



"Oldest Organization"

ACCORDING to Leslie J. Plum, honorable secretary of the Victorian Spiritualists Union, 109 Flinders Lane, Melbourne, W. H. Terry was the founder of Modern Spiritualism in Australia.

The V.S.U. held its 83rd Anniversary, recently, and Mr. Terry was heralded as the "Father of Modern Spiritualism in Australia." The organization, itself claims to be "The Oldest Spiritualist Organization in the World."

The first Spiritualist circle was established by Mr. Terry in 1862.

Not A Spiritualist!

THE "Detroit News" recently published an account where the pastor of the Church of Christ, one Lillian Lee, was sued for \$16,000.00 by Dr. Albert Hyma, historian at the University of Michigan.

The legal suit was brought out against Mrs. Lee 18 months ago as the result of "advice from the spirit world." The newspaper account alleges that Mrs. Lee was a Spiritualist. There are no records to show she ever held a Spiritualist charter nor was she ever ordained by a Spiritualist organization. She always refused to handle any Spiritualist journal but, at the same time, presumed to conduct her work as a "Spiritualist medium."

This is just another incident where a newspaper reporter will use the word Spiritualist to make a headline.

Meet Desmond

DURING my many trips to London, it was always a pleasure when an opportunity presented, to discuss Spiritualism with that outspoken Irishman, Shaw Desmond.

To readers of *Psychic Observer*, not too well acquainted with this keen-minded propagandist for Spiritualism, he can best be described as one of the foremost authors and lecturers on psychic matters in the British Isles and delights in upsetting smug complacent Spiritualists with blunt statements, which in most instances are factual.

And now Mr. Desmond has been given a free rein to express his own ideas in "Psychic News," a Spiritualist weekly which assures its readers that these views are not necessarily endorsed by them.

To an Englishman any trip taken anywhere, whether for business or pleasure is called a "holiday." Shaw Desmond recently had such a holiday traveling through Europe. He visited Germany, France, Switzerland and Austria but only he can describe what he found. . . "In all these lands you will find a blank and open field for your Spiritualist zeal, for you will soon discover that for them Spiritualism has no existence."

"Always make for the nearest church in town or village, for it is in the churches you find the accumulated *Stimmung* or 'atmosphere' of the centuries."

"I have been to dozens of all sorts, and felt the spirits of the dead thronging about me and heard from many altars what was pure spirit-teaching."

"But I have still to meet my first sermon in which the facts of the other worlds and their denizens were mentioned, just as in the hamlets and cities of the Tyrol I have yet to see my first cosmetised fact—even among the fashionable."

"In Catholic Austria and Ger-

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UNIVERSITY PROFESSOR'S PSYCHIC EXPERIENCES

TV Discussion of Spiritualism In France



Photograph above, taken by French Spiritualists watching a "Radio Diffusion Francaise" TV program, shows noted psychic researchers being interviewed by moderator Pierre Desgraupes, second from left. M. Rene Warcollier, author of many outstanding psychic books, extreme right, standing.

many psychic research is regarded as of the devil!

"In Switzerland, as a Spiritualist Zurich lady said, whether Lutheran or Catholic, the 'Schweiz' mind is heavily uninterested. Once again, I ask: 'What are we going to do about it?' If Spiritualism be not missionary, it is nothing."

"Two statues stand out in my memory of these German-speaking lands. One, just this side of the Swiss border, the other in the tiny village of Mayrhoden, set deep in the mountain clefts."

"In that lovely nestling 'Dorf' there is a granite monument outside the Christian chapel. It is a soldier gripping in a savage eagerness a machine gun as he pours a stream of death-dealing lead into the enemy. Enfolded him are a pair of wings which I first believed angelic, but which I now find to be those of a great war-eagle."

"The other, the most affecting of all the humanity hewn out of the stone I have seen anywhere, is that of a dying soldier; falling from his now lifeless hands is a baton hand grenade; about him also two great white wings, angelic, to bear him to heaven. Unforgettable."

Strange Ways

"His was one of the lines of names on the monument—a father of children, a lover of home and peace, as are nearly all I have encountered the length and breadth of the continent. The agony of it all!"

"I have just made two steep mountain climbs—one of them 10,000 feet, and had the frightening experience of my first Seilbahn or cable railway in blind cloud."

"Hanging over dizzy depths and forests of green fir, now revealed as the cloud curtains open, now shut out again, I see in my starling swing, giant pylons into which we seem to be running to certain obliteration—only for us to lift a little and then drop sickeningly down the next switchway."

"In our air-hung cosmopolitan car, there are German, Austrian, Greek, and the ubiquitous American soldiers, with some Swiss and (Con't. on Page 2, Col. 5)

DISCUSSIONS OF PSYCHIC SCIENCE

Televised In France

By R. G. PRESSING

AN HOUR program, devoted exclusively to a discussion of the science and the philosophy of Spiritualism, was presented over the air by RADIO DIFFUSION FRANCAISE, the French equivalent of the American Broadcasting Corporation.

The fact that a discussion of psychic research, and the tenets of Spiritualism, are now being presented, proves that tremendous strides are being made. The question now is: WHEN WILL THERE BE A TV SCREEN SHOWING IN THIS COUNTRY DEVOTED TO THE DISCUSSION OF SPIRITUALISM?

Even in London, where spiritual healing and the philosophy of Spiritualism can be publicly discussed and demonstrated at mass meetings attended by thousands, they haggle about whether or not it would be dignified to allow a discussion of psychic science over their networks. The owners of the staid British Broadcasting Corporation still look down their orthodox noses at the thought of such a program.

