

Carrington Answers And Is Answered

IN PSYCHIC OBSERVER, November 25th, Hereward Carrington, 1145 Vine Ave., Los Angeles, was taken to task for statements made as a psychic researcher during his interview over the Graucho Marx television program.

Our comments, embodied in the article: "Two-Per Cent Carrington," took exception to his inference that 98% of the cases (with or without mediums) investigated by him proved fraudulent.

To keep the record straight, it would be interesting news should Carrington be able to give the name and address of even one recognized Spiritualist medium he has investigated since his 40 sittings with Eusapia Paladino over 40 years ago, November 10, 1909 through June 18, 1910—all of which were described in his out of print book "Eusapia Paladino and Her Phenomena." Carrington had and still has a right to answer these charges. His letter to me of recent date reads:

Carrington Explains?

"It seems to me that your paper owes me the space for a brief reply to certain statements made by you.

"(1) My career as a psychic researcher did not start with the Psychic Congress in Copenhagen. This was in 1921. My membership in the S.P.R. began in 1900.

"(2) I am not 'well over 80' but just under 73, and seemingly mentally active and alert. Perhaps three books of mine, coming out soon, will illustrate this. One of these is the long-delayed report on Eusapia Paladino's American Seances.

"(3) You have frequently requested me to list those mediums which I consider genuine, and those which I do not. Such lists are to be found in one of my late books, 'Psychic Oddities' (Rider, London).

"(4) I am quite convinced of the reality of telekinesis, and the genuineness of nearly all psychic phenomena, and have frequently said so. The only trouble is with their interpretation! Where we differ is that I (in common with practically all psychical researchers) am convinced that the vast majority of them are NOT due to 'spirits', but to our own unknown psychic powers. This has been admitted by many leading Spiritualists.

"(5) You are interested almost exclusively in mediums and mediumship. From our point of view, mediumistic phenomena constitute only a small part of psychical research. Many other phenomena—such as telepathy, clairvoyance, premonitions, apparitions, haunted houses, dowsing, psychometry, etc.—are also important, and constitute part of the general problem, which is by no means confined to "spirit communications" or manifestations.

"I hope this will serve to clear up some of the points raised in your criticism. Of course, my appearance on the Marx show was to stimulate interest in the subject—which I did!"

Our Answer To Carrington

It looks as if we have both, in our old age, been able to grasp the all important point in human relations (i.e.) that we can differ in opinion violently but that we do not have to be angry with each other.

During our several chats, over a period of ten years, we were only able to touch briefly upon the pros and cons of our differences,—and there were differences and there always will be differences of opinion.

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TWENTY CENTS

The Third Pan-American Spiritualist Congress

Havana, Cuba

THE solemn opening of the Third Pan-American Spiritualist Congress took place Oct. 3, 1953, in the Institute Of Fine Arts, Havana, Cuba. It was attended by the official representative of the Cuban Republic, Gen. Fulgencio Batista Saldivar. This official recognition was enthusiastically applauded by the members of the Congress as evidence of Cuba's sanction of the right of free thought and association in matters of belief.

In addition to delegates from every province of Cuba, the foreign delegates included Senor and Senora Luis Travesaro and Manio Rinaldini, Argentina; Jose A. Miranda Ludolf, Brazil; Liborio Loazio, Colombia; William A. Colon, New York; Rev. Anthony Camardo, Chicago, Illinois; Senoras Enriqueta de Salcedo, Dolores L. de Carrillo, Maria G. de Cortes and Concepcion P. de Guzman, Senors Elodia C. de Benavides and Mauro Jimenez of Mexico.

Followed seven days: Meetings, lectures, sight-seeing trips and social events—ending with the solemn closing of the Congress in the National Theatre.

The calendar of the Congress:

Oct. 3—Registration of delegates and presentation of credentials; greetings by the Hon. Nicolas Medina Escano, of the Organization Committee of the Third Congress. Address by Dr. Jose Miranda Ludolf, President of the CEPA and delegate from Brazil. Address by a member of the national delegation. Report of the CEPA on the American Spiritualist Movement; formation of the Work Sections; solemn opening of the Congress in the presence of the official representative of the President of the Republic of Cuba, assisted by the Havana Municipal Band and Miss Alice Dana, soprano.

Oct. 4—Meetings of the Work Sections to study resolutions; placing a floral offering at the monument of Apostol Marti in Central Park; first plenary session of the Congress to consider resolutions approved by the Work Sections.

Oct. 5—Meetings of the Work Sections to study resolutions.

Oct. 6—Visit to the central Hershey factory; meeting in honor of Apostol Marti.

Oct. 7—Meetings of the Work Sections to consider resolutions; luncheon at the Model Brewery built by the Bacardi Company; lecture by William A. Colon on "The Emotional States and Illnesses."

Oct. 9—Meetings of the Work Sections; visit to the Municipal authorities; final plenary session of the Congress.

Oct. 10—National Festival of Cuba; visit to the City of Havana and its suburbs, ending at Caca-hual where respects were paid to Mayor General Antonio Maceo y Grajales; solemn closing of the Congress in the National Theatre, broadcast by Blue Network Station RHC, the second most powerful in Cuba.

Directors of the CEPA for three years unanimously elected at the Congress are Dr. Miguel Santiesteban, president; Nicolas Medina, vice president; Rodolfo Rigal, secretary, and Juan Quiroga, treasurer.

The Fourth Congress will meet in 1956 in Puerto Rico.

Latin America's Spiritualist Delegates



Opening of the Third Pan-American Spiritualist Congress in the Institute of Fine Arts at Havana, Cuba. From the left are Senor Manio Rinaldini, Argentina; Senor Rodolfo Rigal, Havana, General Secretary; Lt. Torres, official representative of the President of the Cuban Republic; Dr. Miguel Santiesteban, Havana, president; and Mr. William A. Colon, New York, vice president. Speaking at the microphone is Dr. Jose A. Miranda Ludolf, Brazil, president of the Pan-American Spiritualist Confederation.

INTERNATIONAL COOPERATION

Europe—U.S. A.
South America

—By—

R. G. PRESSING

SINCE the 1920's there have been efforts on the part of leaders of the world movement of Modern Spiritualism to get together and talk over their many problems. They have all met with a limited degree of success.

On a much larger scale in Europe than in the United States, these efforts have succeeded in the sense that there has evolved a greater understanding between Spiritualists of all nationalities—a point which must be stressed to an even greater degree to the end that differences of opinions should and can be interchanged. As a result of these conferences, a greater understanding insofar as the way

our religion should be presented to the world, can result.

Outside of the United States, two organizations are quite active. They are: The International Spiritualist Federation with headquarters in London. The leaders have sponsored what they call the International Spiritualist Congress every three years. Representatives, of the nations affiliated, attend from no less than thirty foreign countries including India, Italy, Greece, Sweden, Germany, Australia, New Zealand, Spain, Holland, Ireland, Philippine Islands, France, Tasmania, Portugal, South Africa, etc.

The I.S.F. have held Congresses in Paris, France; Stockholm, Sweden; Lisbon, Portugal; London, England; Antwerp, Belgium; The Hague, Holland; and Glasgow, Scotland. It was this latter Congress which Mrs. Pressing and I attended in 1937.

In the Spanish speaking countries, particularly South America

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1954 COMING

—OF THE—

SPACE MEN?

OTHER PROPHECIES

—By—

DR. GILBERT N. HOLLOWAY

THERE are many grim and dire prophecies for the future in wide circulation these days. Quite a few writers and other people are reluctant to actually say what they think, because the outlook seems to them so bleak for mankind. Reasoning from what we have known and thought in the past, it is easy to fall into a deep pessimism, for mankind is very greedy, selfish and ignorant, in the main, and the atomic age weapons make the prospect of war-time destruction all the more frightful.

But there are certain new imponderables which make the thoughtful person take heed and take heart. One such is the coming of the flying saucers and other curious aeriforms that have been appearing in our skies during the past six or seven years.

What Are They?

The reporting of these strange aerial phenomena by our press and magazines is one of the most ludicrous, incompetent and bungling jobs in the history of American journalism. For a long time the public was told that the saucers did not exist at all—that they were mass hallucinations, weather balloons, spots on one's eyeglasses, and every type of evasive explanation. To this day there are many persons who do not believe the saucers actually have appeared as concrete material objects.

Then came suggestions that these were some kind of secret weapon that America had developed and would use for its protection. Even as good a reporter as Henry J. Taylor fell victim to this nonsense, and assured his vast radio audience that "they are ours, and will be

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Spanish-American Spiritualists Assemble at Havana, Cuba



All the Delegates to the Congress pose before the statue of the great Cuban Liberator, Jose Marti, with the floral offering which was placed in the name of the Third Pan-American Spiritualist Congress. In the background is the Capitol and the Fraternidad Park.

2 INTERNATIONAL COOPERATION

PSYCHIC OBSERVER, JANUARY 10, 1954

? A ? "United Nations" ? Of ? Spiritualists

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there is another organization known as the Pan American Spiritualist Association. They, too, hold a meeting every three years which they call "Congreso Espirita Pan Americano." Their last convention (October this year) was held at Havana, Cuba.

The Pan American organization has been attended by representatives of Argentina, Brazil, Guatemala, Honduras, Chili, Bolivia, Cuba, Puerto Rico, and many other countries in that hemisphere.

Europe, 1955

The point of this article is to create interest in these two great non-profit Spiritualist organizations and it is hoped that some way, some how, the leaders of the movement in the United States and their organizations can work out some plan whereby our representatives whilst these Congresses are in session in Europe or South America.

The next Congress in Europe will be held in 1955, the city not yet selected. The next Pan-American Congress will be held in Puerto Rico in 1956.

Now, where do we American Spiritualists fit into the picture and what is the best approach? Is it up to the Spiritualist organizations to create the interest as a group or is it up to each organization to send a representative?

In the past, interest in the European Congresses has only been shown by the National Spiritualist Association, headquarters in Milwaukee, and the Christian Corinthians, a Spiritualist organization in Detroit. In the past, the former sent Dr. Victoria Barnes, Chicago, Illinois, and Rev. Melvin O. Smith, Columbus, Ohio. They attended the Congress in Glasgow, Scotland

and Stockholm, Sweden, respectively.

Contrary to what many people think, these Congresses are open to all Spiritualists everywhere. One does not necessarily have to be sent as a delegate, but can attend the meetings which are open to everyone.

Federation Alerted

In these United States, the Federation of Spiritual Churches and Associations, Inc., has striven for ten years to cement better relations among all churches and leaders of all Spiritualist organizations. They have held conventions once a year, the first in Joplin, Missouri, and the last in Washington, D. C.

Rev. Vernon R. Cummins, San Antonio, Texas, president of the F.S.C.A., has worked tirelessly to break down certain animosities regarding the Federation. Every Spiritualist church in the United States should send a representative. There is no fee to join, nor are there dues. The F.S.C.A. exists solely through free-will contributions and church donations.

The Rev. Henri Zacharias, Chicago, Illinois, chairman of the next convention, to be held in Chicago's Sherman Hotel, has set as a goal, "200 new churches before the convention." At the moment less than 300 churches have affiliated, a blot on organized Spiritualism in the United States as far as their representatives taking part. There are between four and five thousand large and small active Spiritualist churches in the United States.

There is much to be done and it is not the job of **Psychic Observer** to do the organizing. Rather our obligation is to encourage activities along these lines and try to create interest and enthusiasm amongst the progressive members in our ranks to the end that they sense the importance of proper affiliation and co-operation.

Of course there are problems to surmount, the first one being the tremendous expense involved in traveling to conventions in this country—especially from this country to Europe or South America.

The case in point—only one Spiritualist in the United States, Rev. Anthony Camardo, Chicago, Illinois, attended the recent Congress in Havana, Cuba.

It is a long time until 1955 or 1956 but it seems imperative that at least 25 Spiritualists in the United States, whether they be delegates, leaders of organizations or not, plan to make the trip to Europe as well as to Puerto Rico so that this country will be represented.

Primarily it should be the first order of business at the Chicago convention. Rev. Zacharias could well put the proposal before the members who could choose delegates from their many churches, those who could afford the trip abroad and others whose churches could raise money to send a delegate.

Any Comment?

Now, what about we Spiritualists in America? Should not plans be made for world collaboration with this country? This would mean that a responsible committee be formed, the chairman of which could invite both the European and the South American organizations to meet in a World Congress—the logical city being Chicago because it is closest to both coastlines of the United States.

The columns of **Psychic Observer** will be open for comment on this plan and will print the pros and cons as received. Spiritualists desiring direct contact with these two organizations should direct their correspondence to: Confederacion Espiritista Argentina, Sanchez de Bustamante 463, Buenos Aires, Argentina.

When writing to the International Spiritualist Federation (Federation Spirite Internationale) address letters to: Honorable Secretary, David Bedbrook, 72 Woodstock Road, Bedford Park, London 4, England.

★ MEXICAN PLAN —FOR— SPIRITUALIST PROPAGANDA

AN IMPASSIONED plea for journalistic unification was made to the delegates at the Pan-American Spiritualistic Congress meeting in Havana, Cuba, October 3-10, by Elodia Castol de Benavides of Mexico, founder and editor of "Voz Informativa."

Recognizing that the press is "the most powerful persuasive force in every field of human activity," he pointed out the necessity of a purely Spiritualist journal for carrying the philosophy and message of Spiritualism to the scholar, the intellectual and the physical scientist as well as to the man in the street.

He pointed to the futility of the "innumerable, small, struggling publications," each catering to its own special group and each competing militantly and often truculently against the others in its claim to possessing "the whole truth."

In this condition he saw the weakness of individualism and an unfortunate dogmatic narrowness at a time when there should be a show of united strength.

Also emphasized was the need in Spiritualism to keep abreast of the trends in modern thinking and scholarship. He called particular

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1954 PROPHECIES

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used when the right time comes" or words to that effect.

Finally certain hard facts began to emerge from the whole saucer mystery. Life magazine printed in April a year ago that many scientists now were taking the view that these craft had an "out of this world" basis. The extra-terrestrial origin of the saucers was indicated by two astounding facts:

(1) On several occasions they had been tracked by radar and scientific instruments at speeds up to 18,000 miles per hour, which is far beyond what any means of known earth propulsion could yield; and

(2) At high speeds they sometimes made angular turns and other remarkable maneuvers that no ordinary earth pilot could possibly withstand and live. Also, rocket experts advanced the idea that no metal known to earth science could be used as the "skin" of a craft hurtling through the atmosphere at 18,000 miles per hour. Air friction would burn up any of our known metals at such terrific speeds.

Therefore, since the craft obviously did not burn up, it was concluded that they were produced by a science not known to mere earthlings.

Interplanetary

With great reluctance some scientists are now turning to the idea that these craft must come from somewhere in outer space, and have their origin in other planets. But the difficulties involved in space travel, cosmic radiation, propulsion of rocket ships—these and a hundred other questions perplex our best thinkers in material science, and probably make them wish at times that these pesky airships had never appeared to bother our complacency and orderly time-tables for space travel development!

Etheric Craft?

There is an even deeper mystery to the story of the flying saucers, and it is here that one touches upon the realm of psychic and occult science. The assertion is made from Etheric informants that the discs are not all interplanetary in the sense of coming to us from physical planets in space, but are **interdimensional** craft having their origin and point of return in the etheric world!

This is a remarkable idea, and while it may have come through various good mediums or stations in recent years I am indebted principally to Dr. Meade Layne, director of the Borderland Sciences Research Associates of San Diego, California, for this information. The B.S.R.A. is served by an effective trance medium, Mark Probert, whose work has been scrutinized by many investigators and psychic students, with usually an excellent report.

The Probert Controls have asserted since 1946 that the saucers, in the main, are etheric in origin, and they are coming to us at this time for two important reasons: (1) to investigate our use of atomic energy, especially in its destructive potentials; and (2) to study changing geologic conditions of earth in relationship to vast cosmic developments concerned with the rapid recession of island universes, and other changes in delicate cosmic relationships.

According to communicators Prof Alfred Luntz (of Oxford some 100 years ago) and the "Yada" (tribal



DR. G. N. HOLLOWAY

chieftain of some thousands of years ago) our explosions of atomic energy have not only disturbed many delicate life balances of earth—affecting our weather, water supply and many other aspects of nature—but also have caused very undesirable repercussions in the subtle realms of the Etheric.

Studying Us!

Therefore, these craft have come to our plane chiefly for observational purposes. They are mentally constructed in the Etheric, and are teleported to this plane (psychical researchers please note) and at a critical point in our atmosphere they materialize. Obviously, when seen and photographed by men of earth they are definitely material objects. But when their mission is completed they return to this critical point and slide over into another space-time frame—or dematerialize from our view. To the materialist this is ridiculous and fanciful in the extreme, but to any mind accustomed to the nuances of parapsychological phenomena this is an exciting possibility.

Spirit communicators Luntz and the Yada (along with other members of the Inner Circle, some 12 in all) have stressed that the discs are not hostile, and men of good-will have nothing to fear from them. They will continue to be in our skies until all threat of world-wide atomic war is gone. The greater the danger, the more discs one will see. If you should awaken some morning and see fleets or armadas of them in the sky, do not fear them, but take concern as to what foolishness the leaders of mankind may be about!

World War III

Intimation is given from the Invisible that the disc pilots (the Etheric people who create them and guide them to us) strongly desire to prevent a world war in which there would be all-out use of atomic weapons, and it has been mentioned that they might inter-

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

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GOSPEL ART SHOPPE
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Three Noted South American Spiritualists



A Group of Delegates to the Third Pan-American Spiritualist Congress held in Havana, Cuba, in early October. From left are Dr. Miguel Santiesteban of Havana, Dr. Jose A. Miranda Ludolf of Brazil and an unidentified delegate of Havana.

They Take Their Spiritualism Seriously



The Congress In Full Session the first day when many important addresses and constructive proposals were presented.

