, 116 South 7th St.; Services: Sun. & Wed. 8 P. M.; Science Class: Monday 7:30 P. M.; Minister: Dr. Evalyn Cummins; Phone: 2915; Sec'y: Etta A. Compton.

OKLAHOMA (Continued)

Oklahoma City, Oklahoma
Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. & Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor: Florence Helstand, 2317 S. Harvey; Phone: 62-3488.
Christ Unity Church, 614 North East 10th St.; Bible Class: 9:45, Morning worship 11 A. M., and Evening service, 7:30 every Sunday; Minister: Dr. Audrey Hazel Jones; Associates: Myrtle Harsh & Dr. G. Nelson Williams; Phone: Regent 6-4701.

OKLAHOMA (Continued)

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

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NEW YORK CITY (Continued)

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, Asst. to Rev. Moore; Phone: JErome 7-8212.

NEW YORK CITY (Continued)

ARTHUR FORD, 140 East 46th St., Appointment only; Phone: PLaza 5-9300.
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NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.
Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yogi Class: Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5827.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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.

NEW YORK CITY (Continued)

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

NEW YORK CITY (Continued)

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

NEW YORK CITY (Continued)

Schenectady, N. Y.
Progressive Spiritualist Church, 6 Myndesse St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Minister: Rev. Lillian Weir.
Universal Church of Science, 4 Eagle St.; Services: Sun. 3 & 7:30 P. M.; Class:

SPIRITUALIST CHURCHES

(Con't. from Page 12)

OREGON

Portland, Oregon

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

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

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

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. Zeller; Sec'y: T. Myrtle E. Bruijn, 1925 North 5th St.

PENNSYLVANIA

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, 215½ East Wash., St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

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

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

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

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

Pittsburgh, Pennsylvania

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

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

Reading—First Spiritualist Church, 1047 E. 1st St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; President: Laura Harbach, 1250 North 11th St.

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

RHODE ISLAND

Providence, Rhode Island

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

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

TEXAS

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.) 4921 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 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

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

San Antonio

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

VIRGINIA

Norfolk, Virginia

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

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

Richmond: Richmond Temple of Truth UPS, 3004 Parkwood Ave.; Services: Sunday 8 P. M.; Minister: Amy L. Jefferys; Phone: 84-0576.

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

Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily; Hattie La Marche, Librarian.

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

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

WEST VIRGINIA

Charleston, West Virginia

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

Huntington, West Virginia

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

WISCONSIN

Milwaukee, Wisconsin

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 Benet.

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 St.; Services: Sunday 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Esther R. Perez.

CANADA

Brantford, Canada

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

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Minister: H. Mayne; 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.

Toronto, Canada

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

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9938.

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

Britten Memorial Spiritualist Ch., 104 Clinton St.; Healing and Messages: Sunday 3 P. M.; Divine Service: Sunday 7:15 P. M.; 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.

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

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

Winnipeg, Canada

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

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

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

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Dollie Clark Passes Away



Rev. Dollie Clark, former pastor of The Psychic Science Spiritualist Church, Indianapolis, and staff medium of Chesterfield Spiritualist Camp.

Automobile Injuries Prove Fatal

Rev. Dollie Clark, minister of the Psychic Science Spiritualist Church, 1415 Central Ave., Indianapolis, Indiana, was critically injured in an automobile accident November 5th. Both her husband, Rev. Benjamin F. Clark and Dollie were taken to the St. Elizabeth Hospital, Lafayette, Indiana, for medical care. Dr. Clark survived but Dollie passed away the following day.

The accident was described by the "Indianapolis Star" as "a head-on collision on U.S. 41-52 at Earl Park, Benton County, Indiana. The Clarks were en route to Chicago when their car, driven by Rev. Mr. Clark, collided with an automobile driven by Dr. C. M. Foster, Sheldon, Illinois. It seems Dr. Foster was attempting to pass another car." The cause of Dollie's passing was described by the "STAR" as "due to internal injuries."