To return to the French TV show, the R.D.F. televised a discussion on the findings of the International Parapsychological Conference recently held at Utrecht, Holland. The details were published in December 25th *Psychic Observer*.

According to the weekly Spiritualist journal, "Psychic News"; "Spiritualist phenomena were also discussed, most of the time being devoted to this subject due to the intense interest shown by members of the panel."

"Noted French Spiritualists insisted on explaining the technique (Con't. on Page 3, Col. 4)

Chesterfield Spiritualist Camp

As Related

—by—

RAYMOND F. PIPER, Ph.D.

Syracuse University
Hall of Languages

THE BRILLIANT GROUP of mediums at Chesterfield Spiritualist Camp, in Indiana seem earnestly devoted to helping people to learn more basic truth about the universe, especially the invisible one, and to aid them to live more effectively and happily in this kind of world.

Lots of fun, good humor, and delightful fellowship are beautifully blended with the serious quest to discover the nature of the spiritual world and its bearing upon daily practice. The ubiquitous atmosphere of friendliness and free conversation is especially notable and stimulating.

As a student of philosophy, I had the joyful experience of greatly enlarging and enriching my metaphysical picture of total reality. It became more certain to me than ever that the more one knows about the operating laws of both the material and the spiritual world, the safer and richer is one's path on earth, and the more secure and happy one's destiny.

Exact Observation

I encountered at Chesterfield nothing but encouragement and cordiality in my scientific and critical search to know more truth about psychic phenomena and their significance for mankind.

The two feet on which scientific truth advances are exact observation and reliable explanation; in other words: (a) perceiving abundant typical facts or phenomena, and (b) formulating and verifying reliable laws concerning the operation of those facts.

Scientific laboratory experimentation consists essentially of the controlled production of phenomena for the purpose of more precise observation. One may say that Chesterfield Camp is an important continuing laboratory of psychic phenomena.

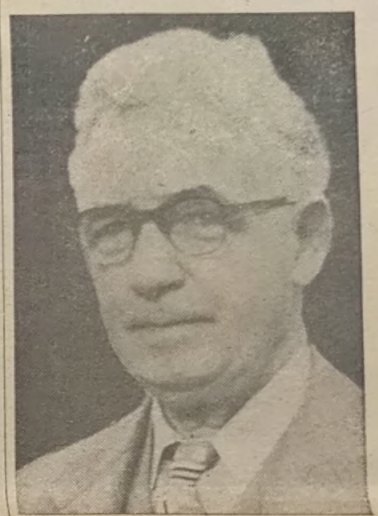
Anyone sincerely interested in observing those phenomena at first hand will find there a wide and changing variety of them, and at the same time many well informed and friendly people stand ready to assist as best they can.

Dynamic Proponents

And the leaders are intensely interested in formulating, testing, and organizing as full a body of knowledge about the spiritual world as possible. Their main interest is not primarily devoted to establishing local churches—although this job is needful and important—but in establishing metaphysical principles, especially concerning the invisible world, that are so verified, valuable, and universal that they may be incorporated into any religion or philosophy which wishes significant and complete truth about reality.

While they recognize the difficulty of this enterprise, outsiders should give them credit for their bold and persistent quest rather than mistakenly to pass them by as narrow sectarian propagandists. Of course they make no pretense of being omniscient, and are aware that they are subject to human errors. They wish to be the discoverers and dynamic proponents of

"Death Not the End"



DR. R. F. PIPER
Professor of Philosophy,
Syracuse University

important aspects of that "perennial philosophy" which is or should be the crown of all particular religions or cults.

I gladly admit that Chesterfield helped me discover the vastness of my ignorance concerning spiritual things and, at the same time, I express my gratitude for the addition to my metaphysics of a surprising number of basic truths.

The leaders there are striving to add to common knowledge the facts about that part of total nature which contemporary natural scientists disregard by committing themselves to certain very limited assumptions within which they elect to work. A few days at Chesterfield demonstrates that there is a vast body of remarkable phenomena of practical significance of which the average scientist—I hate to admit it—remains in self-chosen ignorance.

Numerous Seances

Concerning these phenomena he is in a prescientific stage of bias and unfamiliarity because he deliberately avoids opportunities to observe those facts by which alone he could test the hypotheses of spiritualists as well as his own relevant opinions. His attitude prevents him from perceiving the data he needs for verification, and a scientist without data is like a chauffeur without gasoline.

Camp Chesterfield is located in a spacious wooded enclosure, designed with many pleasing landscape constructions. There are numerous quiet places for meditation, rest, or conversation. An abundance of seances, public meetings, classes, and table conversations are offered to visitors.

There is a beautiful Garden of Prayer, a lovely fountain complex, an airy chapel with a basement for art exhibitions, classes, etc., a grove with seats for open-air gatherings, a large auditorium with organ, and a unique grove with dozens of small round cement tables with two wooden chairs opposite each other where friends can visit face to face.

These paired seats also serve, every Monday evening, as the gathering place for the Bazaar Hour, when all mediums in residence (Con't. on Page 2, Col. 1)

UNIVERSITY PROFESSOR'S PSYCHIC EXPERIENCES

(Continued from Page 1, Col. 5)

dence assemble, one at a table, and any visitor may ask any medium three questions for the mere sum of fifty cents.

A very large cafeteria, offers excellent food in variety. A food item at one of the coffee houses which especially attracted many consists of huge pieces of iced watermelon, as well as various fruits.

The Garden of Prayer is a quiet retreat, a garden of meditation, an outdoor chapel. It is bounded by grass and sky, shrubs and trees. Its dedicated atmosphere suggests detachment from practical business affairs and invites to contemplation upon the ever-open ways to the invisible world.