President Stresses Need For Cooperation With U. S. A. Spiritualists



Dr. Miguel Santiesteban of Havana, Cuba, addresses members of the Pan-American Spiritualist Congress. From the left are William A. Colon, New York; the Mexican delegate; Manio Rinaldini, Argentina; Dr. Jose Miranda Ludolf, Brazil; delegate, Havana; Rudolfo Rigal, Havana; Dr. Santiesteban; Salvator Rodriguez, Puerto Rico; and Mrs. Guillermina Fermaint de Mesanet, president of the Puerto Rican federation.

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By

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THREE HUNDRED SIXTY-EIGHT

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Spiritualism and the New Year

A MISTAKE made by many persons—whether they be Orthodox or Spiritualists, whether they be optimistic, pessimistic or fatalistic—is in regarding a New Year objectively. They fail to realize that, as a train of events, the New Year always brings a freight of new developments into their lives.

Yet a new year, insofar as it affects the individual, is more contingent on a train of thought which one brings to life itself, a matter of disposition, judgment and resolve. With a view to making the New Year as we would like it to be, we Spiritualists need to take inventory of our lives—assessing our experience to the end that we may contribute positive knowledge of life after death. If we are honest with ourselves we will soon discover that the things that make us happiest are the products of unselfishness, sometimes called selfless service to those who seek our truth.

In addition, Spiritualists and mediums alike, must be conscious of the fact that the fundamental ideas of life and living are all important and that we would be wise to cherish them anew. We must never forget that we have human liabilities as well as human resources and that above all we need to be humble as well as courageous.

The grim spectre of totalitarianism has a redeeming feature in that it has made Spiritualists more appreciative of their potentialities—namely, human rights and dignity and a religion whereby to live. As we cherish them, we need to espouse and uphold them. These things always have survived, even as we know we ourselves will survive—and even as forces which challenged them have perished.

The world is a laboratory of Infinite Intelligence and the divine experiments, in human survival after the change called death, persist as they have through the ages. This same Infinite Intelligence will not see his work-shop reduced to shambles. Life on this globe and life hereafter is vouchsafed for the uses of eternity. The future is in the hands of those illustrious ones gone before us, the very ones who uphold us all during these trying times. They are trustworthy hands, warranting our knowledge through faith—the knowledge whereby we live.

And so, during the coming year, it behooves us, as Spiritualists, to live our lives—everyone of us—in such a way that no reflections are cast upon the beauty of our religion.

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WHAT TO DO

Dear Dr. Opie:

For some months I have been reading your articles in "*Psychic Observer*." In the issue dated October 25th you state: "I was surprised to find that Mr. Lupien agrees with my own explanation of 'sickness' in the world. He insists that it is induced by 'Evil Spirits'—and that human beings might actually read: 'Evil Spirit'—wherever they find the word 'sickness' of any sort."

I think such a statement demands not only elaboration, but advice on what to do about it. It leaves one dangling in mid-air, wracked with aches and pains, and crying out: "If this be so, for God's sake, tell us what to do about it!"

The answer may be obvious to you. Suppose one has various ailments and concedes they might be the work of an Evil Spirit. What next? Prayer? Exorcism? Morning Prayer every Sunday and Holy Communion at least once a month? . . . Or two grains of aspirin?

I sincerely want to know the answer. I want it with all my heart and soul, for my family and my self. I have the care of two aged, ailing parents, and our living to make. Have had polio, broken bones, major surgery and deep X-ray afterward, arthritis, and at the moment a touch of chills-and-fever or something, undiagnosed by any competent authority.

Now, I can readily believe that all this might be the work of Evil Spirits. But what are you going to tell me? That I have "opened a door"? Well, if I have, knowingly or not, how do I clean house, shut the door and keep it shut?

I have had my share of wonderful experiences in Spiritualism, and consider myself a thoroughly convinced Spiritualist. But so many seem to enjoy the "thrills" of evidential messages, and stop right there.

If you are convinced that Evil Spirits cause sickness, why don't you find out how to cope with the Damned Things? And then tell the suffering world in plain, simple language just what to do!

Perhaps you already know how to get rid of the Evil Spirits—I hope you do. This in my estimation would be the most important thing to write about. Sure, I know you were reporting your experiences at a Convocation of Spiritualists, and that is all very nice. But when you made the above-quoted statement and then sailed blithely on, I got good-and-mad.

LILLIAN MCGEE

1840 Franklin St.,
San Francisco 9, California.

My dear Miss McGee:

Your letter was forwarded to me from *PSYCHIC OBSERVER*.

You don't "sound" like a person who would get "good-and-mad" without real provocation. But to get in a dither because of a lack of answer to the greatest problem confronting the human mind (the "PROBLEM OF EVIL"—and how to deal with it)—and this, in an article that is PURELY REPORTORIAL, seems singular, if not unwarranted!

It would have taken columns to cover the subject as to what to do with the FACT that illness and man's ills generally are caused by Evil Spirits. This would have produced a lop-sided piece indeed—when all I was undertaking to do was to MAKE A REPORT. I am no oracle. I have no pet scheme for ending earth's horrors and sorrows—even if I do feel able to indicate a basis for most of them.

Our Bible gives many instances to support Louis Lupien's and my own idea that Evil Spirits induce ills and evils in plenty. Jesus' reference to the character who had "been bound" by Satan these many years; the lad "possessed by the Deaf and Dumb Spirit"; the Wild Character of the Gadarene country, afflicted by the Legion of Demons; Job "cursed" by Evil Influence—with boils and a series of personal calamities, etc.

Read Dr. Carl Wickland's book, "Thirty Years Among the Dead"—for a line on WHAT SPIRITUALISM MIGHT DO towards clearing up some of the (mental, emotional and other) ills that befall human beings. He tells of how he and his wife (the latter a Medium) wrought hundreds of "cures" in seance. Other Mediums too are handling similar situations. There are Healing Mediums who no doubt could tell you WHAT TO DO—and some who could help you and yours practically.

My personal feeling is that we ourselves MAKE IT POSSIBLE in

LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

many instances for Spirits to "get in"—to obsess and to possess—and/or to inflict all sorts of evils OBJECTIVELY, from the outside. I think that "alcoholism" provides a "touch-off" here. It produces A STATUS, a condition, where Evil is enabled to work harm—and finally to produce Alcoholism, itself, with its attendant ills, including hallucination, etc. Many wear themselves down to a condition of exhaustion—they are tired and depleted—and this, I think, provides a touchoff.

The healthy, right, and courageous human being really HAS ARMOR against these demonic hellions. Remember the allegory about the Devil and the Man: "I can't do a thing with a man I can't DISCOURAGE." Have a good heart and keep calm!

Going a bit deeper into this whole problem, I take the Long View—namely, that GOOD SPIRITS themselves have got to get in on this. That is to say—when and if we bring up sufficient Human Beings who KNOW that our ills are NOT (by and large) brought about by us—and then when these Persons pass over into the Spirit Dimensions, they themselves, knowing that these ills are induced by existing Evil Ones, have got to get ON THE JOB, in Spirit, and work a warfare against these Powers of Darkness.

I actually cannot think that the Holy Spirits, the Noble and Wise and Good Spirits now in the Unseen really realize how the human family is badgered and damned and tortured from the Spirit Side! If they DO KNOW and still do not seem to be DOING ANYTHING ABOUT IT, I personally would feel like disowning them! Maybe they are, however, doing more than we know!

I have before me a lengthy article, "Angels, Good and Bad," from a very different source: *The Living Church Magazine* (Episcopal weekly, published at 407 Michigan St., Milwaukee 2, Wis.)—issue of Oct. 4. One line struck me hard: "It is some comfort to know that not all of the sin in the world IS CAUSED BY MAN—that some is the work of evil spirits—and, that there are good spirits championing our cause."

See what I mean. It will not be easy to break down a generally accepted age-old tradition that man himself is responsible, per se, for humanity's ills—disease, paralysis, polio, cancer, etc., and come to the FACT that there is actually, ORIGINALLY, nothing in man's system, physiologically or biologically, that produces these terrible results!

Evil Demons create and plant these "germs" in the bodies and persons of men, women and children. I am absolutely unable TO ACCOUNT for EVIL, in a Good-God-Made creation, aside from this theory. Are you?

But if I say to you, if you can't swim—you will PROBABLY DROWN, if you throw yourself into the ocean—it does not follow that I will BE THERE to "tell you" or to show you HOW NOT TO DROWN. You've got to work that out somehow or other.

If I tell you not to pick up a "live wire" for it will shock you—it does not follow either, that I have got to be there to "tell you" what to do for shock—or to "change the nature-of-things" so that you will not get shocked!

I must not be expected to have on hand an ANTIDOTE for every poison in the land, merely because I warn you AGAINST drinking poison! That's too much for my humble self to achieve!

WHAT TO DO: We have doctors and hospitals, researchers and scientists who, in their own way, are dealing with many of earth's ills. I do not despise these channels and agencies. Consult them—and get what results there are. It does seem anomalous indeed that as fast as Man finds a cure for one trouble (disease, etc.) another comes on. Where from and how?

I repeat, this is OBJECTIVE to man himself—and to hell with the crazy and God-cursing idea of "original Sin." That little tot is as innocent and pure as a new-blown lily—and it is utterly hellish to maintain forever that he "was born in sin"—or is a "child of wrath"—etc., etc.

One way to clean up some of earth's rottenness and crime and evil and hurts and wounds, is to find a New Philosophy of Evil—and deal with it realistically—and not by some superstition of magic.

WHAT TO DO: Hold to the thought (the FACT!) that you are greater than anything that can happen to you—for you are a Child of the Infinite!

WHAT TO DO: Carry this slogan: I go to meet my good! CHALLENGE God Almighty and the Holy Spirits to come to your aid—and leave it up to Them!

"God, I gave you my life years ago. Please take care of it!" Yes, there ARE Good Angels as well as bad—and the former outnumber the latter by untold, astronomical figures. Call on them—and leave the rest to God!

THOMAS F. OPIE

Great Barrington, Massachusetts.

★

SAVED . . . FROM SUICIDE!

Two years ago, I was one of those bereft souls. I lost my husband who was my whole life and reason for living. When he was taken away, all I longed for was death. I was well on my way when I decided to see how good Maude Kline really was.

I had read about her and was quite familiar with her personal and public history. So I attended a trumpet seance. The results were absolutely astounding. Everyone at the seance said they had never heard anything like it before. (I mean my part of it).

My husband gave indisputable evidence of his identity. He made me realize that I was doing a most foolish thing in wishing for death. He explained the penalties that I would suffer if I persisted and believe me I began to live again.

Since then, I have spent two weeks at Chesterfield, Indiana and attended about 60 seances. Two thirds of them were materialization. And I want to say that nearly every promise made to me there by spirit has been fulfilled.

A year ago in San Francisco, at Florence Becker's church, I had a most satisfactory demonstration through billet reading. My husband spoke to me through her and made several predictions for my future which have since been fulfilled to the letter.

NORMA MOSIER.

Route 3,
Port Townsend, Washington.



A Tribute



DORTCH CAMPBELL, who for many years contributed articles to *Psychic Observer*, passed away Nov. 2nd at Clarksdale, Mississippi. He was the author of many books with a metaphysical trend and contributed continuously to the "Clarksdale Daily Register" of which he was editor for twenty years.

The society editor, Maude Price Walden, who was associated with Mr. Campbell for many years, published this tribute in the local paper:

"In deed and in truth, Dortch Campbell was an interesting man, gifted with the human touch, which enabled him to live close to the heart of humanity. He was deeply religious and a close student of the Bible. He was broad and tolerant in his views.

"Dortch Campbell's pen has brought much recognition to the city of his adoption. He was a fearless and capable writer and a tireless worker.

"As a newspaper man and contributor to leading magazines, Dortch Campbell's name is known far beyond the imaginary boundary lines of this state.

"Following his retirement from newspaper work Mr. Campbell devoted his time and talents to writing for leading magazines. He was author of a number of books, prominent among which is 'How To Solve Your Problems by Prayer.'

"As a man, Dortch Campbell was loved and admired by all with whom he came in contact. Character, not coin, was the yardstick by which he measured his friends.

"Though he preferred to consider all men and their motives good, he did not hesitate to express himself in a courageous manner when the occasion warranted it. Perhaps his most outstanding characteristic was complete freedom from cant, pretense, hypocrisy or guile. He was a man who stood at all times four-square to the world. There was not a vestige of demagoguery in his make-up. There was no envy, no meanness, no malice in his heart. He was at all times and under all circumstances a typical Southern gentleman, a man of broad culture and refinement of mind, a devoted husband, a loving father, a sincere friend, unpretending and unassuming."

1954 PROPHECIES

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

vene, if necessary, to prevent atomic destruction of our civilization with consequent unpleasantness in their own. They have magnetic, ray and ultra-sonic weapons beyond our imaginations at this time. Their power greatly exceeds ours; indeed, if they were hostile, we should long ago have been enslaved.

Earth Disturbances

Our etheric friends have a cosmic perspective that naturally goes far beyond our modest glimpses of the omniverse. They report that strange things are happening in the outer reaches of space; that an unusually rapid expansion and recession of the island universes is altering stress patterns within the earth, and may bring about some gigantic upheavals of the earth crust. In other words, during 1954 there will likely be some profound seismic disturbances in various parts of the world.

The disc people are observing these changes closely, and are

studying the elements of earth and its magnetic currents to see how these changes will effect them.

Limitations of this column do not permit the full story to be told here (see note at end of article) but the revelations of coming months and years will show that there is no such thing as "empty" space—that all space is filled with life, thought and intelligent activity. Materialism is a dream, a superstition of supposedly educated modern man; the universe is deeply psychical and spiritual in all essential aspects.

Prospects 1954

The following thoughts regarding the coming year occur to me as very possible. No advice or aid from the Etheric is claimed for them.

1. There will be much internal strife and bickering within the U.S.A. Subtle religious pressures and maneuvers of orthodox religious groups will be behind much of this. The Church is making a strong drive for temporal power, and will continue to gain in the coming year. Masonry, traditional bulwark against the temporal pretensions of the Church, seems asleep in this crisis, but may awaken. **OUR FREEDOM IS IN MUCH GREATER PERIL THAN MOST AMERICANS REALIZE.**

The circumference of freedom is being lessened in the fields of politics, economics, religion and the healing arts. Tyrannical medical laws harshly repress the freedom of drugless physicians in many states.

2. America will seem to stand increasingly alone in foreign affairs. Her European allies will have troubles and preoccupations of their own. France and Italy show many signs of acute distress.

There will be much talk of strengthening our North American fortress. Closer political, economic and military ties with Canada and Mexico will be forged. There will be talk of uniting them in some way with the U.S.A.

3. Shocking disclosures will show to what degree we have been infiltrated by spies, saboteurs, traitors and disloyal persons. Some of the dirty work of "rooting them out" will be undertaken in ways that do not augur well for constitutional government and basic freedoms of the individual. In riding ourselves of the dirty bathwater, we must take care not to throw out also the precious "baby" of individual freedom and human rights.

4. There will be some great awakenings along spiritual lines. The Higher World will make itself evident in ways increasingly obvious to reasonably intelligent persons. Powerful Aquarian Age thought vibrations will shake the old order and begin to speed the changes which will **MAKE ALL THINGS NEW AGAIN.**

Do not fear the coming year. Keep positive in your attitudes and spiritually attuned. Cooperate consciously with the Invisible Forces to the best of your insight and ability.

These critical times, with the coming of etheric visitors, present a wonderful opportunity for the Spiritual Movement. There should be less struggling among ourselves, and more united concentration upon the common foes of materialism, ignorance, selfishness and the dismal influences of the adversaries.

America has powerful Etheric guidance and protection. Its leaders, principal groups and citizenry must look to God and the Divine Forces for aid in the recurring crises of the years ahead. Only with such help can we hope to achieve our victory.

Next Issue, Jan. 25th: ARE YOU A THEOSOPHICAL SPIRITUALIST? Dr. Holloway replies to Messrs. Nickerson, Chaney, Crenshaw et alia. You will enjoy the stimulus and "higher ground" of this lively debate.

Also Note: Dr. Holloway has written two fascinating essays detailing the remarkable story of the Flying Saucers. They are:

- (1) FLYING SAUCERS: THE MYSTERY DEEPENS.
- (2) THE CONQUEST OF SPACE AND LATEST SAUCER PHENOMENA.

Both are priced at 50c per copy, and may be obtained from the Psychic Observer Bookshop, 10 E. 4th St., Jamestown, N. Y.

CASSADAGA SPIRITUALIST CAMP CASSADAGA, FLORIDA

Winter season opens Sunday, January 3rd, 1954 . . . through April 4th, 1954.
Services: Sunday 2:30, 4:30 and 7:30 P. M. Tuesday & Thursday, 7:30 P. M.
Schedule January, M. E. Krauss; February, Virginia Leach Falls; March, Robert McDonald.

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(P-372)

"One Minute Treatments"

No One Else Can Do Your Growing

By ALBERT E. SCHEFFLER

Jobs of Leadership For Those Qualified

ONE of the heart warming experiences during a summer visit to Camp Silver Belle, Ephrata, Penna., was to sit through the schooling period as conducted by the Institute of Universal Science, a post-season feature of the 1953 camp's program.

It is difficult to believe that the faculty could manage to serve so many alert and open-minded students so thoroughly in so short a time of six days.

Here was given the opportunity to live with some of the most brilliant exponents of the philosophy hidden behind the phenomena of Spiritualism. Four of them were assigned to the detail, but capable and efficient as they were they could not but have felt the emotional impact of hungry minds grasping for the bare facts of esoteric truths.

This fact alone turns the wondering mind away from those who seek to explain Spiritualism by resigning to the eight or nine cardinal Principles as printed for recitation; for while these contain the essence of our beliefs, there are thousands who are hungrier than any of us imagine for the obscure meanings of these same Principles.

Between class schedules students were sitting in small groups on the lawn of the 105-year-old historic Mountain Springs Hotel going over new approaches to old facts; and were agreed that what the mind of man can conceive, the mind of man can accomplish.

Many of us know that if we want some news regarding a common happening we must go back to the first cause. Otherwise how would we account for so many adolescent adults, so much delinquency, shift-

less folks, and those who do not know how to live or budget their time wisely.

In answer to the question: What constitutes a school? Henry Van Dyke wrote, "not ancient halls and ivy-mantled towers, where dull traditions rule but where masters, strong and great, who teach because they love the teacher's task and find their richest prizes in eyes that open and in minds that ask."