St. Petersburg, Florida: Grace Crawford, of this city, was ordained recently by Rev. Helene Gerling, pastor of the Universal Psychic Science, 625 12th St., North. The ordination, conducted in the church's "Center Temple" was attended by a capacity audience.

Others taking part in the service, Rev. Thelma Fischer, Cassadaga, Florida and Star Linhos (10), Rochester, N. Y.; The musical pro-



REV. GRACE CRAWFORD

gram: Eva McCracken, organist; and Harmony Harp Ensemble conducted by Rev. Linda Lynn.

Rev. Crawford has been active in the field of metaphysics for 22 years. She was formerly associated with "Unity" and the Universal Church of the Master. She is a lecturer, teacher and mental medium and will serve the "Center Temple" during the winter months.

New York City: Winifred Fenn is currently, (December 13th) being featured at the Spiritual and Ethical Society (3 P. M.) Steinway Building, 113 West 57th St.

During the past months, Miss Fenn has served numerous churches and societies in the city, including the Cathedral of Faith. She is a missionary for the Spiritualist Episcopal Church with headquarters in Eaton Rapids, Michigan.

Springfield, Mass: The 4th Church of the Creator, Inc., 31 Noble St., is a member of the Federation of Spiritual Churches and Associations, according to Averill Maynard, secretary.

Healing candlelight services are held every Sunday evening at 7, under the supervision of minister Rev. Elmer R. Bartlett.

In addition, services are held every Tuesday and Friday evening. A special healing service is conducted Wednesday afternoon at 2:30 by Laura F. Bartlett.

Newark, N. J.: The annual convention of the New Jersey Psychic Science Association, Inc. was opened recently, (October 24th) at 532 Springfield Ave., according to Rev. Dortha A. Morris, secretary.

On the second day of the convention (Sunday) Alida Eisenhardt was ordained as a "Psychic Science Mediator." Sally Bess received a certificate as assistant minister.

A memorial service, honoring the memory of former members of the church was conducted by Rev. Dortha C. Dencer. Those honored: Edward Austin, William Meyer, Maude Mannett, Margaraet Neidel, Dorothy Field, Minnie Schweikhardt, Leona Muller, Ethel Gilbert, Elizabeth Miller, Elizabeth Madison and Katherine Hazelwood.

Others taking part in convention services: Vincent Matulwich;

CHURCH NEWS

vice-president, Rev. Rena L. Nagle, Rev. Edward F. Beander, Rev. Milton Westbrook, New York City; Gerard Walters, Lyndhurst and Andrew Bess.

Rev. Alice W. Tindall, Washington, D. C., was special speaker afternoon and evening, November 15th.

Toronto, Canada: The Spiritualist National Union, at their recent convention, (October 16th-18th) featured the following speakers and mediums: T. John Kelly, Buffalo, N. Y., and Billie Turner, Cassadaga, N. Y.

Los Angeles, California: An eight page program released by the Spiritualist Church of Divine Light, 954 South Vermont Ave., lists speakers and mediums serving during January. Rev. Charles F. Dow, Rev. A. W. Sanders, Rev. Wesley Meeker, Rev. Bessie Walburn, Dr. Gerald Wiatt, Bert and Ruth Welch, and Dr. Adrian M. Ziegler.

The regular Sunday afternoon and evening services are under the direction of the minister of the Church, Rev. Beulah Englund,—Little Billy Hill, assisting. An invitation has been extended to Rev. Bertie Lilly Candler, Miami, Florida, to serve the church in the near future, according to the program.

Los Angeles, California: Over a period of a very few years, rapid strides have been made by the founders and leaders of the Astara Foundation, 508 South Hobart Blvd. Now they are planning a new center and expect to take possession in the not too distant future.

Earlyne and Robert Chaney, leaders of "Astara" are sponsoring the noted occult teacher, Marta Mallery, who currently conducts special classes, afternoon and evening, at the center. Her work will continue indefinitely.