The beautiful living plants stimulate communion with the Source of all creatures. After a wide search for garden sanctuaries in two dozen countries during twenty years, I know that such gardens are exceedingly and surprisingly rare; they are almost nonexistent in the United States.

The idea of an open-air chapel is a brilliant idea which hundreds of other religious societies need urgently to emulate and to realize in their own particular and appropriate styles. This need is strongly reinforced by the immense expanding interest of Americans in flowers and gardens.

Trail of Religion

A fine creative preparation for meditation in the Garden of Prayer consists in visiting the Trail of Religions and in contemplating the awesome figure of the seer or seers in history whose revelation has helped one most in realizing his return to God.

Of unusual charm and impressiveness is this open-air paved court defined by a curved stone wall. Around an arc on pedestals stand striking sculptured busts of ten of the great religious teachers of the past.

Each of the nine historic founders which stand in the main curve has his eyes turned to the focus of the arc "where stands the pedestal supporting the bust of Christ, free and unfettered, head thrown back, with eyes upraised toward the Creator of all."

The Camp is in serious need of a large public library of books on psychic phenomena. There is an attractive book store and curio shop. The moderate cost of lodging and food adds to the attractiveness of Chesterfield as a place for a summer change which is at once fruitful and delightful.

I heard on the grounds the wel-

come and exciting report that the directors of the *Psychic Observer* propose to move to Chesterfield. Such an institution would tremendously increase the value and attractiveness of this center to persons, like myself, who are interested in a wide study of psychic phenomena. I earnestly trust that this report is true.

During a sojourn of four and a half days last summer I could, of course, only sample the multitude of alluring seances, public meetings, development classes, lectures, etc., which were offered, but I was certainly fortunate and elated concerning what I saw and heard.

Pictures on Silk

My first day started with an unforgettable blend of hilarity and solemn discourse and messages at the Pow-Wow of Loretta Schmitt. It was notable for the witty American Indians who come and go, dance and tap the tom-tom, and deliver through trumpets to their friends pictures of themselves and also apports.

One of the most puzzling and mysterious events I witnessed was a precipitation seance in the home of Charles Swann. All visitors sat in front of tables, and after an informing explanation of procedure the white lights were turned off. Mr. Swann put under my hands, as he did under those of all others, while he talked in his normal voice, a piece of silk cloth about 7x7 inches in size, the front of which I held tight against the table with my forefinger.

When at last the white light reappeared each person found on his silk piece a group of faces and sometimes other objects. Many guests recognized portraits of departed relatives or friends.

My imprint was unusual in presenting a rose, suggesting my Rosicrucian membership, two heads (an Egyptian woman and a young girl), and a very beautiful altar, built up with clouds, open book, and a tall slender cross guarded by two delicate, exquisite angels.

Most amazing was the delicate, interflowing quality of the black ink-like paintings. Many of them had mild color tones in places. My Egyptian head and rose were enlivened by orange-pink tints.

How do these exquisite forms originate? That is an amazing enigma to speculate about. One of the open bottles of ink on the table is known to have lessened in quantity during a seance. In view of the particular circumstances which exist, I am unable

to invent any plausible hypothesis in terms of human bodily action.

Equally entertaining and inspiring is an apport and teaching seance of John Bunker, directed by the incomparable guide and wit named Thistle. Here I met one lady who had attended his seances every day for weeks because of the many spiritual truths which are brought here by guide and teachers.

Numerous Mediums

To observe these, and many other mediums, in operation was a wonderful opportunity to gain first-hand facts and relevant theories of them. I gratefully acknowledge the gifts of much valuable knowledge from many wise persons whom I met for the first time, generous friends in the body and benevolent invisible teachers who spoke and answered questions through their amazing mediums.

Space forbids putting down what I learned from or through Clifford Bias, Dorothy Hiatt, Lillian Dee Johnson, James Laughton, Mable Riffle, Mamie Schulz, Lytle Sensabaugh, Edith Stillwell, Charles Swann, Austin Wallace, Nina Pauline Ward, Homer Watkins, and many others, on and off the official list of mediums, and from delightful visitors from many parts of the continent.

I, like most others, found deep satisfaction in conversations with departed relatives, friends, and former teachers. I was deeply moved by a remarkable talk with my father, who had died suddenly at the age of forty-four. He expressed gladness now that his four children had attained the education which he had not encouraged, and praised my deserving mother for her hard-working persistence in helping us all through college.

Because of his opposition in earth life to our higher education, for financial reasons he now said, I had sometimes felt a kind of resentment toward him. This conversation entirely removed this discordant feeling, and we gained a clarified, loving, and joyful understanding and harmony.

Materialization

He also said appreciatively that my good mother had waited for him to catch up with her in his studies, that now they were living and studying happily together in a little house, and that my recently deceased sister had found them in a joyful reunion.

The most surprising statement of all was his acknowledgment that my metaphysical studies had been a source of inspiration to him. In this way, I discovered that we on earth have an important responsibility in helping our spirit friends by our own activities.

Most memorable were the truth and counsel which I received from several spirit teachers and guides, especially my own Teacher and

Taken at Chesterfield



The photograph above, taken near the "Trail of Religion" and "The Garden of Prayer," Chesterfield Spiritualist Camp, Chesterfield, Indiana, shows Professor Raymond Piper, Syracuse, N. Y., and Nina Pauline Ward, Middletown, Indiana.

Master. In the seance room of Edith Stillwell, outside of her cabinet, in clear view of several friends of mine who sat nearby, my Master built up such a complete materialized form of himself as, I was told, is rarely seen even at Chesterfield.