When it is so difficult to get intelligent answers to the simple questions of life or to the phenomena of Spiritualism, time and money spent for higher information is to align ourselves with the true facts.

Will Be Our Loss

In reality, material things such as the articles we live with, food and even human tissue are not solid, but are composed of small particles and largely of empty space through which unseen waves of energy pass without hindrance. This explains the finer influence of spiritual emanation through brick or stone walls.

Belonging to the circle initiated in such teachings are now the many students of the 1953 class. With them there is an induced flow of ideas acting upon ready fertile minds over and above that which operate in the normal state.

Always there are spiritual helpers ready to give, but unless we have been taught to minister to them we remain dull and irresponsible. The loss is ours and the regrets are theirs.

Back in the 1840's, when men were going west and muscle and brain were pushing the railroads across the country, Spiritualism got its first try out. Now we are faced with the problem of overcoming the fears and instilling a sound understanding among thinking minds.

We still have to dig at the roots, and the roots lie in close application and understanding of existing facts. We will not have the answer until we face up to the problem.

The job of leadership is always in the hands of those who are qualified and there aren't any limits only as we admit them. No one else can do our growing.

WHAT I OBSERVE

Continued from Page 1, Col. 1

ions between psychic researchers and Spiritualists.

In many cases, if a researcher admits the reality of spirit manifestations, then it follows that the truths of Spiritualism would have to be accepted. In most cases, a psychic researcher will not do this because he feels he could not be dignified if called a Spiritualist.

On the other hand, if Spiritualists adopted a cold, metallic Scrooge-like approach to phenomena, as does the average psychic researcher, they would meet with failure because without the expression of love and humility, there is little or no collaboration from the other side.

Our "Sir Oliver Lodge"?

You are well aware of the fact that even though I do not agree with you, I have always handled and sold your books, both new and used. It is not my desire to legislate what anyone should read. There is much in your writings that is helpful. I have, however, not changed my mind one bit since the day I told you that you could be the "Sir Oliver Lodge of the U.S." But you lacked the humility and the vision to follow that road.

Rather, you condemned Spiritualism for a price, selling your "fake and fraud complex" articles to cheap pulp magazines. Then you added insult to injury by having yourself photographed with skulls, false hands and other trappings

which you know full well had never been encountered by you in any seance room anywhere . . . and these photographs accompanied some of your articles. Is it any wonder that your name is not endeared in the hearts of the Spiritualists?

You say ". . . the vast majority of phenomena are not due to 'spirits' and then put spirits in quotation marks. The inference is that there is no such thing as a spirit. Then you say some phenomena can be credited to spirits. You can't have it both ways.

Then you talk about unknown psychic powers. If psychic power is unknown, whether it be its existence, source or "modus operandi" then why would you write a book with a positive title "Your Psychic Powers and How to Develop Them?"

Surely you would not attempt to set down in a treatise of 25,000 words, statements about something of which you admit your ignorance.

Rash Statements

I agree with you that psychic phenomena constitute a small part of psychical research, but if you want publicity you always drag it in to serve your purpose. Then you talk about other phenomena such as clairvoyance, etc., and contradict yourself by saying it is important. Since when have intelligent psychic researchers ruled out the spirit hypothesis as the possible source of clairvoyance?

Some time ago, you were quoted in a story written for a Los Angeles newspaper and made to say "I have not found an honest medium in California, Los Angeles in particular." You have never corrected this statement. A rash statement—since Los Angeles is your adopted city.

Furthermore, during the past 50 years, you seem to be the only dignified psychic researcher who has openly smeared the Spiritualists,

the very people whose mediums you sought, even to the point where you advertised for them to knock on your door.

"You say that your reason for appearing on the Graucho Marx show was to stimulate interest in the subject. This may be true but there are all kinds of interests and the only interest, according to the script, seemed to be to sow the same seeds of fake and fraud that you have industriously been scattering to these many years. You may be reaping a harvest and I trust the fruits of your vineyard will sustain you."

We Shall See

ACCORDING to the Chicago Sun-Times, Columnist Bill Irvin says, "Both the National Broadcasting Company and the Columbia Broadcasting System are interested in the Television series now being prepared by James Mason. This series will definitely present psychic phenomena in its various phases" . . .

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MEXICAN PLAN

—FOR—

PROPAGANDA

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

attention to the dogma of the infallibility of the Bible, hitherto a basic teaching of orthodox Christianity. As a result of the work of a Commission in the Church of England over a period of 15 years, its members are no longer compelled to believe blindly in this dogma and are permitted to take a more liberal position toward other dogmas in the creeds.

A similar emancipation from dogmatic rigidity in Spiritualism was favored by the Mexican editor, also the creation of a single Spiritualist journal for America, merging and replacing all other competitive publications.

Nine Point Plan

In a formal proposal before the Congress he urged:

1. That the Third Pan-American Congress vote for the creation of an American Spiritualist Publication.
2. That it be edited in some one American country.
3. That in it be merged all existing Spiritualist publications on the continent.
4. That each country have a section reserved for the publication of its activities, local and general, etc.
5. That this single publication be distributed in all Societies, Free, Federated or Confederated of the Continent.
6. That each one work out the manner in which this publication is sold in each country and locality on a par with any secular publication.
7. That in each Society be named a Press Commission whose purpose will be to unite funds according to the resources of its membership for the maintenance of this Single Publication.
8. It will centralize the collaboration of all the Spiritualists of the Continent and will be placed in touch with Spiritualist publications of European countries for the exchange of results.
9. That an International Commission be named to edit and direct this American Spiritualist Review with full and free judgment.

In furthering this united journalistic front, Senor de Benavides offered to place at the disposal of the proposed International Commission all the backing, editorial resources and prestige of "Voz Informativa."

Condensed and translated from "Voz Informativa," a monthly Mexican Spiritualist Journal.

NO LUCK FINDING A PUBLISHER?

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"WHO is E. Barrington?"
... "Is he a man; or
is she a woman?"

Back in 1923 people in the United States, England and Canada were clamoring to know the answers to these questions.

The enigmatic name of E. Barrington appeared suddenly and brilliantly on the literary horizon. In quick succession a series of romantic historical novels appeared bearing this author's name. "The Glorious Apollo," "The Divine Lady," "The Exquisite Perdita," "The Laughing Queen," and "The Dual of Queens" are but a few of the books that headed best seller lists and were serialized in leading magazines.

The author's style was new and exciting and the fictionalized historical romances were full of charm, delicacy and beauty. Who was this E. Barrington? The reading public demanded to know but the publishers were silent and apparently no one could give any information on the mysterious person.

Simultaneously, books by another new author were creating a similar sensation in the publishing world. This author's name was L. Adams Beck—another name giving no indication as to whether the writer was masculine or feminine. And, as in the case of E. Barrington, a mask of silence hid the identity of L. Adams Beck.

One and the Same?

The books of L. Adams Beck were ethereal, mystical and filled with the ancient wisdom and haunting mystery of the East. The first story by this author, "The Ninth Vibration," appeared in *The Atlantic Monthly* and was later published in a book bearing that title. Other similar books by the same author followed in rapid succession: "The House of Fulfillment," "The Way of Power," "Dreams and Delights," "The Splendor of Asia," "The Key of Dreams" and many more.

As the style and material of the two authors were entirely different, no one associated E. Barrington with L. Adams Beck until November, 1925. In that month a sensational article appeared in *Good Housekeeping* magazine cryptically titled, "Who Is The Lady With The Mask?"—The answer to this question is the solution to the greatest literary mystery of the Century!

The *Good Housekeeping* article made the startling disclosure that L. Adams Beck and E. Barrington were one and the same person. Even more astonishing was the information that this author also was achieving literary fame under a third pseudonym—Louis Moresby, who wrote "The Treasure of Ho," "Rubies," "The Perfume of the Rainbow," etc. It seemed incredible that one individual could be turning out such a volume of excellent books so quickly.

The author's real name was Mrs. Lily A. Beck. She was an Englishwoman; daughter of the late Admiral John Moresby and granddaughter of the Admiral of the British Fleet, Sir Fairfax Moresby. The article told of her extensive travels over the world and mentioned that she was one of the few women ever to cross the Great Himalayan Pass into Tibet. Also, that she lived for a study of the people, their manners and customs.

"Lady With the Mask"

In 1919, it stated, she was living in Canada and her home in Victoria was described as "a veritable museum of the Orient set in a secluded and lovely English garden." Of Mrs. Beck herself, a reporter said, "She is rather little, rather frail, yet quietly alive with a sort of smoldering spiritual fire. She is one of those women who have no age. She looks a little worn and faded; yet she speaks with a youthful sparkle and her restless eyes and hands are alert with young vivacity." Another described her voice as "having the sound of tinkling silver bells."

At last the world new the true identity of the mysterious E. Barrington, L. Adams Beck and Louis Moresby. But it did not know the personal story of "The Lady With the Mask"—the story of how this woman became an author and why she hid her identity behind three pseudonyms. In fact, few who read her romances ever learned the fabulous story of "The Enchanted Lady"—a woman whose life was spent in tireless search for "The Undiscovered Land"—that Other World which many believe lies beyond the dimensions of this physical world.

That she actually found that

The Enchanted Lady

By Paul M. Vest, Ph. D.

This frail Englishwoman turned out popular books in rapid succession under three different names. Did spirit authors dictate the stories to her?

Other World and proved its shining reality cannot be doubted by anyone who makes a careful study of her life and writings. This frail little woman made the greatest of all discoveries—the discovery of man's immortality and proved the reality of another, greater world beyond the vibrational limits of our physical realm.

Mrs. Beck knew that the world looks askance upon those who would bring to it the light of greater vision and understanding. She hid the wonders of her discoveries in her writings where they would be found by those who earnestly seek the answers to the mysteries of life, just as she once had sought them.

A Strange Experience

In later years she looked upon this world only as a false and illusory plane. To her it was ever "The Mirror of the Passing Show," "The Looking-Glass World," or, in the words of the wise men of India, "Lila—Sport of the Gods."

To Mrs. Beck the only real world was "The Shining Land," "The Through-the-Looking-Glass World," "The Undiscovered Land," where:

"We see, no longer blinded by our eyes,
And hear, no longer deafened by our ears . . ."

Her quest for this Other World began when she was a child and was prompted by an experience her mother described to her many times.

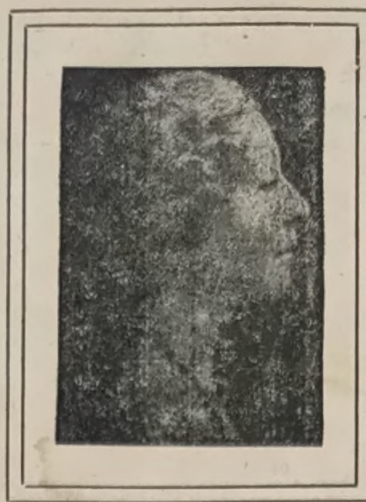
The event had occurred when her mother was a girl. She and her sisters were getting ready for a ball to be held in their home the following evening. The three girls were practicing some dance music and steps when a strange man in seaman's garb rushed into the room and shouted, "Stop that music! There will be no dance! One of the ships has just gone down!"

Startled, the girls could only stare as the man turned and rushed back through the door. They ran to tell their father about the stranger. He was dubious of their story but conducted a thorough search of the entire house and grounds. No trace of the man was found. Their father attributed it all to the girls' vivid imaginations. But—as the stranger predicted—the ball was never held! On the following day one of their grandfather's ships did sink with many lives lost and he forbade the dance.

This strange experience of her mother's made a deep impression upon Lily. She questioned this "world of appearances" and wondered if there might be another world beyond it—a world from which the stranger who foresaw the future had come.

Psychic Student

While still young she herself, upon several occasions, saw phantasms of both the living and the dead which incited her curiosity even more. She studied the books of Podmore, Flammarion, Myers and the experiments of Sir William Crookes and other members of the Psychical Research Society but, other than strengthening her con-



that polished surface reflecting us and our doings in home and mart as the be-all and end-all, until we never dream that anything lies behind the Looking-Glass which can interest or concern us. And that belief is the state of mind called by wise men *Materialism*, and when it possesses a nation it points straight down the road to national and individual ruin."

Her burning interest in the teachings of Yoga and the philosophy of the East eventually led her to India. But, she wrote in a letter to a friend, she made the trip in no credulous state of mind. She was prepared to find fraud and trickery even in India. Nevertheless, she was convinced that in the mysterious East she eventually would find the road to the "Through-the-Looking-Glass" land of which she already had caught shining glimpses.

In India she traveled from city to city searching out the wise men and carefully studying the feats of magic performed by the fakirs. As she had anticipated, many of these were merely tricks of juggling and sleight-of-hand. But she also witnessed the genuine phenomena which could not be explained from a material standpoint. Of these latter, she wrote, "The difference between the real and the false can be both seen and felt very quickly and very easily."

Mango Tree Phenomena

A phenomenon which puzzled her was the famous rope trick, in which a heavy rope is tossed into the air and while it hangs suspended in nothingness, a small Indian boy climbs to the top of it and apparently vanishes. Of this she said, "Even if its basis lies in mass hypnotism, as some believe, nonetheless it suggests a terrible power for either good or evil."

Similarly, the phenomenon of the Mango Tree greatly impressed her. She writes of seeing a Yogi plant a mango seed in the earth and while she and others watched, the tree sprouted from the ground and within a matter of minutes grew to full size. She picked a leaf from the tree and the following day placed the leaf and a letter in an envelope and sent them to a friend at home. A month later she received a reply from the friend telling her that the mango leaf was not in the envelope when it arrived.

All of these things she found both puzzling and intensely interesting. Although she did not yet know the secrets of the wise men of India, she was aware that they were in possession of powers that transcend the senses and, apparent-

Is There A Supreme Mind?

Possibility of a Supreme Organization

THE scientific interpretation of God is that He is the COSMOS, which is the Dynamic, Formative, Intelligent, Loving, Omnipresent, Omnipotent, Infinite and Eternal Spirit of the material universe, which is His Body.

The Spirit of the Cosmos is within all natural phenomena and is the moving principle which creates natural law in minerals, plants, animals and humans. The Spirit of God is everywhere and therefore it is contradictory to say that some things are divine and others are not, if you mean by "divine" that it indicates God's presence.

The idea that God is everywhere is simple enough, but it is difficult to comprehend if you try to envisage what sort of relationship you have with this God.

Has the Spirit of God a center, or head, or brain, or mind, which is the supreme directing power as the mind is the directing power of man's spirit?

If we analyze a human being we find a close analogy to the universe. We find, first of all, that the human body consists of about as many electrons as there are stars in the Universe. There are billions and billions of them in our bodies.

Which Is God?

These electrons are perfectly organized into atoms, molecules, cells and organs and these, in turn, are organized into one whole and are operated by the indwelling human spirit, which permeates every part and gives life to the entire system.

Does this type of spiritual or dynamic organization apply to the

Cosmos and, if so, has the Cosmos also a superior governing organ of intelligence like the human mind, which could be called God?

Let us start with the atom. The spirit of the atom is the motion of the electrons which is the dynamic agency which gives the atom its form, size and weight. All forms and patterns of motion are forms and patterns of the Universal Intelligence.

The spirit of a stone is the overall electro-magnetic force which maintains the molecules in the form of the stone. The spirits of plants, animals and humans are also governing electro-magnetic over-all fields of energy.

God of the Cosmos

The earth rides in an orbital groove in the sun's radiational and gravitational field. The solar system is similarly related to the Milky Way and extra-galactic nebulae, all of which are finally related and unified as a single universe by still more highly organized forms of motion or spirit.

From this highly organized material universe are evolving even more highly organized forms of life in an infinite spiral of eternal progression. There are hierarchies of spirits and societies, of greater spiritual forces which control the stars and nebulae, even the universe itself.

And so we come to the obvious conclusion that there must be a Supreme Spiritual Organization which has final, unifying and governing power over all things and which controls a descending order of organized intelligent bodies, which man from a purely scientific point of view can call God—the God of the Cosmos—the Supreme Mind.

Adapted from "PSYCHIC REALM"

KNOW YOUR SPIRITUAL SELF

"SEEK the power within," said Nina Bates, of Liverpool, England, when speaking recently at the Harvest Festival of Manchester Spiritual Church. "As the flowers and fruit come from the seeds in the darkness of the earth, Spiritualism beckons you to come out of the darkness of your ignorance and know your spiritual self."

She urged her listeners to use their difficulties and problems to develop their spirituality and so bring themselves nearer to God. "God does not forsake you but helps through the spirit people. Orthodox religions separate us from God. Spiritualism unites us with Him."

She uttered a word of warning that ALL thoughts and inspirations from spirit are not good. Sometimes we should tell the entity to go away and evolve a little.

Referring to our transition, she indicated that we could go to the Spirit World and be quite homeless if we had not served God when on earth. "I have seen wanderers in the Spirit World and have been shown the depths of darkness there, and I don't want to see those places again."

"This is a warning to overcome self and reach for the highest. Do good and use the opportunities that come your way. Be a truthful representative of God."

"PSYCHIC REALM"

ly, were in contact with a world that lay beyond all earthly dimensions.

In Benares she had the strange experience that changed her entire life and eventually led her to become a world-famous author.

One afternoon in the garden of the hotel where she was staying a strange Hindu, who appeared to be a wandering fortune teller, came up to ask permission to read the future for her. Liking his manner and his sincerity, she consented.

He studied the palm of her hand though his dark eyes seemed to see far beyond to some invisible plane. At last he said slowly, "Mem-sahib writes only letters."

He shook his head. "No—not letters. This mem-sahib writes many books."

She smiled at him and shook her head, for the idea of writing a book had never entered her mind.

But he repeated persistently, "This mem-sahib write many books." He went on to give her an accurate description of her entire past life. What impressed her most was that he mentioned many incidents of a personal nature that she alone knew.

She Heard Voices

Concerning this experience she wrote, "One can scarcely imagine anything stranger than, in a place so foreign, to see the past unrolling before one, touched into life by the hand of a wandering fortune teller. And again I thought, 'How is it they get in touch?' For by this time I knew very well that discounting all frauds and fakes and guesses there are persons who can read events quite otherwise than by the senses."