An elaborate bit of literature, "Secrets From Mr. Shasta," written by Earlyne, discloses experiences, when accompanied by her husband on a trip through those mystical surroundings.

Los Angeles, California: Rev. Richard Zenor's Agasha Temple of Wisdom in Los Angeles has a new home—a beautifully furnished, beamed ceiling auditorium at 460 North Western Avenue, a short distance from the former headquarters.

At the opening services recently (October 25) some 350 well-wishers were accommodated in the new building but another 100 had to be turned away because of lack of seats.

In addition to the regular Sunday evening meetings, Mr. Zenor also conducts private classes on Monday and Friday nights for from 230 to 250 students at each class. Lectures on occult science—the meaning and purpose of life—are taught through Mr. Zenor's trance mediumship by the spirit collaborator, Agasha, after whom the organization is named.

At the public services, healing demonstrations by a Hindu teacher called Judamar are also presented through Mr. Zenor's instrumentality, in addition to personal communications and a lecture on the basic philosophy of a continuous life and the evolution of consciousness.

Another outstanding part of the Sunday presentations is the demonstration work of a spirit personality known as Genevieve Clearwater, long known for her accurate personal and world predictions. She frequently answers questions of those in the audience without being asked audibly.

For the past twenty-five years, regular services were conducted every Wednesday and Sunday. The church enjoyed steady growth throughout the years. In June 1932, Rev. Brown married Rev. Louis Hillman and a year later they both conducted services in the North Avenue Auditorium. Today the church membership numbers nearly 100 adults in addition to numerous children who attend Lyceum every Sunday morning.



Rev. Marie J. Hillman (above) minister of the Christian Spiritual Temple, 2222 North 27th St., Milwaukee, Wisconsin.

Milwaukee, Wisconsin: The Christian Spiritual Church (see photograph this page) 2544 North 2nd St., was established August 15th, 1927 by Rev. Marie J. Brown who was ordained in Omaha, Nebraska by Rev. L. Sabin Kenworthy, Dean of the Christian Spiritual College, Los Angeles.

Rev. Hillman is assisted at all services by Rev. C. Fredericks, Rev. A. Soporsky, Rev. H. Meyer, Rev. W. Wadding, Rev. M. Bergau, Mrs. E. Hermes and Rosa Smith.

The church board of directors: President, Rev. Hillman; Vice-President, Rev. Soporsky; Secretary, Miss Smith; and Treasurer, Rev. Fredericks. Others assisting with the various church activities: Mrs. Bolle, Ladies Aid; Mrs. Edwards, Music; Rev. H. Meyer, Lyceum; ushers: B. Gerstmeier, W. Weindle, J. Zahn and Emma Siefeld.

TURNEY - ARCHER

Ethel L. Turney and Emery Lloyd Archer were married recently (October 18th) at Reno, Nevada. The couple will reside at 1817 41st Avenue, Oakland, California.

Christian Spiritual Church, Milwaukee



Milwaukee Ministerial Association



Photograph (above) shows members of the Spiritual Ministerial Association, Milwaukee, Wisconsin, of which Rev. Irene Pike (not in picture) is president.

Left to right, front row: Rev. Marie J. Hillman, trustee; Rev. Anita Kuchler, secretary; Rev. Malowitz, trustee; and Rev. Kehoss. Left to right, second row: Rev. Fred Krantz, vice-president; Rev. C. Fredricks, treasurer; and Rev. A. Soporsky, trustee.

New Home For Zenor Center



Part of the opening night audience which attended first services at Rev. Richard Zenor's new Agasha Temple of Wisdom headquarters, 460 North Western Ave., Los Angeles. Mr. Zenor is shown standing in front of the gold-colored fibreglass curtain which was installed as a part of the beautiful appointments of the beam ceilinged auditorium. Photo by Mariano Martinez, one of Zenor's students.

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