Edith Stillwell

He had lived in ancient India, wore a turban and exquisite jewels on his forehead and chest, symbols of his spiritual achievements on high planes. His eyes sparkled, and as he gave me his important message, his right hand was held up with palm toward me. Then he touched the top of my head as a blessing, and chanted, in exquisite cadences, two blessings, one in an ancient Indian language, and then another, because I was pleased with the first, in a modern Indian language.

His dignity was so compelling that I spontaneously bowed low several times out of respect to his great personality. Then in one second he dematerialized through the floor right in front of me.

The conditions in the Stillwell seance room are highly favorable for authentic observation. Beforehand, the medium informally explained procedures and answered questions. Then she stepped onto a low platform set against a long, solid wall of the room, and sat down on an ordinary, open-construction, wooden chair.

It was perfectly evident that there was no way for anyone to enter the room except by two closed doors at the far end of the room, behind the audience. Then the curtains were dropped around the cabinet, which consisted simply of supporting iron pipes, and her cabinet attendant asked the visitors to join in the Lord's prayer and to sing a song.

Methodist Handshake

High up at each end of the long room was a large red light directed toward the cabinet. Before the song was finished I could see distinctly three tall figures circling noiselessly around my end of the room. I was so located that I could see the farther red light right through two of them.

The forms seemed made of thin, transparent, veil-like stuff which hung down pyramidically, like a cloth over a head; only there was no head inside, nor was any other opaque or solid structure visible.

The three figures had scarcely passed swiftly when another figure walked in nearby in front of me, slowly and silently, like a short, stooped man in a dark suit. This gentleman turned out to be the father of my neighbor and friend, who invited me to meet him. He had been on earth a noted church worker.

After the introduction, he said to me, "I will give you a good Methodist handshake," which he did, and I felt his hand to be as solid and firm as that of a living body. Thus four was the largest number of forms which I saw at any one time; on several occasions two were present at once.

From time to time during these operations, I could hear the medium coughing in the cabinet, while her guide, White Rose, kept her in trance. The guide announced by name one spirit newcomer after another, and for each called upon one or more, persons

in the audience correctly by name; that is, the sitter always recognized the name of the spirit visitor. The names of my mother, grandmother, and sister were in turn spoken correctly, and then my Master was introduced.

A striking event happened when a departed airplane pilot came back and was announced to a family group of three persons with whom I had some acquaintance. They had never known how their friend was killed. When one of them asked him how, he replied, "That is the \$64 question, but I will tell you. I was flying between two clouds when a bolt of lightning struck me."

"The Life Divine"

Then another inquired, "Is your tattoo on your arm yet?" His answer: "Look at my arm. There it is. Rub it; rub it harder." His friend took hold of his wrist, but could not eradicate the marks on his materialized arm. Evidently there was solid, forceful substance there. The conversation and laughing of this devoted group in this remarkable reunion was long, loud, lively and very moving.

In another remarkable materialization seance, in the seance room of Mrs. Nina Pauline Ward of Middletown, Indiana, I saw written in glowing, continuous letters of ectoplasm, appearing across a band of white cloth on the curtain of the cabinet, several statements, of which one was, "Raymond, you know you are a Chosen One."—Dad, Frank. Frank is my father's name.

Then came to me to speak through a trumpet one whom I especially wanted to meet and hear, because I regard him as a mind of this century of unsurpassed greatness, the sage of Pondicherry, French India, Sri Aurobindo, who passed on in 1950 and whose monumental masterpiece, *The Life Divine*, I had used in a graduate university course.

He gave me very definite advice of great value concerning my writing projects. He suggested the addition of two parts to a book I am working on.

As a result of the counsel of Sri Aurobindo and of other teachers, in spirit and in body, I left the Camp grounds with clarified vision, many new truths, renewed momentum, and a new eagerness to carry through, more rapidly and effectively, my several writing enterprises.

I became surer than ever that death is a transition to another realm of reality, like a caterpillar becoming a beautiful butterfly, that we human beings do continue to live on with conscious memory, and that, if we fulfill relevant laws or conditions, we can keep on expanding in the power and joy of wisdom, love, and service.

What I Observe

(Continued from Page 1, Col. 2)

possibly Italian fractions thrown in.

"Once again I renew old acquaintance and fight old battles with the Greeks and Americans, telling the former about the giant King Paul of Greece and about those up and coming days of Spiritualism when he would sit in my Queen's Hall audiences and at the Red Cloud seances, what time a young Greek admiral and a 'Brass Hat' listen entranced . . . and so the Spiritualist message comes to them, and, as the world goes round, goes round the world.

"I am still further uplifted, which is to say after I have been through sixteen separate examinations of my passport, by a visit to a capable woman dentist or dentist, who, though she says 'Katholik geburt' (born a Catholic), is an eager student of astrology and psychic matters, which, so to speak, 'opens the door between the two worlds.'

"I have been discussing the Bayesian and other stigmata and the various manifestations of the spirit world, poltergeist or normal, now breaking through the continental veil, but, as Kipling would say, 'that is another story,' of which only the first chapter is written and which I hope to give you when I soon return to 'The Isle of In-violate'."

★

An attractive personality is a great asset to everyone at any age, but to the woman past fifty years, it is more than an asset—it is an absolute necessity.

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THREE HUNDRED SEVENTY-ONE

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February 25, 1954

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Spiritualism's Mission

THE organized Spiritualist movement at the present juncture serves a double purpose. There is an instinct in mankind which seeks relief from the fret and pre-occupation of the ordinary daily life. This has been met throughout the ages, and in all religions, by the setting aside of a special day for reflection as well as rest from ordinary toil.