The Yogi's final prophetic words to her were, "Mem-sahib write much for world to read. Soon Mem-sahib see and hear."

As the days passed following this experience, the strange words of the fortune teller haunted her. She tried to find him again and asked questions about him at the hotel but no one could give her any information, for apparently she was the only person to have seen him.

Sometime later, when she was alone one evening at her desk, the title of a book flashed suddenly into her mind. She picked up her pen and wrote it down.

Then, as in a dream, she began to hear a strange voice telling a story. She began writing down the words as fast as she was able. At first the voice was faint and far-away but as she continued to write it came nearer and grew steadily stronger. It was the voice of a man telling a story after the dramatic and colorful fashion of the professional story-tellers who entertain in bazaars of the Far East.

Other World Help

She continued writing for several hours until the voice ceased as mysteriously as it had begun.

(Con't. Page 6, Col. 2)

"This Too Shall Pass"

Nothing In Life
Ever Is Wasted

— by —
IRMA A. BUCHANAN

2140 Empire St.
Stockton, 5, California

FEW ASSURANCES that have been given us, carry greater comfort than four blessed words, "This too shall pass". Closely coupled with it, is Jesus' promise, "Weeping may endure for a night, but joy cometh in the morning."

Were our troubles, or what we believe to be troubles, to endure for all time, few indeed would have the courage to face them. However great the suffering, whether physical or mental, it can be appeased by the promises which have assured us that it is but temporary, because constant change is one of God's laws.

It may be argued that certain troubles are for life; some persons are blind, some are bedridden permanently. Nothing is permanent in God's sight. The adjustments which every invalid makes prevent permanency. Again, we believe we suffer the loss of a loved one — a permanent loss, we say.

It not only is not permanent; it is not even a loss in the full sense of the word. Our dear ones who have made the transition have gone nowhere, have forsaken no one. In so very many cases they are much nearer than when in the body. "When that fact is realized, the sense of loss is so greatly diminished that we can say, "This too has passed."

When they give us messages from the Spirit World; when, if we make it possible, they materialize and talk with us or speak directly or otherwise, then we know that what we called death and separation has indeed passed. Better still, it never was.

Troubled, Too . . .

Surely one, who has witnessed the joy that loved ones express at these privileges, can not deny them such happy contacts. When we attend services, classes or meetings where they can use the forces of a medium or of a group, we are aiding their progress in the Spirit World. The writer has heard innumerable materialized spirits testify most emphatically to this fact. It is our duty as well as our great pleasure to make this possible.

God never burdens us with more than we can bear. He never asks us to endure it longer than we are able. Best of all, from every burden or sorrow we will find, when it has passed, that we have extracted much of good — a greater soul-consciousness, a drawing closer to the Spirit World.

Through every care, every perplexity, every pain, mental or physical, our spirit friends, acting as God's angels, are helping us to endure and, as so many thousands have received proof, are showing us a light through the darkness. Later that light will reveal to us the value of the trial through which we have passed.

Because of it we have progressed, spiritually, to a greater or a lesser degree, depending upon the severity of the trial, and on our ability and willingness to bring good forth from it. Whatever the trouble which besets us, it too shall pass.

Every Tear—a Purpose

Wherever we go to brood — if brood we must — be it den, desk or bed, we would have ourselves many moments of worry and grief if we kept a card prominently displayed there, bearing the reminder: **"This too shall pass!"**

Even if ours is the nature that must "walk it off" such a card carried in the billfold or handbag, would work wonders. Any of us, however weak, can endure anything for a while if we know that "joy cometh with the morning."

One may bemoan, "But my trouble is different. It will be just the same in the morning, and next week, next year!" That is not true. It can not remain the same. Nothing in life remains the same. Our Father and our angel helpers will not allow anything to remain the same. If the actual condition seems to persist, our state of mind is forced to change.

Thereby the trouble has passed, at least in some degree. By faith enough and trust enough in our

angel guides we can remove even the most dire conditions permanently; but whatever the trouble, whatever our state of faith, to a degree that we can endure it, we are safe in knowing that **this too shall pass.**

Nothing in life ever is wasted. Great blessings come from those nights of weeping! Each tear is for a purpose. Each tear is the seed of a joy that will blossom and flower where only the sorrow



IRMA A. BUCHANAN

once lay. There is no progress without struggle. Anyone looking back over his life can prove for himself that from every difficulty that ever arose, some good came—even though the crucifixion of our Lord Jesus. **That too passed,** and what a beautiful, glorious result! How grateful we should be for the . . .

ASSURANCE

However deep the sorrow,
However great the fear,
Joy comes with each tomorrow,
For angel friends are near.

However dark the day,
However dimmed the sight,
This too shall pass away,
For God is light!

—Irma A. Buchanan.

The Enchanted Lady

(Cont from Page 5, Col. 5)

Looking over what she had written down, Mrs. Beck discovered that she had the first chapter of a highly interesting historical novel. Of course she was delighted but she could not help wondering if the Yogi had cast some spell over her.

The following evening she hurried to her desk again wondering if she would hear the voice. No sooner had she picked up her pen than it began to speak once more, continuing the story commenced the night before.

Thus an entire novel was written within a few weeks—the first of Mrs. Beck's celebrated historical novels. Other books followed quickly. Concerning the voice she wrote, "But I have never succeeded in catching more than a flashing glimpse of the story-teller and I know he is not always the same. I have a belief that to come face to face with him would open the measureless stores of wisdom and beauty lost in the past."

Not all of her great books, however, were told to her by the unseen story-teller. The wandering Yogi had told her that soon she would hear and also see. She had indeed heard a story-teller from another world. Soon she began to see.

One evening when she was waiting for the mysterious story-teller to begin, she found herself gazing into another dimension. Figures, faces and then scenes appeared as thought within a great luminous void. Spellbound, she witnessed the drama unfolding before her. She said it was as though she actually saw scenes and actually heard voices out of the distant past called back to life before her. As in a dream, she wrote an

account of the drama she was seeing and hearing. Many of her most successful historical romances were written in this manner. One of the first of these was "The Divine Lady"—the poignant love story of beautiful Lady Hamilton and Lord Nelson. Within the pages of "The Divine Lady" Emma Hamilton comes to life as though she were stepping out of one of Romney's great paintings of her.

In like manner she wrote "The Glorious Appollo," the intimate, tender story of Lord Byron; "The Laughing Queen," the flaming romance of Egypt's Cleopatra.

Mrs. Beck said, "I write with the quickest speed my hand will allow. Thus 'Glorious Appollo' was begun on the 23rd of November, 1924, and finished on the 26th of December, 1924, taking just over a month. I never know weariness either of mind or of body and I attribute this to the fact that I have learned from Eastern thought and Yoga practices that the body has its share in mental and spiritual training and must itself be trained."

Not all of Mrs. Beck's books are fictional. As L. Adams Beck she wrote many outstanding volumes as the philosophy and teachings of the East. Three of these are, "The Story of Oriental Philosophy," "A Beginner's Book of Yoga," "The Way of Power." She states that in writing these books whatever reference material she needed was always "flashed into her mind as in a vision." It was never necessary for her to do anything more than verify references later, if she wished to do so. She attributes the attainment of this great ability to her training in and understanding of Yoga.

No Normal Limits

Many of Mrs. Beck's personal experiences in "The World Behind the Looking-Glass" are given in detail in her writings. But rather than tell you more of the strangely beautiful and profound experiences of this "Lady of the Mask" in "The Undiscovered Land," we leave you a great adventure in reading, to discover her "Shining Land" for yourself in her many books.

That Mrs. Beck's Other World does exist is being affirmed by an ever increasing number of thinkers here in the West. One such eminent authority is Professor William James of Harvard University, famous psychologist and philosopher, who writes: "The whole drift of my experiences goes to persuade me that the world of our present consciousness is only one of many worlds of consciousness which exist and that these other worlds must contain experiences which have meaning for our lives."

Sri Radhakrishnan, sage of India, expresses the same thought in these words: "The normal limits of human vision are not the limits of the universe. There are other worlds than that which our senses reveal to us; other senses than those which we share with the lower animals; other forces than those of material nature. Most of us go through life with eyes half shut and with dull minds and heavy hearts. It is good to know that the ancient thinkers required us to realize the possibilities of the soul in solitude and silence and to transform the flashing and fading moments of vision into a steady light which can illumine the long years of life."

"FATE"

★
Good Used Books, written by L. Adams Beck, available from **Psychic Observer, Inc.** (Supply Limited). "The Life of Buddha", \$2.00; "The Perfume of the Rainbow", \$5.00; "The Splendour of Asia", \$5.00; "Dreams and Delights", \$3.50; "The Treasure of HO", \$5.00; and "The Story of Oriental Philosophy", \$3.00.

COMING EVENTS

January 2, 1954: Mass meeting of the Federation of Spiritual Churches and Associations, Inc.; Diplomat Hotel, N.Y.C.; Chairman, Rev. Richard Renard, pastor of the Cathedral of Faith, 205 West 80th St.

January 2, 1954: 60th annual season of the Southern Cassadaga Spiritualist Campmeeting Association; For 1954 programs write: Julia F. Slater, Sec., Cassadaga, Florida.

January 12, 13, 1954: Spiritual Science Mother Church convention; New Yorker Hotel, N.Y.C.; Rev. Glenn Argoe, President, Studio 1010, Carnegie Hall, N.Y.C. 19, N. Y.

June 25th to August 24th, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Rigle.

August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago 25.

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THE R-101 crashed on October 5, 1930. Harry Price, Director of the National Laboratory of Psychical Research, had made arrangements for a seance with Mrs. Garrett on October 7, with the object of establishing contact with Sir Arthur Conan Doyle, who had died on July 7. During this seance, contact was eventually established with Sir Arthur, but the group who had gathered to hear from him were first surprised by the appearance, under Mrs. Garrett's trance, of Lieut. Irwin, commander of the ill-fated airship R-101.

What then occurred prompted Harry Price to write later, "Lieut. Irwin preceded Doyle, and the conversation was the most remarkable I have known throughout my experiences of psychic matters."

Trance Control

Although the transmitted comments on the fate of the R-101 followed the actual disaster, they preceded any official detailed report as to what had caused the accident to occur.

The following description of the seance, including a verbatim record made at the time, is taken from an article compiled for the August 1932 issue of *Forum of Psychic and Scientific Research*, by Glenn Palmer. The quotations are of Harry Price.

"The experiment with Mrs. Garrett was held in the rooms of the National Laboratory in full daylight on Tuesday, October 7th, 1930, and commenced at 3 P. M.

"The medium sat down in an armchair, the sitters taking their places at a table in front of her. She yawned and closed her eyes; then her muscles relaxed and she nearly slid off her chair. Her breathing became steadier and deeper and her face more drawn. Tears streamed down her cheeks. In five minutes she was entranced.

Uvani Speaks

"Mrs. Garrett is 'controlled' by an 'entity,' 'spirit guide,' or 'trance personality' named Uvani. It is Uvani who, through the vocal organs of the entranced medium, speaks in broken English and introduces to the sitters, as it were, the various entities who wish to communicate.

"At five minutes past three Uvani announced himself thus: 'It is Uvani. I give you greeting, friends; peace be with you and in your life and in your household!'"

"Uvani—I see for the moment, I-R-V-I-N-G or I-R-W-I-N. He says he must do something about it. He is not coming to you—does not belong to anyone—apologizes for coming, for interfering (with our experiment?). Seems to be anxious to speak to a lady in the body. Speaks of Dora, Dorothy, Gladys. He says: 'Never mind about me, but do, for heaven's sake, give this to them. The whole bulk of the dirigible was entirely and absolutely too much for her engine capacity.'"

(Then the voice of the medium changed and an entity announced that he was light-Lieutenant H. Carmichael Irwin, captain of the R-101. He was very agitated and in a long series of spasmodic sentences gave the listeners a detailed and apparently highly technical account of how the R-101 crashed a few days previous.)

How It Happened

Engines too heavy. It was this that made me on five occasions have to scuttle back to safety. Useful lift too small. Gross lift computed badly—inform Control Panel. And this idea of new elevators totally mad. Elevator jammed. Oil pipe plugged. The exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong. To begin with, the demand for it would be greater than the supply. Also let me say this: I have experimented with less hydrogen in my own dirigible with the result that we were not able to reach 1000 metres. With the new carbon hydrogen you will be able to do that quite easily. Greater lift than in helium. Explosion caused by friction in electric storm. Flying too low altitude and could never rise. Disposable lift could not be utilized. Load too great for long flight. Same with SL-8—tell Eckener. Cruising speed bad and ship badly swinging. Severe tension on the fabric which is chafing. Starboard strakes have started. Engines wrong—too heavy—cannot rise. Never reached cruising altitude—same in trials. Too short trials. No one knew the ship properly. Airscrews too small. Fuel injection bad and air pump failed. Cooling

The "R-101" Disaster

The "R-101," a British dirigible of the lighter-than-air type, crashed near Beauvais, France, in the early morning of October 5, 1930.

The tragedy was but one of the numerous disasters that have marked the history of aeronautics. But in the annals of psychical research it has become a case of singular significance.

Within two days of the disaster, detailed and highly technical data on the cause of the crash were transmitted by a spiritual entity identifying itself as Flight-Lieutenant H. Carmichael Irwin, captain of the ill-fated dirigible.

The special significance of these communications lies in the technical character of the information related, a type of data entirely outside the knowledge of the medium, Mrs. Eileen J. Garrett.

system bad. Bore capacity bad. Next time with cylinders but bore of engine 1100 c.c. but that bore is not enough to raise too heavy load and support weight. It has been known to me on many occasions that the bore capacity was entirely inadequate to the volume of structure. This I had placed again and again before engineer—without being able to enlarge capacity of Diesel twin valve. Had this been interchangeable with larger capacity, we might have made it. But the structure no good. That actually is the cause, not gas, did not allow the mixture to get to engine—backfired. Fuel injection bad.

Price—Crude oil is not inflammable.

Irwin—This is inflammable. Al-

Author - Medium



EILEEN J. GARRETT

so, to begin with, there was not sufficient feed—leakage. Pression and head produced explosion. (Explosion in cylinders, as entity already informed us that explosion on crashing was caused by friction in electric storm?) Five occasions I have had to scuttle back! three times before starting not satisfied with feed. Already a meeting, but feel desirous to put off and set our course and overhaul completely against this. Weather bad for long flight. Fabric all water-logged and ship's nose is down. Impossible to rise. Cannot trim. You will understand that I had to tell you. There were five occasions I have had distinct trouble—new type of feed absolutely and entirely wrong. Two hours tried to rise but elevator jammed. Almost scraped the roofs at Achy (?). Kept to railway. At inquiry to be held later it will be found that the superstructure of the envelope contained no resilience and had far too much weight in envelope. This was not so until March of this year when no security was made by adding of super-steel structure. I knew then that this was not a dream but a nightmare. The added middle section was entirely wrong—it made strong but took resilience away and entirely impossible; too heavy and too much over-weighted for the capacity of engine. From beginning of trouble I knew we had not a chance, knew it to be the feed, and we could never rise. I am anxious about the health of a lady and a child—am very worried over everything private.

Medium's voice changes, Uvani now speaks: "He does not come to us." He says: "Bore, capacity, feed and gas. We could never rise." (Medium relapses into silence and after a minute or so's pause, Uvani again speaks and "Irwin" entity appears to have gone.)

The Official Attitude

Immediately after the experiment, the shorthand notes were

transcribed and copies of the protocol handed to various persons, on request. The Air Ministry is in possession of a copy of the report; and its existence was made known to Sir John Simon who conducted the public inquiry into the disaster.

It was not surprising that when the existence of the "Irwin" protocol became known, it caused considerable interest at Bedford, where the R-101 was built. Mr. X, an officer, read of the existence of the "Irwin" protocol in Mr. Price's article in *Nash's Magazine* (January 1931, published December 16th, 1930) and wrote to the Laboratory asking if he could peruse a copy of it.

What Price Said

Mr. X was invited to visit the Laboratory and give his impressions and comments of the experiment report, especially in regard to the technical details, terms and phraseology. Here are some of the comments resulting from his visit, as reported by Harry Price in an article in the *Sunday Dispatch*, March 10, 1933. (The officer's remarks are given in italics following the quotations from Irwin's message.)

The whole bulk of the dirigible was entirely and absolutely too much for her engine capacity. This statement agrees with popular opinion.

Engines too heavy. Useful lift too small. This is obvious from ballast discharged to enable her to rise.

Gross lift computed badly—inform control panel. Yes—or ship would not have been heavy at tower.

This idea of new elevators totally mad. Obscure. If veridical it would suggest that a new design of elevator had been contemplated and that Irwin knew of this.

Elevator jammed. Thought probable by many informed opinions.

This exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong. At the time of the R-101 flight, experiments were contemplated at Cardington with the idea of burning a mixture of hydrogen and oil-fuel (i.e., carbon and hydrogen commonly known as hydro-carbon). No experiment had actually taken place, but preparations were in process, and would be unlikely to be known outside official circles.

Naval Expressions

To begin with, the demand for it would be greater than supply. There would have been no hydrogen to spare for mixing with oil fuel. Very probable.

Greater lifting than helium. The statement is actually correct; i.e., greater lift with hydrogen than with helium.

Flying too low altitude and could never rise. Very probable; borne out by evidence at inquiry.

Same with SL-8—tell Eckener. SL-8 has been verified as the number of a German airship. SL standing for Schutte Lanz. This verified only after "X" had been through complete records of German airships (i.e. it was not known to him offhand). But it would be known to Irwin. Dr. Eckener is the constructor of the Graf Zeppelin.

Cruising speed bad and ship badly swinging. Highly probable. Language technically correct.

Starboard strakes started. Very probable. "Strakes" originally a naval expression, subsequently employed over airships. Strakes are longitudinal plates running parallel in successive strata, and forming the sides of ship. Irwin was formerly a naval man; it is a term he would be likely to use.

Engines wrong—too heavy—can-

not rise. In accordance with known facts.

Too short trials. Yes, admitted. Air-screws too small. Believed by many informed opinions to be correct.

It had been known to me on many occasions that the bore capacity was entirely inadequate to the volume of structure. Language technically correct and might have been Irwin's opinion. It is an opinion that could only be expressed by an expert in the subject, not one that would be on the lips of "the man in the street."

Price's remark: "Crude oil is not inflammable." Back-firing implies inflammability. Price voiced a popular opinion in saying crude oil is not inflammable. But...

Not Thought Transference

This is inflammable. It was inflammable at high temperature—it would be inflammable after compression in the cylinders of the engine on R-101.

Fabric all waterlogged and ship's nose down. True.

Impossible to rise. Right.

Cannot trim. Right. Trouble with this before. A difficult ship to trim.

New type of feed wrong. The feed had been changed from a motor feed to a hand-pump feed.

Almost scraped the roofs of Achy. Achy is not shown on ordinary maps, but is shown on large-scale flying maps such as Irwin had. Achy is a small village north of Beauvais and would be on R-101's route. It was stated by French officials (though their evidence was discredited) that at Poix (14 miles north of Achy) the airship was seen to be only 300 feet from the ground.

Kept to railway. Correct.

At inquiry to be held alter it will be found that the superstructure of the envelope contained no resilience and had far too much weight. Correct. It was the most rigid ship ever constructed. The envelope was also considered to have contained perhaps too much weight.

Thus, then, expert opinion on some of the phrases that came through to us. One does not have to be a spiritualist to realize that the document is a remarkable one.

The medium has never possessed any sort of engine or motor car and knows nothing about aeronautics or engineering. The conversation of "Irwin" was packed with terms that few men could reel off with any degree of relevancy. And every term used is relevant.

Thought-transference can be ruled out. Not one of us was thinking about the disaster; not one of us had any technical knowledge of airships or their engines; the name of Irwin had not been mentioned, nor the disaster discussed.

St. Francis Preaches to the Birds . .



... and passing along he lifted up his eyes and saw many trees standing by the way, and filled with a countless multitude of little birds at which St. Francis wondered, and said to his companions: "Wait a little for me, and I will go and preach to my sisters, the birds."

And he entered into the field and began to preach to the birds that were on the ground. And suddenly those that were in the trees came around him, and together they all remained silent, so long as it pleased St. Francis to speak:—

"My little sisters, the birds, you are much beholden to God your Creator, and in all places you ought to praise Him because He has given you liberty to fly about in all places, and has given you double and triple raiment. Know also that He has preserved your species in the ark of Noah that your species might not perish.

"And again you are beholden to Him for the element of air, which He has appointed for you; and for this also, that you neither sow nor reap, but God feeds you, and gives you the brooks and mountains for your drink, the mountains and valleys also for your refuge, and the tall trees wherein to make your nests.

"And since you know neither how to sew nor to spin, God clothes you and your young ones. Wherefore your Creator loves you much, since He has bestowed on you so many benefits. And therefore beware, my little sisters, of the sin of ingratitude, and study always to please God."

WHY IS IT SOME ARE NOT CURED?

By G. H. VICKERS

FOR MANY YEARS, great publicity has been given in Spiritualist papers to outstanding cases of success by psychic healers. I believe that the tendency is for readers to take healing a little too much for granted. Little thought is given to the cause of success and, equally important, to the cause of the failures, which amount to approximately 50 per cent of cases treated.

All healers worthy of the name will agree that they have no power of their own and that they are instruments through which higher powers can work.

The strength of a chain is in its weakest link. In healing, two of the links are human. Take the healer first. He has a love and sympathy for his fellowmen or he would not be a healer, but he is a medium, that is, a sensitive. The more his sympathy for a case is aroused, the more startling the cure.

He will not be conscious probably of any difference in his efforts for various cases, but subconsciously he does not do his best for those with whom he "is not in tune."

In absent healing he feels "contact" and the stronger it is, the more he gives. When, however, "contact" varies and is sometimes non-existent, he knows that for some reason the patient is not at the receiving end. Unconsciously his efforts slacken and the case becomes mere routine, usually ending in failure.

Remember he is a medium and has extra-sensory powers. He is sincere, but if the patient is not, he knows it. Play fair with the healer for his sake as well as your own.

Now for the patient. When the doctors have failed, it is very depressing. If the case is then brought to the healer, there is often a subconscious belief that nothing more can be done. The thought comes to the surface very soon if a cure is not effected within a short time. There is a slackening in co-operation and the healer knows it.

Usually a report is required. We insist on a report every month, then after two weeks' grace the case is "Abandoned, no report." Some healers require a report every fortnight; some every week. It is certain that if no report is received, the patient has given it up—so does the healer.

The patient who will not listen is hopeless. She (usually it is she) is kept on the list, of course, but it is routine healing and probably does more harm to the healer than good to the patient, for it is so easy to become mechanical over cases in which sympathy is lacking.

So, prospective patients, play fair. Co-operate with and help your healer to succeed, so that he can go on with renewed energy to other similar cases. It is selfish to let him down, for another similar case, more deserving than yours, may suffer.

Condensed from "TWO WORLDS"

8
PSYCHIC OBSERVER, JANUARY 16, 1954

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The pamphlet, "A Catechism of Spiritual Philosophy" was first published over 50 years ago; republished 10 years ago by **Psychic Observer**. Now definitely out-of-print, this treatise will be published in its entirety . . . the 1st, 2nd and 3rd lessons start below . . .

A CATECHISM of SPIRITUAL PHILOSOPHY

By
W. J. COLVILLE

A SERIES OF QUESTIONS AND ANSWERS DESIGNED TO CONFER LIGHT UPON MANY INTERESTING SPIRITUAL TOPICS.

Life Here and Hereafter

LESSON I

Q. What is your best definition of yourself?

A. I am a conscious individual spiritual entity, working at present through a physical body which is mine but not I.

Q. What do you consider the most important work of life?

A. To develop a noble character, so that whether I remain here or am called elsewhere, I can live at peace with myself and all others.

Q. How do you think we can best develop noble character?

A. By thinking of the welfare of all our neighbors together with our own, so that in all we think, say and do, we may contribute to general health and happiness.

Q. What do you regard as the law of life?

A. The law of co-operative industry. We must all work together that we may unitedly succeed.

Q. What is a good definition of success?

A. A state of existence in which all the members of a community dwell together in harmony, all active, all producing as well as consuming.

Q. Can we all do some useful work and promote the common weal?

A. We certainly can, but our occupations must be varied to suit our different temperaments and dispositions. We must countenance variety but not tolerate disunion.

Q. What distinction do you draw between difference and discord?

A. Difference is necessary to harmony; discord results from abuse of faculty or misplacement of material.

Q. Do you think there are differences in the unseen world as well as on earth?

A. I am sure there are, because all spiritual communications on record, both ancient and modern, so testify, and there is every reason for concluding that the visible world is an expression of the invisible.

Q. What is commonly meant by visible and invisible?

A. Visible is whatever can be discovered by use of ordinary physical senses; invisible is a term used generally to mean what we cannot see unless we are clairvoyant.

Q. What is meant by clairvoyant?

A. Extended vision; ability to see objects made of finer substance than that ordinarily termed material.

Q. What do you think becomes of us when we disappear from mortal sight?

A. We leave our physical bodies behind us for burial or cremation, but clad in real bodies of finer substance we continue to live as individuals on another plane of existence.

Q. Where do you think our so-called departed friends are living?

A. Not necessarily in any particular place, because they can be happy anywhere if there is work for them to do in that locality.

Q. Is every one happy as soon as he leaves the flesh behind?

A. Every one is as happy as he deserves to be, but no happier.

Q. What causes different degrees of happiness?

A. Different degrees of spiritual attainment.

Q. What do you mean by spiritual attainment?

A. Conquest over self-seeking, therefore delight in the joy of all.

Q. Is self-seeking wrong or natural?

A. It is natural in an early stage of human development and only becomes wrong when outlived at the expense of neighborly affection.

Q. What do you consider a fair definition of right and wrong?

A. I consider everything right which is prompted by desire to bless humanity as a whole, and I regard as wrong whatever gratifies selfish impulses at the expense of the general good.

Q. How can we determine what is right and wrong, or beneficial and harmful?

A. By actual experience of the fruits of conduct, added to an intuitive sense of indwelling conscience, which we all possess.

Q. Do our unseen friends and guardian spirits give us information concerning right and wrong?

A. Undoubtedly they do, and they inspire us in the same manner that we help each other mentally and morally in ordinary ways through mental telepathy.

Q. Ought we to always follow spiritual promptings?

A. Yes, if they appeal to our inner sense of right, but not otherwise.

Q. Do we always know when we are spiritually prompted?

A. Yes, we feel an influence, but cannot always determine from whence it emanates.

Q. Can we discover its source and nature?

A. Yes, by observing the effect it has upon us; if it proceeds from a high and holy source, it always brings with it a sense of moral elevation.

Q. If any of our spirit friends are unenlightened and yet communicate with us, how should we treat them?

A. Exactly as we should behave toward associates on earth who need our help.

Q. Is the spiritual world all about us?

A. Yes. It occupies the unseen spaces in our atmosphere and extends far beyond our visual horizon.

Q. When are we most conscious of the spirit world?

A. When we are asleep and when we are very quiet or in a state of reverie.

Q. Can we escape communion with spiritual beings?

A. No, we cannot; but we can largely regulate the nature of our unseen associations by regulating our desires and thoughts.

Spiritual Gifts

LESSON 2

Q. What is meant by spiritual gifts?

A. By a spiritual gift we usually mean some endowment which makes itself manifest spontaneously, without our having sought it, or being subjected to any training to cultivate it.

Q. Name some spiritual gifts?

A. Clairvoyance, clairaudience, clairsentience, are three of the most widely known and highly valued; but there are also many others less generally conspicuous, which are alike useful and beautiful.

Q. How do these gifts usually show themselves and when?

A. A gift often reveals itself in early childhood and seems so natural to one who possesses it, that it is taken for granted quite as a natural and not unusual endowment.

Q. Can such gifts be further developed, and if so, how?

A. As every faculty is strengthened by regular genial exercises, so all spiritual gifts can be further developed in like manner. It is well at first to simply take notice of what one sees, hears, or feels, and encourage a habit of quiet attention to whatever may be revealed naturally.

Q. Do you think a spiritual gift is due to something contained within its possessor, or do you regard it as a result of outside inspiration?

A. It may be due to either of these causes, and is usually due partly to each. Sensitiveness to external guidance usually accompanies the possession of more than ordinary interior development.

Q. How do you suppose we come in contact with our unseen spiritual enlighteners?

A. In the same way that we receive suggestions mentally from friends in the physical body who

Churchill "Hunch" Saved Kitchen Staff

MEMBERS of Prime Minister Winston Churchill's kitchen staff at No. 10 Downing Street during World War II were saved from death or injury from bombing because the Prime Minister had a psychic "hunch."

While Churchill was dining at Downing Street just 13 years ago last October, the sirens sounded warning that Nazi bombers were approaching. Immediately Churchill sensed that something dreadful was about to happen.

In his latest book, "Ghosts Over England," R. Thurston Hopkins relates:

"Swiftly a picture flashed into Mr. Churchill's mind. Bombs falling on the Horse Guards Parade, and the 25-foot-high plate-glass window of the kitchen at No. 10 without any substantial protection against glass and splinters."

The Prime Minister rushed to the kitchen, told the butler to put the dinner on the hot plate and ordered the staff to the air-raid shelter. Three minutes after Churchill returned to the table, came a terrible crash which indicated that the house had been hit."

Hopkins further quotes from Churchill's diary:

"We went to the kitchen . . . The devastation was complete. The blast had smitten the large, tidy kitchen, with all its bright saucepans and crockery, into a heap of black dust and rubble.

"The big plate-glass window had been hurled in fragments and splinters across the room, and would, of course, have cut its occupants, if there had been any, to pieces.

"But my fortunate inspiration, which I might so easily have neglected, had come in the nick of time."

ELIZABETH'S DREAMS

THE foreign press recently has concerned itself with the private life of Elizabeth, the youthful Queen of England.

According to recent reports which Queen Elizabeth made to a group of official guests, three days after the death of her father, George VI, she saw in her sleep a beautiful woman who told her that very shortly she would be declared Queen of England and that under her sceptre Great Britain would recover the splendor of the Victorian Age.

This announcement by Elizabeth created a serious reaction in official circles and, especially, among the people. A few days later, however, it was reported that it was not a matter of a dream but of Spirit communication and that frequent Spiritualistic meetings were held at Buckingham Palace directed by an ordained member of the Church of England.

The French and German press reported that it was not the first time Elizabeth had been seriously interested in Spiritualism. According to her parents, she had from childhood organized meetings of a mystical, spiritual nature.

This tendency of Elizabeth toward Spiritualism lately has become a passion and some aristocratic circles in London say that it may cause the young Queen to neglect important royal obligations.

Meanwhile friends around her justify this royal enthusiasm by reminding uninformed critics that all the crowned heads of Britain from time to time have occupied themselves with Spiritualism.

—Translated from a Greek Newspaper clipping submitted by George Ballos, 908 Madison Avenue, Memphis, Tenn.

can teach and help us by mental telepathy.

Q. Do you make any distinction between what you receive from friends disrobed of mortal garments?

A. Not necessarily, because we as individuals do not die; we continue to live after physical dissolution, in full possession of all our mental and physical faculties; therefore we can continue to employ the same mental methods we used formerly.

Q. Do you think it right to encourage mediumship?

A. Certainly it is right to encourage it in any healthy manner, and make use of it with good intent; but we must remember always that our motives largely regulate our communion with the spirit world; consequently we should always seek to get good that we may do good.

Q. Do you regard spiritual gifts as entirely distinct from artistic and other endowments, or are they often interwoven?

A. It is very often the case that a spiritual gift works through an artistic tendency of an ordinary sort; as for example music, oratory, painting, and so forth. In these instances the spiritual endowments transcend average normal capacity, enabling its possessor to do more wonderful work than he could accomplish if left entirely to his own unaided resources.

Q. Do you think anyone is altogether unhelped spiritually?

A. No. We are all constantly in touch with unseen forces, but we are not all equally aware that this is so. A singularly gifted individual is one who is more than commonly responsive to spiritual suggestions and sometimes capable of clearly beholding and unmistakably identifying spiritual intelligences.

Q. Do you acknowledge a gift of healing?

A. Certainly, this is self-evident, for in many instances children as well as adults radiate a healing force without their own knowledge, and this is so powerfully felt by invalids that they soon begin to feel benefited in the presence of such persons.

Q. To what can you attribute such a beneficent radiation?

A. Partly to the exceptionally healthy and vigorous condition of the individual, from whom it emanates, and partly to the influence of spiritual helpers who work with, and through this healthy organism.

Q. Then you teach a doctrine of universal spiritual co-operation?

A. Decidedly we do, and we endorse the beautiful words of Lucy Larcom in this connection: "Never walking heavenward, can we walk alone."

(Con't. Page 9, Col. 3)

G. B. S. RETURNS

"Bernard Shaw has visited me more than a dozen times since his death,"

says FRANCES DAY

Actress's Love Attracts
Noted Playwright

THE fact that Shaw has been to my house more than a dozen times since his death does not mean that he is haunting me in an eerie way," said Frances Day, the actress, when interviewed last week by Richard Viner of the "Sunday Graphic."

"I am not frightened," she goes on, "I am overjoyed that he should come."

It all began in the famous star's sitting-room. There was a sound like rustling paper. Frances thought it was a mouse. The second time she heard it she knew it was George Bernard Shaw. How did she know? In her own words:

"I am not psychic, I am not superstitious. I am just a very matter-of-fact person with an acute intuition."

Frances tells how after Shaw had handsomely apologized to her on one occasion for having falsely accused her of letting out the name of his new play, "Buoyant Millions," she felt a quick and instant liking for him. It was an affection, she told Viner, that sprang from some fundamental telepathy of thought.

"And," she adds, "Shaw did believe in telepathy."

The first time Frances heard the mysterious little crackles was three or four months after the death of Shaw. She found the sound came from one corner of the ceiling in her living room.

Came a Tap

One morning she saw that a piece of the ceiling paper was hanging down in the exact spot from which the crackles came. Three times she used paste to stick the paper back. The ceiling was not damp—there was no discernible reason for the paper to keep coming away.

Then, a few months ago she was in the kitchen stirring a Bechamel sauce. She had the radio on and was listening to a broadcast of Shaw's "Apple Cart."

Frances records: "My back was to the door when I felt a tap on my shoulder. Moie (a friend) has a habit of doing that, and without turning I called 'Hello there'—you know you can never take your eyes off a Bechamel sauce."

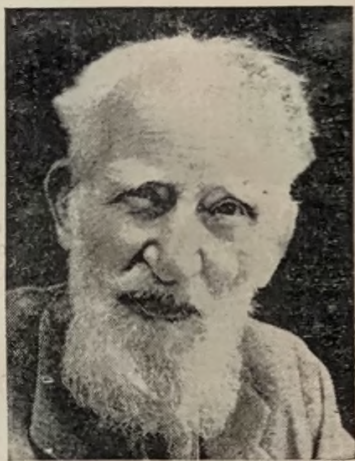
When Frances did turn around, no one was there.

There came another tap. Frances fled the sauce, raced upstairs, and cried to friend Moie, "What's the

game? Don't be silly!" But Moie was not there.

Back to the kitchen went a bewildered Frances. Soon came yet another tap.

"Then," says Frances, "I knew. If you ask me how, I can only say it is an awareness—a conceiving of the inconceivable. As a result I felt an overwhelming im-



George Bernard Shaw—was he trying to prove his survival?

pulse to give my entire attention to the play on the radio.

"And while I listened I heard Shaw say—in my head, if you can understand me—'Now you see what I mean. You could play King Magnus as a woman, as a queen.'"

"And one day I hope I may attempt it and prove Shaw's words." Viner telephoned Roy Limbert, a theatrical associate of Shaw's, and told him the famous actress' story. "That's queer," said Limbert, "very queer. Staying with me just now is Mr. William Maxwell, responsible for printing all Shaw's work for over 50 years."