A function served by the historic religions is the provision of sanctuaries—places in which an atmosphere of quiet and contemplation is created, along with the presentation of religious ritual and ceremony.

The endowment of the churches throughout the centuries has enabled the orthodox religions to serve this need of mankind in a specially ornate and effective way. The appeal of impressive architecture, carved pillar and lofty arch, soaring clerestories and towers and steeples, music, vestments and color have all contributed to this purpose.

Spiritualism cannot be expected to compete with the cult of the cathedrals; but the Spiritualist churches do perform an essential and important service in providing a place of retreat, a means of "assembling yourselves together," a feeling of association in a certain conviction and attitude to life.

This is the body of the Spiritualist church, without which the movement would become disorganized and dissipated. Though the interiors of Spiritualist churches are often of a makeshift character, and the physical effect has not that soothing and impressive impact on the spirit afforded by the richly endowed churches, the Spiritualists have no reason to be unduly conscious of this fact.

The early Christians survived without ornate places of meeting. There is even a danger in sumptuousness. A clear spiritual integrity is apt to be obscured.

The older churches have always recognized a duty to the simplest intelligences. Images of wood and metal have had to assist the less advanced mentalities, and were often apt to be identified with the spiritual truth which they are supposed to symbolize. That is one difficulty which Spiritualist churches are not likely to encounter.

This is not to say that some effort should not be made to enhance the general attractiveness of the Spiritualist churches. Many will take comfort for any deficiency in that respect from the insistence of Christ on the unimportance of temple surroundings, and his teaching that the holy spirit may be sensed independently of any physical environment.

The other important branch of Spiritualism's function in the present age is intellectual. Religious inspiration and aspiration have to be shown to be capable of making an appeal to the intelligence of mankind. The dual character of existence as we know it, spiritual and material, need not be accepted on the strength of ancient myths and traditions.

Spiritualism has a duty to show to mankind that the spiritual conception of the universe is something that can be proved. Religion should not require a man to give up his intelligence and common sense and exercise a blind faith in order to follow a spiritual path.

The movement is today bringing back life and conviction into those who find no attraction in the formal services of the older churches. It is appealing to large numbers of the population in all countries who have outgrown the centuries-old appeal of the sanctuaries, where religious observation has become to a large extent a matter of parrot-like repetition.

It is offering a newer and truer interpretation of all the teachings of Christ and the earlier prophets, and is gradually affecting even those who hold on to the old ways. In this direction it is exerting an important influence on the older religious organizations. The intellectual message of Spiritualism is that the realm of the spirit is living actuality, and that religion does not consist of a sentimental acceptance of old traditions and ready-made beliefs.

IN NEW YORK CITY . . . you can buy your copy of *PSYCHIC OBSERVER* at KINGLEY BOOK, INC., 220 West 43rd St., N. Y. C.

REINCARNATION VERSUS BIOLOGY

My letter anon "Lady Reverends" and "Reincarnation," produced such a furore pro and con judging by the letters I received, that I like to express my sentiments a little better.

So far as Lady Reverends are concerned, we all know that in this age, a woman is just as good as a man. In fact many times she does a better job than a man. My objection to the title "Reverend" for a lady sensitive, is perhaps by male inhibition,—but I still don't like to call a lady a Reverend.

Reincarnation is something else again however. I have read several books beautifully written on the subject. These books all advanced a very plausible theory. It remains still a THEORY however until proven by science that it is a fact and this regardless of the many personal experiences had and so accumulated by different persons. I teach Biology, in fact I majored in this science and know and understand it pretty well.

Every human being, male and female have each twenty four Chromosomes. These Chromosomes are located in the reproductive cells of the individual and contain hundreds upon hundreds of Gametes, which are microscopic rodlike affairs. These Gametes carry and transmit the different characteristics to a new individual, always inherited from the ancestor and never from the parents.

These Gametes carry all the characteristics and qualities such as a quick or dull mind, memory, color of hair and eyes, etc. Through the act of Mitosis which is a division and formation of new Gametes, they will carry race memory among the many other characteristics IF THIS FACTOR PREDOMINATES IN THE MALE OR FEMALE GAMETE.

If such a characteristic is the dominant factor in both male and female Gamete which will unite or form a new one through Mitosis it will produce a Gamete which will contain all the memories of the race, a memory counting back sometime thousands and thousands of years prior to the birth of the new individual, and this individual may have experiences in his later life which he will swear he has had before hence we have the THEORY of reincarnation.

Race memory has been proven so many times by the science of Biology that it has become an axiom, and unless reincarnation can and will advance a better and more concrete hypothesis, it will be very hard to accept by the average man, including myself.

B. E. ROESSLING

Green Cove Springs, Florida.

ANGELS OR MEN?

The Living Church magazine (Milwaukee, Wis.) the self-appointed weekly mouth-piece of the Anglo-Catholic (high church) party of the Protestant Episcopal church (which attacked this writer grossly, some time back, for writing an article on his own personal experiences in a seance) carried a two-page spread (Oct. 4) entitled "Angels, Good and Bad."

Strangely, this was written by the Rev. Robert Findlay Thomas, who is rector of my former parish, Church of the Holy Comforter, Burlington, N. C. Looks almost as if I were being followed!

However, after ardently advocating the fact of Angels, this writer says, "Human beings never become angels nor do angels turn into human beings."

I wonder—and I do wonder just how he knows this (backed up by an editorial note: "Human beings never become angels, but human beings do become saints"). There are a number of Bible references to angels who are also, in the context, called "men." I think men are human beings, are they not?

In the passages connected with Abraham and Jacob, these "angelic" beings are in the next lines, referred to as "men"—and they slept and ate! John in Revelation tells how he "fell down before a heavenly creature (angel) and worshiped him"—but the angel forbade him—saying that he was a creature "like unto" John himself. It would take more time and space than are available to extend this thought.

With religious periodicals stepping right out into the open in this fashion, it is inevitable that others will follow. They can't possibly hold out against the Biggest News in the World!

I know of four daily papers that

LETTERS TO THE EDITOR

Get It Off Your Chest Air Your Views

have dared to give space to this sort of "news"—though the total press is abysmally uninformed in the matter—and apparently it will take some sort of spirit-A-bomb to blast it open. Religious intolerance is still abroad in the land—though, believe me, I'm no prophet nor the son of a prophet, but its days are numbered.

THOMAS F. OPIE

Great Barrington, Massachusetts.

CAN YOU TAKE IT?

Upon the passing of my aged father, a retired lawyer and a good man by any decent standard, there was a condition which puzzled me greatly. He left a large property and I was appointed the executor, but the vital documents had been purloined by schemers.

For years, I have been associated with societies for psychical observation and experienced many wonderful incidents which bolstered my mind. Therefore I was not too surprised when my father partially appeared to me while I was alone and said in no uncertain tones "It is all right. I lived too long."

To my question as to what should I do I received only the reply, "I cannot think."

At that time, my name was called every morning. I did not need an alarm clock. This was evidence that he was with me often.

However, this great experience steadied me in the assurance that the "other existence" is far better and the ability to think in regard to earth-life is sometimes absent or abridged. In other words, when we pass away, we are through except for our kindred vibrations of good with those we do love.

I realize I was restrained from impulsive moves and overt acts because I have been taught that by yielding to such acts I would play right into the hands of my jealous enemies, who might incarcerate me in prison or asylum.

Naturally I dread physical pain,

Spiritualism Televised

(Con't. from Page 1, Col. 3)

of psychic phenomena and the results obtained by psychic researchers.

"Monsieur Alexandre Tarta, who was responsible for the broadcast, brought the following to the microphone: Robert Amadou, Maurice Colinet, Andre Dumas, l'Abbe Oraison, Robert Tocquet, Rene Warcollier, and Dr. Jean Vinchon.

Concise

"The discussions were directed by Pierre Desgraupes.

"In one brief hour only a bird's eye view could be given of the vast subject, but the speakers strove to draw as concise a picture as possible of what psychic research really is, as distinct from the distorted picture furnished by charlatans and the ignorant.

"Spiritualism and hypnotism, thought transference and clairvoyance were among the subjects discussed.

"M. Rene Warcollier presented some remarkable drawings received telephatically, which were taken from the collection which he has accumulated in the course of thirty years' experimentations.

"Robert Amadou recalled the principles of quantitative studies and explained the use of Rhine's cards, which were shown on viewers' screens.

"Dr. Vinchon recalled the universality in time and space of psychic phenomena. Messrs. Tocquet and Colinet skillfully disclosed how fraudulent mediumship, which could be either voluntary or involuntary on the part of the medium, was resorted to.

"The French Television Service is to be congratulated," writes "Revue Metapsychique," reporting the historic event, on having so well understood all that is involved in the task of information on this subject, and for having made a great success of it."

but have lost my fear of death, and decided there is no stability in possessions. We are created for a period of consciousness and for unending experiences. We never fail while we keep our head.

Many people pray and (to quote pastor Ferris) the risk of prayer is the idea of becoming more "like Christ" in a world which harrassed and finally crucified Him. I have found that if you reach the stature where you can take it, you have attained the Peace of God.

S. V. N. PHILLIPS.

219 West Newell St.,
Winter Garden, Florida.

IT ALL DEPENDS

Here's a tale that may hand you a laugh though I'll bet you, too, will be a bit peeved that "Things Are As They Be."

After fighting arthritis for 2½ years, it licked me. I got so I couldn't work. So I retired October 30th, 1953, on complete disability. As I've had only 15 years with the government, my annuity is only \$60 plus, and I won't be 65 until the 30th of January, 1954, at which time, I can also draw my social security and (I hope) live (not just exist) on my approximate \$150 a month.

Meanwhile, I'm "on relief"—The Red Feather Agencies are helping me until my social security comes up. Well, they told me to list all the things I needed, the 1st of December. I put down "Psychic Observer" renewal—\$3.00. The case worker asked what it was. I explained. She drew a line through and said they couldn't help on a subscription.

I said, "It's my religious paper"—still nothing doing! Yet, I'll bet money that if someone wanted his Catholic Digest renewed, they'd get it! So I sneaked \$3.00 off another bill and will rob Peter again later until somehow I make the ends meet. The only flaw is that doctors and medicines cost so much—and Red Feather can't do a thing to help unless I fire my good doctor who is helping me and go to a clinic that my doctor says is a joke! Again, Merry Christmas, in spite of it all!

JULY ORVIS

734 So. 23rd St.,
Arlington 2, Virginia.

NICKERSON'S ATTACK

Don't you think Rev. Nickerson was out-of-bounds in his attack on the Jewish religion in the September 25 issue of the *Psychic Observer*? That attack was so base that it is only fair that a reputable member of the Jewish clergy be given the opportunity to properly answer those charges.

Could Rabbi Jacob B. Kaplin be prevailed upon to write a rebuttal for publication in the *Psychic Observer*? Rabbi Kaplin, an outstanding Jewish scholar and dean of Florida rabbis, had already indicated his friendship for the Spiritualist movement.