"We were discussing G.B.S. the other night when there came a pause and suddenly we all heard a sound like a gong or a clock striking. There is neither in my flat."

"Maybe it's G.B.S.," someone said.

"Next morning, Mr. Maxwell told me: 'Something happened to me that's never happened before. At 3 o'clock I was woken up. I looked up and saw the tall gaunt figure of a man looking down at me. "What do you want?" I cried. "Go away." And he went.

"I couldn't see the face properly. But you know, I can't help wondering. . . ."

"TWO WORLDS."

Mummy and Daddy and see all the things he was used to seeing. Here was someone who needed help and John and Rosemary wanted very much to see him happy. So as they sat by him a feeling of love went from them to the little boy, and it seemed to them that their surroundings changed and they felt they were in the room of this little boy when he was on earth. They saw the furniture and the little bed, and on the bed a small teddy bear. When they saw this they knew that it was something that the little boy was very fond of and they felt that here was something that might help him to feel "at home" and comforted.

Make Children Happy

So they held the thought of the Teddy in their minds very clearly, and went away to one of the craftsmen and asked him if he could make a Teddy that looked just the same, from the picture that they had in their minds. The craftsman was able to do this for them well, because their reason for wanting the Teddy was a good one.

With the toy in their possession the children went happily back to the small lonely boy and, to their great joy, he clasped it with a smile of happy contentment on his little face. And so the change in him was made and from that moment he no longer fretted and soon began to respond to the love of those kindly people who spend their lives making children happy.

Now John and Rosemary, too, know the real joy of making someone else happy.

A Catechism

(Con't. from Page 8, Col. 5)

Q. Can we walk in any direction without unseen companions?

A. No, we cannot; for there is a law of attraction incessantly operative everywhere. Our thoughts and feelings have a very great deal to do with determining the unseen company we keep; but we have guardian spirits who are deeply interested in our welfare, and they work to employ us for good in all cases, even when we do not know of their existence.

Q. Do you think we can help each other to unfold our spiritual gifts?

A. Certainly we can, for the saying is true everywhere: "In union there is strength." Therefore whenever two or three or any larger number of persons work together mentally, with a common end in view, they form a battery between them which greatly aids the development of all the members of the mystic circle.

Q. Why do you call it a mystic circle?

A. Because people can work together to achieve spiritual results, though their physical bodies may be in different places, often far distant from each other. Distance is no barrier to spiritual intercourse, which depends on spiritual congeniality.

Q. What are the best times and places for definitely cultivating spiritual gifts?

A. The best time for any of us is whenever we find ourselves particularly free from engrossing exterior engagements. Directly we wake in the morning, just when we are retiring at night, and at any hour of the day when we are truly at leisure we can profitably turn our attention toward spiritual development. The best places for us are wherever we feel quietest and most at home.

Q. Can we unfold these gifts anywhere and at any time?

A. If we succeed in becoming inwardly restful and receptive, outward conditions are not matters of any great importance.

★ Clairvoyance

LESSON 3

Q. What do you understand by Clairvoyance?

A. The word simply means clear sight, or more than an ordinary measure of vision.

Q. What do you mean by vision?

A. Both physical and spiritual sight.

Q. What is spiritual sight often termed?

A. Seership.

Q. Does clairvoyance enable one to see beyond the limits of the material world?

A. Very often, but not always. Some clairvoyants only possess extended physical vision and are therefore able to see many things at considerable distances from the place where they are actually present, but such clairvoyance is purely mundane.

Q. What kind of vision is it which enables mediumistic persons to describe our spirit friends?

A. Those who give accurate description of how our friends appeared before transition, but receive no definite information regarding their present state, may only see pictures on the astral atmosphere, but those who see them now as living, moving entities, can behold the psychic body.

Q. Can a clairvoyant often see the psychic body of a person yet living in a physical body, but asleep?

A. Yes, quite frequently, because during sleep the inner faculties are temporarily set free and when we are sleeping soundly we are very much in the same condition as those who are no longer physically embodied.

Q. Can clairvoyants foretell the future as well as read the past?

A. To a limited extent they sometimes can and do; but as the past has left its record and future events have not yet occurred, the future can only be predicted either by seeing what has already taken place physically or mentally, or by receiving information from intelligences who are resolving to carry purposes into effect.

Q. Can clairvoyants read our minds?

A. Sometimes they can, very readily, especially when we are thinking of something very earnestly, for then we make definite mental images or produce thought-forms which are distinctly outlined.

Q. Do thought forms travel in the atmosphere?

A. They certainly do, and they often so closely resemble the persons who project them that they are true photographs; they are also frequently correct representations of ideas which we hold tenaciously.

Q. Can clairvoyance be cultivated?

A. Assuredly it can be, especially by concentration upon some place, person, or object with whom or which we desire to come into close mental contact.

Q. What are favorable times for developing clairvoyance?

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G. B. S. RETURNS

"Bernard Shaw has visited me more than a dozen times since his death,"

says FRANCES DAY

Actress's Love Attracts
Noted Playwright

"THE fact that Shaw has been to my house more than a dozen times since his death does not mean that he is haunting me in an eerie way," said Frances Day, the actress, when interviewed last week by Richard Viner of the "Sunday Graphic."

"I am not frightened," she goes on, "I am overjoyed that he should come."

It all began in the famous star's sitting-room. There was a sound like rustling paper. Frances thought it was a mouse. The second time she heard it she knew it was George Bernard Shaw. How did she know? In her own words:

"I am not psychic, I am not superstitious. I am just a very matter-of-fact person with an acute intuition."

Frances tells how after Shaw had handsomely apologized to her on one occasion for having falsely accused her of letting out the name of his new play, "Buoyant Millions," she felt a quick and instant liking for him. It was an affection, she told Viner, that sprang from some fundamental telepathy of thought.

"And," she adds, "Shaw did believe in telepathy."

The first time Frances heard the mysterious little crackles was three or four months after the death of Shaw. She found the sound came from one corner of the ceiling in her living room.

Came a Tap

One morning she saw that a piece of the ceiling paper was hanging down in the exact spot from which the crackles came. Three times she used paste to stick the paper back. The ceiling was not damp—there was no discernible reason for the paper to keep coming away.

Then, a few months ago she was in the kitchen stirring a Bechamel sauce. She had the radio on and was listening to a broadcast of Shaw's "Apple Cart."

Frances records: "My back was to the door when I felt a tap on my shoulder. Moie (a friend) has a habit of doing that, and without turning I called 'Hello there'—you know you can never take your eyes off a Bechamel sauce."

When Frances did turn around, no one was there.

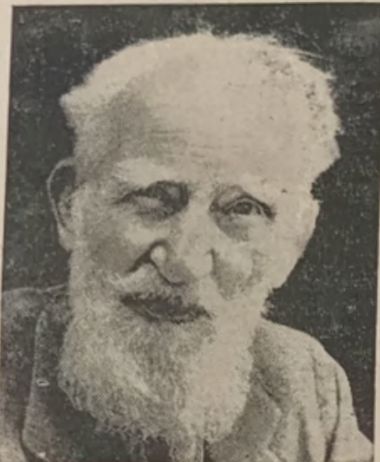
There came another tap. Frances fled the sauce, raced upstairs, and cried to friend Moie, "What's the

game? Don't be silly!" But Moie was not there.

Back to the kitchen went a bewildered Frances. Soon came yet another tap.

"Then," says Frances, "I knew."

"If you ask me how, I can only say it is an awareness—a conceiving of the inconceivable. As a result I felt an overwhelming im-



George Bernard Shaw—was he trying to prove his survival?

pulse to give my entire attention to the play on the radio.

"And while I listened I heard Shaw say—in my head, if you can understand me—'Now you see what I mean. You could play King Magnus as a woman, as a queen.'"

"And one day I hope I may attempt it and prove Shaw's words."

Viner telephoned Roy Limbert, a theatrical associate of Shaw's, and told him the famous actress' story. "That's queer," said Limbert, "very queer. Staying with me just now is Mr. William Maxwell, responsible for printing all Shaw's work for over 50 years."

"We were discussing G.B.S. the other night when there came a pause and suddenly we all heard a sound like a gong or a clock striking. There is neither in my flat."

"Maybe it's G.B.S.," someone said.

"Next morning, Mr. Maxwell told me: 'Something happened to me that's never happened before. At 3 o'clock I was woken up. I looked up and saw the tall gaunt figure of a man looking down at me. "What do you want?" I cried. "Go away." And he went.

"I couldn't see the face properly. But you know, I can't help wondering. . . ."

"TWO WORLDS."

Mummy and Daddy and see all the things he was used to seeing.

Here was someone who needed help and John and Rosemary wanted very much to see him happy. So as they sat by him a feeling of love went from them to the little boy, and it seemed to them that their surroundings changed and they felt they were in the room of this little boy when he was on earth. They saw the furniture and the little bed, and on the bed a small teddy bear. When they saw this they knew that it was something that the little boy was very fond of and they felt that here was something that might help him to feel "at home" and comforted.

Make Children Happy

So they held the thought of the Teddy in their minds very clearly, and went away to one of the craftsmen and asked him if he could make a Teddy that looked just the same, from the picture that they had in their minds. The craftsman was able to do this for them well, because their reason for wanting the Teddy was a good one.

With the toy in their possession the children went happily back to the small lonely boy and, to their great joy, he clasped it with a smile of happy contentment on his little face. And so the change in him was made and from that moment he no longer fretted and soon began to respond to the love of those kindly people who spend their lives making children happy.

Now John and Rosemary, too, know the real joy of making someone else happy.

A Catechism

(Con't. from Page 8, Col. 5)

Q. Can we walk in any direction without unseen companions?

A. No, we cannot; for there is a law of attraction incessantly operative everywhere. Our thoughts and feelings have a very great deal to do with determining the unseen company we keep; but we have guardian spirits who are deeply interested in our welfare, and they work to employ us for good in all cases, even when we do not know of their existence.

Q. Do you think we can help each other to unfold our spiritual gifts?

A. Certainly we can, for the saying is true everywhere: "In union there is strength." Therefore whenever two or three or any larger number of persons work together mentally, with a common end in view, they form a battery between them which greatly aids the development of all the members of the mystic circle.

Q. Why do you call it a mystic circle?

A. Because people can work together to achieve spiritual results, though their physical bodies may be in different places, often far distant from each other. Distance is no barrier to spiritual intercourse, which depends on spiritual congeniality.

Q. What are the best times and places for definitely cultivating spiritual gifts?

A. The best time for any of us is whenever we find ourselves particularly free from engrossing exterior engagements. Directly we wake in the morning, just when we are retiring at night, and at any hour of the day when we are truly at leisure we can profitably turn our attention toward spiritual development. The best places for us are wherever we feel quietest and most at home.

Q. Can we unfold these gifts anywhere and at any time?

A. If we succeed in becoming inwardly restful and receptive, outward conditions are not matters of any great importance.

★

Clairvoyance

LESSON 3

Q. What do you understand by Clairvoyance?

A. The word simply means clear sight, or more than an ordinary measure of vision.

Q. What do you mean by vision?

A. Both physical and spiritual sight.

Q. What is spiritual sight often termed?

A. Seership.

Q. Does clairvoyance enable one to see beyond the limits of the material world?

A. Very often, but not always. Some clairvoyants only possess extended physical vision and are therefore able to see many things at considerable distances from the place where they are actually present, but such clairvoyance is purely mundane.

Q. What kind of vision is it which enables mediumistic persons to describe our spirit friends?

A. Those who give accurate description of how our friends appeared before transition, but receive no definite information regarding their present state, may only see pictures on the astral atmosphere, but those who see them now as living, moving entities, can behold the psychic body.

Q. Can a clairvoyant often see the psychic body of a person yet living in a physical body, but asleep?

A. Yes, quite frequently, because during sleep the inner faculties are temporarily set free and when we are sleeping soundly we are very much in the same condition as those who are no longer physically embodied.

Q. Can clairvoyants foretell the future as well as read the past?

A. To a limited extent they sometimes can and do; but as the past has left its record and future events have not yet occurred, the future can only be predicted either by seeing what has already taken place physically or mentally, or by receiving information from intelligences who are resolving to carry purposes into effect.

Q. Can clairvoyants read our minds?

A. Sometimes they can, very readily, especially when we are thinking of something very earnestly, for then we make definite mental images or produce thought-forms which are distinctly outlined.

Q. Do thought forms travel in the atmosphere?

A. They certainly do, and they often so closely resemble the persons who project them that they are true photographs; they are also frequently correct representations of ideas which we hold tenaciously.

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A Rationalist Calls For Tolerance

Selfish Monopoly At Its Worst

NEARLY four years ago a considerable row blew up in the Rationalist Press on the question of Psychic Phenomena. Main bone of contention was the classic case of the R.101.

W. H. Wood, a Rationalist who is well-known to Spiritualists for his sympathetic attitude towards their cause, was one of the protagonists.

He pointed out, in well-reasoned articles, that the information which was conveyed through the medium, Mrs. Eileen Garrett, by the spirit of F/Lt. Irwin who was killed when the airship crashed, was beyond the normal knowledge of Mrs. Garrett.

Now, in an article in "The Freethinker," Mr. Wood calls on Rationalists to show more tolerance of other people's views. He writes:

"I may be very dull but I still cannot understand why the Rationalist who dares to admit the possibility of some existing, but as yet unknown, non-physical force interacting with physical matter or even existing apart from it, must be a rank heretic.

"Why must I accept a solely physical existence in a solely physical universe before I can call myself a Rationalist?" he asks.

"Why must I refuse to admit the possibility of other forces and other laws in operation beyond our limited sensory perception when my reason tells me that what we already know is infinitesimal to what we do not yet know?"

Wood quotes from Aldous Huxley's book, "The Devils of Loudon."

"If the evidence of clairvoyance, telepathy and prevision is accepted (and it is becoming increasingly difficult to reject it) then we must allow that there are mental processes which are largely independent of space, time and matter."

Wood argues strongly that with our present limited knowledge we cannot take anything for granted—not even the reality of existence.

Freedom of Thought

Therefore, he says, when so much is still conjecture it is presumptuous for any man, much less one who calls himself a Rationalist, to assume that what he cannot comprehend cannot exist.

And he goes on to point out that other more important issues—such as the color question and racial segregation in South Africa—are being ignored.

Wood also raises the thorny problem of broadcasts by the minority religion. He says:

"The B.B.C. must be made to realize that plugging Christianity to the exclusion of any other school of thought is selfish monopolism at its very worst."

Freedom of thought, concluded Wood, was something that must be encouraged at all costs.

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SPIRIT HEALING

This is the first of a series of articles which aims to present in simple language the forces and agencies employed in the practice of spirit healing. For those who wish to make a deeper study of this subject most of the information to be presented is available in Harry Edwards' book: "The Science of Spirit Healing"

Relation of Healing To The Psychic Potential

THE healing of the sick is divided into two main categories, orthodox and unorthodox. Orthodox treatment is given when a sufferer calls for attention on a doctor registered by the General Medical Council. Unorthodox treatment is when the sufferer receives attention by other means.

For the purpose of definition, unorthodox healing will be termed "spirit healing."

Spirit healing is not the prerogative of the Spiritualist any more than of the Brahmin, Mohammedan, Jew, Roman Catholic, Christian Scientist, Wesleyan, Methodist, etc., for all religious communities include healing ceremonies as part of their devotional practices.

Periodically the Roman Catholic Church arranges pilgrimages of sufferers to Lourdes, when with prayer and ritualistic invocations the sufferers bathe in the waters so made "sacred." There is evidence, in specific cases, that "miracles of healing" have occurred during the ceremonies, the blind have seen and the cripple has discarded his crutches, etc. The Catholics believe that these healings have been the result of the direct intervention of God in response to the prayers offered.

The growth of the Christian Science movement has almost entirely resulted from spirit-healing successes. Here, too, the process of thought invocation always takes place as an essential for their healing work.

Healings Do Take Place

Intercession for the sick is part of the ceremony of both the Established and Disestablished Churches of England, again by means of prayer.

When a notable person is ill we have prayers offered on a national (and sometimes international) scale.

The Spiritualist Healer also prays to the Infinite Spirit for healing to take place.

Thus with all the Christian religions, one discerns as the necessary essential for the healing of the sick and common factor of the sending forth of a thought force (prayer).

With the non-Christian religions also one finds the same process is put into practice. It varies from the reading of a verse from the Koran by a Mullah of the Mohammedan faith to the incantations that accompany the brewing of a potage by a primitive tribal priest. That healings do take place with non-Christian religions is beyond dispute. Thus the gift of healing is not the privilege of the Christian peoples alone; it is a heritage common to the whole of the human family.

It matters little to the unbiased investigator what is the precise nature of the ceremonial—for spirit healing operates irrespective of the color or creed of the human instruments—but wherever it attains, an emission of thought is the one factor that is common to all.

No Accidents

That is the first conclusion. Everything that takes place, every movement, every change within the universe is the result of law-governed forces applied to the subject. This is true whether it be the evolution of matter, the courses of the stars, germination, birth, growth, death, the atomic construction of an element, the typhoon, the thunderstorm and all else. Nothing takes place by chance or accident. There is no such thing as a miracle. Doctors seek to learn of the causes that produce disease and then of the law-governed processes that can heal it.

So it is obvious that to attain spirit healing there is not one set of laws for the Brahmin, another for the Catholic and another for the Spiritualist. When any spirit healing takes place, law-governed forces are put into operation. Therefore, according to the universal principle of cause and effect, spirit healings must be the

result of law-governed forces applied to a particular condition.

Combining these two conclusions we see that spirit healings are the result of law-governed forces put into operation as a result of the emission of a thought force.

Study of the records of spirit healing discloses a further common factor, which is, that when—

Editor - Author



HARRY EDWARDS

ever the right conditions are created for healings to take effect, the range of healing is unlimited. Thus, through an individual healer or healing ceremonial, one witnesses cures of a widely divergent character, such as, (a) the restoring of an unbalanced mind, (b) the removal of a malignant growth, (c) the restoration of sight or other sense. In the citation of the records that follow, this point is well amplified.