PHILIP MOSKOVITZ

6631 Leland Way,
Hollywood, California.

Your point is well taken and I suggest you mark the paragraphs in the article that you consider an attack. When this information is received, I will send it to Rabbi Kaplan.

RINGSIDE SEAT

Please send me five ring-side seats for the battle on Re-incarnation between the Rev. Converse Nickerson and various other contenders. Boy, is your paper getting interesting! Wouldn't have missed the past three or four issues for anything.

Rev. Nickerson's article is doing one good anyway—more persons are going to read about the subject than ever before. James Crenshaw also seems to be doing an excellent piece of writing in his recent counter-article.

W. S. ARNS

258 Parkwood Ave.,
Kenmore 23, N. Y.

Every person should be physically, mentally and spiritually prepared to meet any crisis.

The pamphlet, "A Catechism of Spiritual Philosophy" was first published over 50 years ago; republished 10 years ago by **Psychic Observer**. This treatise, concluding this edition, has been published in its entirety. The entire text can only be found in Jan. 10th, Jan. 25th, Feb. 10th and Feb. 25th (1954) copies of this journal.

A CATECHISM of SPIRITUAL PHILOSOPHY

By
W. J. COLVILLE

A SERIES OF QUESTIONS AND
ANSWERS DESIGNED TO CONFER
LIGHT UPON MANY INTEREST-
ING SPIRITUAL TOPICS.

Scientific and Philosophical Aspects of Spiritualism

LESSON 11

Q. Considering the fourth article in the Declaration of Principles we are now reviewing, what do you understand by the continuation of the personal identity of the individual?

A. The language unmistakably conveys the idea of survival of all that renders a particular individual identifiable in the same manner that we can identify individuals whom we know in the flesh by mental or spiritual means.

Q. Do you consider "return" a proper word to employ? We notice it does not occur in the Declaration.

A. Though spirit-return is a popular and time-honored phrase, it is not strictly accurate, as there can be no return when there has been no departure.

Q. Do you teach, or do you infer, that this Declaration teaches that when we drop our physical bodies we remain where we were prior to physical dissolution?

A. By no means is such invariably the case, but in frequent instances it undoubtedly is so for an indefinite period, until we have outgrown all intimate and affectionate attachments to the scenes of our terrestrial existence.

Q. For how long do you suppose attachment to earthly scenes continues?

A. It would be absurd to attempt to fix a time limit, because time is not a necessary factor in the life of the discarnate entity. As long as any strong interior attraction binds an individual to a special locality that individual will be held there by the law of attraction, which works irrevocably, but whenever the attraction to that locality ceases through the birth of a powerful attraction in some other direction, the bond is immediately loosened, and the entity gravitates whithersoever the drawing force most powerfully allures.

Q. What have you to say about occupations in spirit life on the basis of the statements you are now elaborating?

A. Occupations in the spirit world are regulated entirely by preference and concomitant adaptability. Whatever we can do best we love to do most, and as there are no artificial reasons operating in the spirit world to force us into uncongenial grooves, we find ourselves doing just those things for which we manifest the most pronounced affinity. It does not actually follow that we take up with entirely new work, but we invariably continue such work as we pursued mentally, or desired to engage in, while living in physical surroundings.

Q. Do you consider it reasonable to teach that work we do mentally while on earth, which we have no

opportunity to externalize, is really accomplished spiritually, and will confront us as a finished or progressing product when we cease to live physically?

A. We know from abundant clairvoyant and kindred testimony that such is actually the case, and we further know that ideas sent forth resolutely on the mental plane actually take shape and produce results far beyond the scope of external observation.

Q. What precisely may we understand by the word communication; wherein does it differ from "control"?

A. The word communication is a much better, and also a much wider, term than control, as the former includes all kinds of friendly intercourse between individuals on different planes of existence, and does not imply coercion or dominion exerted by one mind over another. Communication is a word that provokes no reasonable opposition and excites no needless controversy, and it has the advantage of clearly expressing a rational idea.

Q. What can we properly include under the title phenomena of Spiritualism?

A. Phenomena is so amply inclusive a word that it can legitimately cover many phases of manifestation of spiritual power and presence, some mental and some physical. By mental phenomena we mean clairvoyance, telepathy, and indeed all surprising occurrences which bring conviction of mental or spiritual intercommunication. By physical phenomena we signify all wonderful occurrences which appeal to our consciousness through the instrumentality of one or more of the five physical senses.

Q. What can we understand by "scientifically proven"?

A. The scientific method of investigating all things is purely experimental; a scientific mind is one that is always open to evidence and ready to pass unbiased judgment upon any phenomena which may occur.

Q. What do you consider the best attitude of mind in which to approach the subject of physical research?

A. The term just employed is one that can legitimately cover inquiry into all phases of spiritual phenomena. No opinion should ever be formed in advance, but the mental attitude of all engaging in research should be that of dispassionate investigation.

Q. Can you define the nature of satisfactory evidence?

A. It is clearly impossible to decide for others, therefore genuinely scientific students content themselves with observing phenomena and recording what they have witnessed, taking the same general

position as that taken by Charles Darwin in the field of natural science.

Q. Do you think it likely that all honest scientific inquirers will become convinced of the reality of spirit communion provided they diligently and patiently continue to investigate with honest sensitives?

A. The large probability is that all such open-minded and intelligent investigators will become satisfied to some extent of the certainty of communion between two or more individuals still in the flesh without the employment of ordinary material methods; then having convinced themselves of the reality of telepathy or mental telepathy it will be but a simple single step to reach forward to obtain convincing proof of communion with ex-carnate as well as with incarnate individuals.