Directing Intelligence

This implies that a different quality of the healing force is necessary for the treatment of each individual complaint, for it is surely logical that quite a different force treatment is necessary for the healing of such diverse cases as (a), (b) and (c) above.

To apply the right quality of healing force to these respective human disharmonies indicates the ability of discrimination. To achieve this there must be a directing discarnate intelligence capable of so directing and differentiating.

There are some who still voice the opinion that all phenomena are the product of the sub-conscious mind. Those of healing are closely associated with other forms of phenomena; but whether it be healing, clairvoyance, or physical activity the same answer applies: That there is not any evidence that mankind possesses today, or ever has possessed, the detailed knowledge for its accomplishment and therefore it cannot be existent in the sub-conscious mind; there has been no human experience upon which this sub-conscious mind can draw such precise and profound wisdom.

The implication follows that the directing discarnate intelligence has been able to acquire far wider knowledge than man possesses. To carry out such healings of the physical body this wisdom must not only include the employment of metaphysical forces, but the intelligence must also know how to combine them with the physical forces that govern the human anatomy. This implies a general knowledge of anatomy far in advance of our own.

The building up of wisdom by the human faculty has ever been through the slow and laborious process of trial and error, and it is a logical assumption that a discarnate mind does not suddenly become possessed of great wisdom, but that it, too, has had to travel the same road, building up, step by step, its greater comprehension.

A summary of these general conclusions, so far, is: That consequent on the emission of a thought appeal by a human instrument, a discarnate mind is able to receive the

request, and is then able to apply the correct quality of force to the particular disharmony in the body of the patient.

One has either to accept the above conclusions or the argument that healings are the result of the personal intervention of God on behalf of a favored individual.

Reflections on this latter suggestion prompt the pertinent questions: Why should God discriminate in favor of one individual? Why is not the omnipotent power able to effect instant relief instead of the more gradual cures so general with spirit healing?

It Is The Law

It should be remembered that, whereas instantaneous cures of major ailments are not infrequent, the greater number of healings are the result of continual effort on the part of the healer or continued prayer on the part of the priest. Such gradual recovery would surely not be necessary if the healing power were the sole prerogative of God, overriding the natural laws!

It has been admitted that this is written from the Spiritualist standpoint, based on the natural law of survival, and may therefore be adjudged as prejudiced by non-Spiritualists. Nevertheless, if the previous reasoning is sound, it leaves no other alternative than that an approach to an understanding of spirit healing can be made from the Spiritualist point of view, and is therefore worthy of consideration.

In the articles that follow the relationship of healing to the psychic potential is dealt with in some detail; followed by citations from the published records of healings through the instrumentality of the author and other healers, with observations as to the manner of their performance.

Further, certain conclusions are put forward concerning the psychic potential, and it is suggested that the theses built upon them help to provide a tenable thesis showing how spirit healings are brought about.

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Books written by Harry Edwards: "The Evidence for Spiritual Healing", \$3.75; "Psychic Healing", \$2.00; "The Science of Psychic Spirit Healing", \$2.75; Harry Edwards and His Healing" by Maurice Barbanell, \$2.50; and "The Mediumship of Jack Webber", \$3.50. All obtainable from Psychic Observer, Inc., 10 E. 4th St., Jamestown, N. Y.

FRIENDLY PHILOSOPHY—

Reliability

IT IS SAID that rabbits survive by dodging, but who wants to be a rabbit, to dodge into a hole at every little noise! Who wants to live another day, if by doing so you have to run away from

by GERALD FINDLER

your responsibilities? People have been known to build up big balances, but by doing so have lost the respect and trust of their fellow beings, by being unreliable.

Take your own friends and associates, those you admire and trust are those whom you can rely on. The type who, when they say "NO" mean "NO," not half "YES" and half "NO," who give you their promise and then carry it out to the hilt. Business, politics, war, and friendship, you find those who are appointed leaders are the trusted, reliable ones.

Reliability, therefore, is a strong point in the build-up in one's character, one's personality and one's success. Whether you work as a paid employee, or employ a thousand workers, you have to be relied on to be trusted. To promise and then fail to carry out that promise is harmful, not only to the person who has been promised something, but to the person who made the promise.

Reliability is a stronghold of the castle of Character. It is a rock which stands in good stead when the world begins to wobble.

"Destiny"

"THE PENDULUM SPEAKS"

Research in Radiesthesia and How to Make and Operate a Pendulum. By DR. HOWARD B. McDONALD. Price \$1.00 Order from Psychic Observer, Inc., Jamestown, N. Y. (P-373)

SPIRITUALIST CHURCHES

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

ALABAMA

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

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

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. Guita Prince; Phone: Diamond 3-8596.

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

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

Hanford: Church of Revelation, Inc., 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: 906-5405.

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

Astara Foundation, 508 South Hobart Blvd.; Services: Sunday 2:30 & 7:30 P. M.; Robert G. Chaney, Earline Chaney & Martha Mallory; Phone: DUmkirk 4-3427.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly); Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zeno; Phone: Hollywood 4-6252.

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

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

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

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

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

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

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

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles. 27; Phone: NOR-mandy 2-4404.

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

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.

School of Spiritual Philosophy, 2522 West 9th St.; Sun. & Thurs. 2 P. M.; Tues. 7:30 P. M.; Jane M. Sipes; Phone: DU 9-2280.

Oakland, California

Oakland Citadel, Ebell Hall, 1440 Harrison St.; Lecture, Healing and Message work, Friday 7:45 P. M.; Pastor: Rev. Carol Manning; Phone: GLencourt 2-0413.

First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: TEmplebar 5-3442; Sec'y: Earl Dowd.

Sacramento, California

First Spiritualist Episcopal Church, 1 O. O. F. Bldg.; 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUDson 1-1895.

Divine Inspiration Center, 1526 & N' St.; Services: Sun & Wed. 7:30 P. M.; U.C.M. Charter; Minister: Rev. Evadell; Phone: HU 6-3697; Church Phone: HU 4-3831.

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

Church of Infinite Truth (I.G.A.S.) 754 Mt. View Ave.; Services: Sun. 11 A. M.; Minister: Rev. Ruth Feather; Phone: 855-248.

First Spiritualist Episcopal Church, 132 East Fifth St.; Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89523.

San Diego, California

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

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

Fraternal Spiritual Church, Inc., 1502 Second St.; Sunday: 11 A. M. 7:30 P. M.; Pastor and President: Rev. Gust Thunberg; Sec'y: Daisy M. Dewdney.

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

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

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San Francisco, California

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

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

Spiritualist Church of Revelation, Inc., 1762 Page St.; Services: Thurs. 7:45 P. M.; Pastor: Rev. James J. Dickson, World-known Daylight Materialization and Direct-Voice medium. Pastor's home San Jose.

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

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

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

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JUniper 7-1232; Vice President: N. B. Williams.

San Jose, California

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

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

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

Westminster: The Church of Revelation No. 21, 7862 East 10th St.; Services: Sunday 2:30 P. M.; Minister: Rev. Lucille H. Couch; Phone: Westminster 4152.

COLORADO

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

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

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut

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

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; Pres. & Pastor: Grace Hoxie, 86 Gillet St.; Sec'y: Shirley Gustafson, 501 Hilliard St., Manchester, Conn; Treas: Anna P. Nadeau.

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

Stamford: Albertson Memorial Spiritualist Church, 485 Summer St.; Sunday 3 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

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

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

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

FLORIDA

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

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P. M.; Services: 8 P. M.; Minister: Rev. C. Reaumanie King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone Palmetto 4-1499.

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida

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

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

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

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

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

Miami, Florida

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

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.

St. Petersburg, Florida

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

People's Spiritualist Ch., 1011 Ninth Ave. North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic; Mon. & Wed. 1 P. M.; Minister: Rev. Nellie Curry; Ass't. Pastor: Rev. Lillian Dee Johnson; Phone: 7-8124.

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

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Ministers: Rev. Clara Knos-Larrick and Rev. M. McBride Pantom; 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 Curry; 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

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P. M.; Wed. 8 P. M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344.

Champaign, Illinois

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

Twin City Church of The Spiritualist, 32 East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

Chicago, Illinois

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

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

CHICAGO—Continued

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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, 115 1/2 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.; Ass't. Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y Mrs. Henry Dyroff, 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: 6-3554; Sec'y: Ethel M. Gibson.

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

Rockford: Psychic Science Church (

12 SPIRITUALIST CHURCHES

(Cont. from Page 11)

PSYCHIC OBSERVER, JANUARY 10, 1954

Detroit, Michigan
Memorial Tabernacle, K. of P. Temple
cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.
Center of Spiritual Hope, Berlum Hotel
Cadillac Square, Parlor "D"; Sunday
8 P. M.; Minister: Hazel Damrau; 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 Fenkel Blvd.; Sun., Tues., Wed.
& Thurs., 8 P. M.; Elizabeth Armitage.
St. Paul's Church, Christian Corinthians
of America, 15327 Santa Rosa Drive, Sun.
7:30; Rev. F. Kemsley; Phone: UN 4-1336
First Church of Spirit Communism, 3911
Avery Ave.; Homer W. Watkins.
Bible Christian Spiritual Church, 4464
Cass Ave.; Services: Sunday 2 P. M.; Minister:
Rev. John Veysey; Phone: Tasmos
8-9134.
Trinity Spiritual Church, 2501 Coplin;
Sunday 8 P. M.; President: Mable Allison;
Phone: WA 4-8677; Sec'y: Treas. Marie A.
Orr; Phone: Tuxedo 2-1459.
Allen Memorial Spiritualist Episcopal
Church, Federation of Woman's Club
Building, 616 West Hancock St. (at Sec-
ond Ave.) Services: Sun. 7:45 P. M.; Minis-
ter: 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.; Minis-
ter: Rev. Noah Rice, 515 West 2nd Ave.
Flint Spiritualist Church, 118 East Bel-
vedere Ave.; Sun. 7:30 P. M.; Minister:
Rev. Pearl Reinhart; Phone: 8-1022.
Grand Rapids, Michigan
First Church of Truth, 26 Shelby St.; Sun-
day 3:30 & 7 P. M.; Sec'y: Frank L. Whit-
ford, 1311 Calgary, N.E.; President: Maud
McGraw.
Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Le-
roy Ave.; Services: Sunday and Wednes-
day 7:30 P. M.; Minister: Rev. James Tingley.
The Corinthian Sp'list Ch., 116 Summit
St.; Sun. 3 and 7:30 (Messages 3:30); Sup-
per 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 Westledge 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 Thurs-
day) Minister: Rev. Juanita Parris, 3355
Pontiac Trail, Route No. 1, Walled Lake,
Michigan.
First Church of Truth, 26 Shelby St.; Sun-
day 3:30 & 7 P. M.; Sec'y: Frank L. Whit-
ford, 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, Michi-
gan.
Roseville—Church of Harmony of the C.
O. 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 Presi-
dent: Rev. H. M. Paulson.
Spiritualist Episcopal Church, (Psychic
Center) 1418 Second St., South, I.O.G.T.
Hall; Services: Sunday 7:45 P. M.; Minis-
ter: Rev. Clara S. Johnson; Phone: 7915.
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. Peter-
son.
Order of The White Cross, Inc., 186 North
Syndicate Ave.; Services: Sunday 2:30 P. M.;
Sec'y: William Sharp; President: Clif-
ford E. Reed; Founder: Clara Gathany.
MISSOURI
Kansas City, Missouri
Truth Center of Christianity, "The Little
White Chapel on Broadway," 3841 Broad-
way; 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, Pas-
tor; 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, 119 North 20th St.; Sec'y:
Bernice Grew, 209 South 15th St.
St. Louis, Missouri
Independent Assembly of Spiritualists,
Psychic Center, 3813 Washington Blvd.;
Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers,
Minister.
Corinth National Spiritual Church, 2148
Salisbury; Sunday 8 P. M.; Minister: Rev.
Nellie G. Carter; Phone: Ch 6291.
Society of Spiritual Fellowship, 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.) Le-
gion Room, Walt Whitman Hotel, Broad-
way & Cooper St., Sun. 7:45 P. M.; Minis-
ter: 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, Wood-
lynne; Asst. Pastor: Margaret Davies.
Clifton—Church of Spiritual Advice, 17
Yearance Ave.; Martha Helmann.
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: Ber-
gen 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 Sci-
ence, 532 Springfield Ave.; Tues. 1 & 7:30
P. M.; Rev. Dorthea Dancer, 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. Dancer, Psychometrist;
Sun. 3 & 7 P. M.; Guest Mediums.
Paterson—1st Spiritual Ch., 142 Carroll
St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.;
Emily Freestone-Hewitt.
Rumson—First Spiritual Science Church,
15 Highland Ave.; Tues. 8 P. M.; Minister:
Rev. Myrtle A. Pinkney; Phone: Rumson
1-0399-R.
Teaneck: Holy Trinity Church of Psychic
Science, 75 Teaneck Road; Services: Sun.,
Tues. & Thurs. 7:30 P. M.; Mon. & Thurs.
2 P. M.; Minister: Rev. Helen Paul; Phone:
Teaneck 6-3622.
Union City, New Jersey
Divine Psychic Mission of Consolation, 419
38th St.; Founder: Rev. Anna Doerner-
Simms; Pastor: Rev. H. C. Millare.
Spiritual Ch. of Divine Healing, 1000 New
York Ave.; Sun. 11 A. M.; Tues. 10 A. M.;
Tues. 8 P. M.; Fred Boeck; Tues. & Thurs.
2 P. M.; Thurs., Fri. 8 P. M.; Rev. Elsie
E. Richter; Phone: Union 4-0393.
Spiritual Ch. of Divine Guidance, 517 37th
St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2
& 8 P. M.; Social 2nd Fri. 2 P. M.; Rev.
Ann P. Ruger; 4th Fri. 8 P. M.; Rev.
Ethel Arrigo, guest speaker.
West Englewood: John's First Memorial
Spiritual Church, 27 West Forest Ave.,
Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.;
Tues. & Thurs. 8 P. M.; Minister: Rev.
M. Louise Gallo; Phone: Te 7-6335.
Westwood: First Violet Memorial Spiri-
tualist Church, 28 Sixth Ave. (I.G.A.S.)
Message service: 1st and 4th Sunday 8
P. M.; Minister: Rev. Minnie McHugh;
Phone: Westwood 5-2864.
NEW YORK STATE
Albany, New York
First Spiritual Church, 264 Central Ave.,
Services: Sun. & Wed. 7:30 P. M.; Minis-
ter: Rev. Frederic B. Mantle; President:
Lena B. Henning.
Ministry of Spiritual and Divine Science,
(Rensselaer) 55 State Road, Hampton Ma-
nor, (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 Understand-
ing, Suite No. 12, 316 Flatbush Ave., Wed-
nesday and Friday 7 P. M.; Saturday 1
P. M.; Class: Thursday Evening; Minister:
Alta Beyer; Phone: MA 5-2495.
Church of Divine Guidance, 222 Eldert
St.; Services: Tues. & Thurs. 2 P. M.;
Tues., Thurs. & Sun. 8 P. M.; Minister:
Margaret Seaman; Phone: Glenmore
6-6592; Sec'y: Mrs. Hull, 126 Cornelia.
Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267
Sycamore St.; Sun. 7:45 P. M.; (Medium's
Day, 4th Sun.); K. L. Henderson; (Phone:
WA 4651).
Sacred Heart Spiritualist Church, 89 But-
ler Ave.; Sun. 7:45 P. M.; Medium's Day
1st Sun.; Rev. Rose E. Orlowski; 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
Nazarene Spiritual Science Church, Inc.,
172 Goodell St.; Services: Sunday & Wed-
nesday 7:45 P. M.; Minister: Rev. Rowland
A. Henry; Phone: MQ 1833.

St. Louis, Missouri

NEW YORK — Continued

Cornings: 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.; Minis-
ter: 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 Sci-
ence, 97 Owego St.; Services: Sun. 10:30
A. M.; Wed. 8 P. M.; Minister: Rev. Kath-
ryn 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 fol-
lowing; Pastor: M. Ethel Squier.

Lily Dale: Lily Dale Spiritualist Church,
(N.S.A.) Assembly Hall; Services: Sun-
day 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 Frank-
lin Square (Long Island, Nassau) Tues.
& Thurs. 2 P. M.; Mon., Tues. & Thurs.
8 P. M.; Sunday 11 A. M. & 1 P. M.; Minis-
ter: 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 Skid-
more, 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 Spiri-
tual Unfoldment and Psychic Develop-
ment; Minister: Rev. Mollie Beck; Phone:
Virginia 3-5979.

South Ozone Park: Helen Memorial Spiri-
tualist 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: Sun-
day 8 P. M.; Wed. 1 P. M.; Minister: Rev.
Mollie Beck; Phone: Virginia 3-5979.

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

New York City
Temple of Light (I.G.A.S.) Suite No. 708; 152
West 42nd St., Inspirational address and
Healing Silence, Sunday 11 A. M.; Tues.,
Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri.
2 P. M.; Class: Mon. 7:45 P. M.; Rev. Wil-
liam Charles Owens, Pastor; Rev. Marion
Owens, Sec'y.
N.Y.C. Psychology Forum, Studio 608
Steinway Hall, 113 W. 57th St.; Tues. 8
P. M.; Ann Koernig, Director, 64 W. 9th
St.

Temple of The New Dawn, Inc., 211
West 57th St., Sunday 8 P. M.; Universal
service, Timely Talk, Meditation, Music,
Healing service, Cosmic message; Rev.
Nesta Kerin Crain, Rev. Doris Herzog,
John J. Basante; Phone: ENdicott 2-8964.
Spiritual Temple of Light Church, 163
West 71st St. (flight up) East of B'way;
Message service: Sun., Tues. & Thurs. 8
P. M.; Class: Saturday 8 P. M.; Minister:
Rev. Jean Delores Stewart.

All Souls Spiritualist Ch., 505 West 146th
St.; Sun. 11:30 & 1:30 P. M.; Evening,
8:30 to 11:30 P. M.; Rev. J. L. Plakett.
Seventh Spiritualist Church, Hotel Mc-
Alpin, 34th & Broadway; Message ser-
vice: Tuesday 7:30 P. M. in Room 364,
Hotel McAlpin; Minister: Rev. Lillian
Bleser, 446-40th St., Brooklyn, N. Y.

Spiritual and Ethical Society, Studio, 605,
Steinway Hall, 113 W. 57th St.; Sun. 3
P. M.; Leader: Fred W. Schneider, 608
W. 140th St.

First Spiritual Science Church of Brook-
lyn, Studio No. 856, Carnegie Hall, 154
West 57th St.; Services: Tuesday & Friday
6:30 P. M.; Minister: Rev. Frances H.
Parker, 685 St. Marks Ave., Brooklyn,
N. Y.; Phone: PR-8-4406.

United Spiritualists' Church, 300 West
56th St.; Services: Sunday 11 A. M.;
Message services: Sun. & Tues. 7:30 P. M.;
Wed. & Fri. 7 P. M.; Thurs. & Sat. 1
P. M.; Sec'y: Martha Feinstein; Phone:
Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248
W. 73rd St. (West off B'way) Director:
Hazel Watson; Message services: Sun.,
Tues., Thurs. & Sat. 8 P. M.; Mon., Wed.,
Thurs. & Sat. 2 P. M.; Rev. G. Williams;
Mon., Wed. & Fri. 8 P. M. also Fri. 2 P. M.;
Phone: SC 4-3795.

Spiritualist Church of Guiding Light, 865
East 156th St. (Bronx) Services: Sun. &
Tues. 8 P. M.; Wed. 2 P. M.; Minister: Rev.
Helen A. Thury.

Beacon Light Spiritualist Church, 123
West 94th St.; Services: Thursday 1 & 7
P. M.; Saturday 7 P. M.; Minister: Rev.
Hermine Leger.

Helen Brand Memorial Church (I.G.A.S.)
Studio No. 36, 1425 Broadway Studios
(near 40th St.) Services: 2nd & 4th Sun-
day 2:30 P. M.; Minister: Rev. Hazel
Brand Herrejon (Closed during July and
August).

Cathedral of Faith, 205 W. 80th St.; Mes-
sage service: Wed. & Fri. 1 P. M.; Mon.,
Wed., Thurs. & Fri. 7 P. M.; Sunday:
Healing, Lecture & Meditation, 6:15 P. M.;
Messages 7 P. M.; Minister: Rev. Richard
Renardo; Phone: TRafalgar 3-0694.

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

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NEW YORK CITY

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Message Services: Tuesday, Wednes-
day and Friday 6 to 10 P. M. After-
noons: Thursday and Saturday at 1 P. M.
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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.
ARTHUR FORD: 140 East 46th St., Ap-
pointment only; Phone: Plaza 5-9300.
Mercy Chapel, Studio 1010, Carnegie Hall,
entrance 56th and 7th Ave.; Healing Mes-
sages and Classes, Mon. 7:30 P. M.; Thurs.
1 P. M.; Minister: Rev. William Henry
DuBois.

Aquarian Brotherhood of Christ, Em-
bassy Hotel, 70th & B'way, Suite No. 106;
Carolyn C. Duke, Sun. 8 P. M. & Mon.
7:30 P. M.; 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, Minis-
ter.

The Franciscan Order of Good Will and
Harmony, 1991 Arthur Ave. (BRONX, 60,
N. Y.); Services: Mon., Wed. & Sun. 7:30
P. M.; Minister: Rev. Angela J. Sessa;
Phone: Tremont 8-9134; President: Leo-
pold 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 medi-
tation & Lecture: Sunday 3 P. M.; Lecture-
Demonstrations: Wed. 8 P. M.; Teacher
Training, Psychic Science & Yogi Class:
Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram
Mandal (India) Phone: IN 3-5827.

Spiritual Science Mother Church, Inc.,
Studio 1010, 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 Mc-
Govern; 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 May-
flower Ave., (BRONX) Services: Sun. 7:30
P. M.; Class: Fri. 8 P. M.; Tues. 2 to 3
P. M.; Wed. 7:30 P. M.; Thurs. 2 to 3
P. M.; Healing, Mon. 8 P. M.; Minister:
Rev. Pauline Marsiglia; Phone: TAlmadge
2-1236.

Church of The Eternal Star, 237 West
72nd St.; Message services: Tues. & Thurs.
1 P. M.; Minister: Wed., Fri., Sat. & Sun.
7:30 P. M.; Rev. Rose Ann Erickson;
Phone: TRafalgar 7-3113.

First Church of Spiritual Vision, 100
West 61st St.; Sunday: Healing, 6 P. M.;
& Messages, 7:15 P. M.; Messages: Tues-
day, Wednesday & Friday, 6 to 10 P. M.;
Thursday and Saturday 1 P. M.; Rev.
Angela V. Cali, Minister; Phone: Plaza
7-1799.

Little Cedar Spiritualist Church, 123 West
94th St.; Services: Sunday, Tuesday and
Friday, 7 P. M.; Wednesday, 1 P. M.;
Rev. Beulah H. Brown, Minister; Phone:
RI 9-7680.

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

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. Mer-
ton Herbst; Co-pastors: Rev. Lewis Brown
& Ellen Ewart.

Progressive Spiritualist Church, 6 Myn-
desse St.; Services: Sun. 7:45 P. M.; Mes-
sages: 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.; Minis-
ter: Rev. Frederick W. Mitchell; Phone:
7-6933.

Syracuse, New York
Wayside Spiritual Church, American Pen-
sion 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 La-
Barr & Dr. Joseph LaBarr.

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

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 Dem-
onstrations: 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. How-
ard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.;
Healing: Mon., Tues. & Wed. 1 to 5
P. M.; Pastor: Rev. Hulda Stewart.

OHIO — Continued

Ashtabula—First Spiritualist Temple, Main
& West 43rd St.; Pres.: Ralph D. Cutlip;
Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.
Canton—First Spiritualist Episcopal Ch.,
Tuscarawas St., West; Sun. 7:45 P. M.;
Eustyl Fuller, 912 2nd St., S. W.

Cincinnati, Ohio

Universal Brotherhood of the Cosmic
Age, 3756 Reading Road; Services: Lec-
ture, 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. Wil-
liams; Phone: GL 1-2957; Asst. Pastors:
Rev. Katherine K. Koutnik and Rev. Jean-
nette S. Harrocks.

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: Leon-
ard Holzheimer, 2900 Brookpark Road;
Phone: ON 1-3981.

Columbus, Ohio

Truth Tabernacle Spiritualist Assoc., 4374
North High; Sun. & Tues. 8 P. M.; Rev.
Curtis B. Morris.

First Spiritualist Episcopal Church (ser-
vices formerly at "First Spiritualist Tem-
ple" 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, 46 South
Ohio; Services: Sunday 9:30 A. M., Ly-
ceum; 10:30 A. M. lecture and spirit
communication; Minister: Rev. Ralph W.
Whitney, 1298 Bryden Road; Sec'y: Mabel
Lowe, 527 Vermont Place; Phone: UN
3438.

Dayton, Ohio

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

Central Spiritualist Ch., Hayes & Huberts
St. 7:15 P. M.; Wed. 7:30 P

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 8886.

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 & Treas: Myrtle E. Brujin, 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, 215 1/2 East-Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

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

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

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. 8 & 9 P. M.; Class for spiritual unfoldment, Fri., 8 P. M.; Minister: Rev. Katherine Fidel Kane; Phone: FAirfax 1-0766.

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

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

RHODE ISLAND

Providence, Rhode Island

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

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

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 6 P. 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.

WASHINGTON

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

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 Brison; 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 Bennet.

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

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

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. Richard; son; Leslie Lievers, 290 West St.; Phone: 26097.

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas: Mary McClelland & Gillison 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 McLennon; 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 Partridge; Sec'y: Ernest Mann; Phone MO 6322.

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: 4-2228.

Winnipeg, Canada

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

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

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

About

BOOKS

RELIGION OF THE HINDUS (\$5.00) edited by Kenneth W. Morgan; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

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The volume came into being on the initiative of the National Council of Religion in Higher Education in the belief that a real understanding of the non-Christian religions would be promoted if devout adherents of those religions could be persuaded to describe all aspects of their religious life in terms intelligible to the Western reader. Kenneth Morgan, an American educator well acquainted with India, made a special trip there to supervise its preparation. After extensive interviews he was brought into touch with seven distinguished scholars who in the opinion of Hindus themselves were best qualified for this task. In constant consultation with them he explained the questions and problems which would be foremost in the minds of Western readers. The result is an authentic account, full of the genuine spirit of the Hindu peoples, of the beliefs and practices of one of the world's great religions.

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This is only the beginning of the surprises for Desmond Leslie then hands over his astonishing story to George Adamski of Mount Palomar, California. The last section of the book relates in detail how Adamski, and six companions, claim to have seen a flying saucer land in the desert near his home, and to have encountered a visitor from Outer Space. Included in the book are a number of startling photographs showing not one but several distinct types of flying saucer in greater detail than ever before.

When the manuscript and the photographs were first submitted it was felt that here was a challenge that could not be ignored, and that by publishing this book statements contained in it would be submitted to the fierce test of the controversy that it will undoubtedly provoke.

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NEW YORK CITY: Cathedral of Faith, 205 West 80th St., New York City, 24, N. Y.; Phone: TRafalgar 3-0994; Sunday service: Spiritual Healing, lecture and meditation, 6:15 P. M.; Messages: Wed. & Fri. 1 P. M.; Sun., Mon., Wed., Thurs. & Fri. 7 P. M.; Classes for psychic development and spiritual unfoldment; Rev. Richard Renardo, pastor and founder. (P-368)

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NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N. Y. C. Telephone: TRafalgar 7-3113 Services daily 7:30 P. M., with the exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City, 23, N. Y. (P-370)

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(P-372)

Bradford Medium



Jacob Van Duyzers is scheduled to speak at the **New York Psychology Forum** March 9th and 16th, according to **Ann Koernig**, forum director. All Forum activities are held in studio 608, Steinway Hall, 113 West 57th St.

Mrs. Van Duyzers is co-pastor of the **Christian Spiritual Alliance Church**, Bradford, Penna., and together with her husband, Rev. S. N. Van Duyzers, travels extensively. During recent trips, they served churches in Toledo, Ohio and Milwaukee, Wisconsin.

Lansing, Michigan: A four-page bulletin, issued by the Spiritualist Episcopal Church, covers activities through each month: Lyceum, under the direction of **Claude M. Jewell**, Sunday morning at 10, followed by worship services; Sunflower Club, under the leadership of **Lucile Elssesser** and **Maud Colby**; Friday evening class, conducted by minister, **Rev. John W. Bunker**; healing service Wednesday evening, **John Elssesser**.

The board of directors of the Spiritualist Episcopal Church, located at 700 South Holmes St.: Pastor, **Rev. John W. Bunker**; associate pastor, **Rev. Austen D. Wallace**; president, **Marion W. Berry**; vice president, **Glen G. Cornell**; secretary, **Florine Mings**; treasurer, **B. Elden Brown**; trustees, **Rev. Mae Scott**, **Claude M. Jewell**, **John M. Chandler**; librarian, **Orpha D. Reed**; head usher, **Allan M. Mings**; Men's Club, **Richard N. Berry**; and Church School superintendent, **Claude M. Jewell**.

Fort Wayne, Indiana: A new church has been organized in this city by **Rev. Anna M. Patterson**. It is chartered by the **Liberal Spiritual Association of America** and will be known as the **First Liberal Spiritual Church** with regular services every Thursday, Saturday and Sunday evening at 1914½ South Calhoun St.

Rev. Patterson is President and Minister, **Rev. Alma Vanderbeck**, Secretary.

New York City: **Rev. Israel Shotz**, Philadelphia, Pennsylvania, was featured recently at the **Spiritual Temple of Light Church**, 163 West 71st St. Minister of the church, **Rev. Jean Dolores Stewart**, says: "May I take this opportunity to extend my thanks to all who lent their cooperation to my recent successful bazaar."

Toronto, Can: **Rev. Elizabeth MacLennan**, past President of the **Spiritualist National Union**, opened services recently at **Lake View Hall**.

These services, sponsored by the **Spiritualist Church of Upliftment** of which she is pastor, are being

CHURCH NEWS

held every Sunday evening at 7:15, preceded at 2:30 by healing services and an open circle. **Rev. MacLennan** also conducts an open forum Saturday 7:30 P. M. and classes for Spiritual unfoldment every Monday and Friday evening.

Oklahoma City, Oklahoma: According to **Rev. G. Nelson Williams**, president of the **Unity Science Church, Inc.**, a new **Christ Unity Church** has been established in the city with **Dr. Ruth Strother**, Los Angeles, as minister. **Dr. Strother** has a radio program daily each morning and twice Sunday over station **K.B.Y.E.** **Rev. Williams** conducts a program every Wednesday afternoon over station **K.L.P.R.**

New York City: **Caron Smith**, secretary of the **Helen Brand Memorial Spiritualist Church**, was ordained recently by **Rev. Hazel Herrijon**, member of the **International General Assembly of Spiritualists**. The Ordination was conferred, November 29th, at a regular service sponsored by the church; studio 36, 1425 Broadway.

For many years, **Rev. Smith** has been a student of Spiritualism.

Escondido, California: According to **Ann Collins**, Secretary of the **Universal Spiritualist Church**, a Spiritualist mass meeting will be held February 7th at 240 South Broad Street. Speakers and mediums serving the church during recent weeks: **Maude Kline**, **Hildred Hope Langford**, **Edith Niles**, **Lillian Smith**, **William Donovan**, **Nevada Devore** and **Lillian Courtney**.

Milwaukee, Wisconsin: **Loraine F. Nesbitt** and **Lillian Bavacarrl** were ordained recently by **Dr. S. N. Van Duyzers** at the **True Spiritual Church, Inc.**, West Center Avenue. The ordination took place November 15th, **Jacob Van Duyzers** and **Irene Pike** assisting.

San Francisco, California: **Rev. Florence S. Becker**, pastor of the **Golden Gate Spiritualist Church**, 1901 Franklin Street, returned recently from a trip abroad. A welcome home party was held for **Rev. Becker**, November 14th. The church's annual "Winter Fair" held December 3rd through 5th, attracted hundreds and was most successful according to **S. H. Allison** and **Ross McKendry**, who superintended plans for the event during the absence of **Rev. Becker**.

New York City: A special Christmas service is being currently held (December 20th) according to **Fred W. Schneider**, president of the **Spiritual and Ethical Society**. This special service (3 P. M., Sunday, December 20th) will be held in Suite 619-621, Steinway Hall, 113 West 57th Street. The feature speakers and mediums will be: **Kitty H. Leith**, **Rev. Jessie Curl** and **Aneta Cantwell Lonergan**.

Enid, Oklahoma: **Dr. Evelyn Cummins**, formerly of San Antonio, Texas, has organized a church in this city, chartered under the **Universal Church of the Master**. Regular services are being held every Wednesday and Sunday evening at 116 South 7th St.

The church Board of Directors: President, **Clemmie Foster**; Vice-President, **Mary Olson**; Secretary-Treasurer, **Etta A. Compton**. Trustees: **Mr. and Mrs. E. J. Ruth**, **Mr.**

Doctorate Conferred



Rev. Curtis B. Morris, pastor and founder of the **Truth Tabernacle Spiritualist Association**, Columbus, Ohio, and **Rev. Pierrette (Mrs. Floyd C.) "Monty" Austin**, Hulmeville, Pennsylvania.

The latter received her doctorate in Education recently and plans to travel extensively. She is a popular lecturer and Auric reader.

Pennsylvania Spiritualist Ordained



The photograph above was taken during the ordination service; left to right, **Rev. Beatrice Ziegler**, **Rev. Austin** and **Mrs. C. B. Morris**.

Centennial Celebration at Columbus



The photograph above was taken at the Sesqui-Centennial celebration observed recently by the State of Ohio. The cake was on display at a formal reception at the "Truth Tabernacle" honoring the candidate, **Pierrette S. Austin**, who was ordained the following day.

Left to Right: **Shirley Rymer**, member **Young People's Association**; **Rev. Beatrice Ziegler**, Associate Pastor (Hostess); **Mrs. Marvin A. Jackson**, Ladies Auxiliary (Hostess); **Patty Metz**, Soloist, medium.

Toledo Shrine Dedicated



The photograph above, showing the new Shrine of Divine Healing, was taken recently at **The Church of Revelation No. 16**, 512 Ash St., Toledo, Ohio. Present at dedication services, Left to Right: Front Row, **Rev. Agnes Mower** and **Rev. Maybelle Funk**; Back Row, Left to Right: **Rev. George Kuohn** and **Rev. Verlin Seyer**.

Rev. Mower, pastor of the church, says: "Many are receiving help through our special healing service. A book is placed near our Shrine for anyone to enter the names of loved ones or friends for whom they wish healing prayers."

Burkett Spiritualist Church, St. Louis



The photograph above, taken recently, shows the **Burkett Spiritualist Church**, 2653 National Bridge Ave., St. Louis, Missouri.

This church built in 1941 is chartered by the **National Spiritualist Association**. Regular services are held every Sunday morning at 10:30, according to **Elsie Andreas**, 3816A North Grand Ave, Mrs. Andreas is leader of the **Society of Spiritual Fellowship**.

Secrets from Mount Shasta

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Leaders of Astara Foundation Break Ground For New Temple in Los Angeles, California



At ground breaking ceremonies preparatory to construction of Astara Foundation's new temple in Los Angeles, Curtis Anderson, Rev. Mildred Anderson, Jane Ryan, Rev. Robert Chaney, Rev. Marta Mallory and Charles Lodwick recently watched Dr. Earlyne Chaney turn the first shovel of earth.

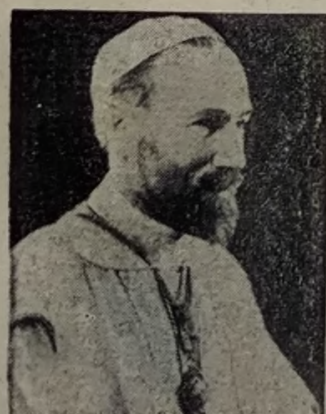
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