Q. Do you consider it safe to affirm that scientific minds as a rule have become satisfied of spirit communion when they have investigated without prejudice?

A. The most conservative answer that can be fairly given to this inquiry is that a large percentage of such scientists have given open testimony to their conviction that occasionally, if not frequently, evidences are forthcoming which furnish convincing proof. An excellent book for general readers who desire expert scientific testimony in condensed form is "The Survival of Man," by Sir Oliver Lodge.

Q. How would you treat cases of simulated mediumship?

A. Though it is always regrettable that fraud should be intermingled with genuine phenomena, we must remember that each phenomenon must stand or fall on its own intrinsic merit, therefore if we find some manifestations genuine we must not refuse to admit their evidential value because we have to exercise judgment and penetration in sifting the precious from the spurious.

Q. What importance would you (Con't on Page 5, Col. 1)

ARTHUR FORD CONDUCTS ANNIVERSARY SERVICE

By **PAUL KRUSE**

1414 E. 50th St., Chicago, Ill.

AS AN EDUCATOR and librarian, it has been my business to be concerned with all aspects of human learning and experience. Not too many years ago, I was introduced to psychic phenomena, and I have made an ardent study of it from the standpoint of personal evidence as well as resultant communication. I have rarely been disappointed.

During the present year, while studying for a higher degree in one of the major mid-western universities, I have availed myself of several opportunities to pursue my interests further.

Most recently an unusual opportunity for study occurred during the fourteenth anniversary (Dec. 6) of the Scientific Center of Spiritualism of Chicago, Illinois, with the Rev. Arthur Ford as guest medium and principal speaker.

N.S.A. Officials

The anniversary program consisted of the regular Sunday services of the church, Rev. Catherine Larney, minister, and additional services on Monday and Tuesday. Rev. Ford was featured with lecture and billet demonstrations.

Among the out-of-town guests attending the anniversary services were the Rev. Charles R. Smith, president, and the Rev. Emil C. Reichel, secretary of the National Spiritualist Association.

Several hundred persons attended the various public meetings which attracted audiences not only from the Chicago area and distant points in Illinois, but from the neighboring states of Wisconsin,

Iowa, Indiana and Michigan as well. Rev. Ford presented a variety of subjects, conducted various psychic demonstrations, and discussed different phases of mediumship and psychic phenomena.

He succeeded in reaching a great number of persons who, as strangers to both the church and the medium, admitted to identification of personal names and identity of spirit friends through test messages.

"Why We Survive"

Rev. Ford's lectures pointed up particularly the thinking of scientific research specialists, electronic engineers, and other scientists who recently have openly indicated serious recognition of and, in many cases, genuine belief in psychic evidence. He further related certain experiences which have developed through group or private sittings by eastern scientists and professors who had invited him to serve as their medium.

Great interest was shown by orthodox clergy, lay members and educators who attended one or more of Rev. Ford's services. Even though, for many, it was their first experience with things psychic, they indicated their sincere intention of returning to their pulpits and classes imbued with a new philosophy of their work.

It is significant to observe this awakening in the minds of professional and educational leaders whose psychic interests have been further heightened through reading Mr. Ford's book, "Why We Survive," which was made available at all the services.

★
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The above advertisement, paid for by Rebecca True, author of "Last Enemy", appeared twice in the book review section of the "New York Times" and twice in a similar section of the "New York Herald Tribune". The four insertions of this ad, definitely publicised a book written around the truths of Spiritualism, was read by perhaps ten million persons. The response was fairly encouraging and the author of this book deserves due credit for doing her part in spreading the truth as the actual cost for this type of advertising is terrific — nearly fifteen hundred dollars.

This is a "FIRST" for Spiritualism in that an advertisement in these New York newspapers is not automatic simply because the advertiser may have the money to pay. Both the book and the advertiser came under close scrutiny and this is the first time either of these newspapers have accepted an ad definitely publicizing mediums, spirit communication, and Spiritualism. Books on psychic research, ghost phenomena, telepathy and all sorts of philosophical and mental discussions have been so publicized but this is definitely the first time either of these papers have accepted a paid ad in which appeared the name **Psychic Observer**. And so, Spiritualism is gradually becoming recognized.

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attach to an alleged spirit communication?

A. That question must be settled precisely as we settle all similar questions pertaining to the reliability of individuals in all relationships of life. Judge all messages from unseen sources as you would judge tidings from men and women in ordinary mundane ways. It is a great error to suppose that because a communication is genuine it is therefore a revelation of higher spiritual import. All that is

often demonstrated is that communication actually exists between the so-called living and the mis-called dead.

Q. How would you reply to persons who tell you that it is wrong to encourage spirit communion?

A. We should simply insist that all facts in nature can be employed for good, though all can be abused. If motives are pure and discretion is exercised no wrong can be perpetuated.

press purpose of learning better how to guide children, we should be far more intelligently sympathetic than we now usually are.

Q. What do you understand by "psychic laws," mentioned in Article 7?

A. Psychic is derived from the Greek word, "psyche," meaning soul. A psychic law is a spiritual law, and as the whole universe is essentially spiritual, there are no other than spiritual laws. The adjective, "Psychic," in our judgment, is applicable to universal law in general, of which particular "laws" are only partial manifestations.

Q. If, as Article 8 declares, the door to reformation is ever open you can conceive of a penal system in the universe which combines punishment with moral education and with clemency?

A. We do not like the word punishment and see no warrant for using it in reference to the outworking of a perfectly equitable system of moral and educational administration. Painful consequences following upon erroneous conduct serve to correct errors, and while wise discipline may involve suffering, it is never arbitrary or vengeful.

Q. Do you think it possible to frame and administer a reformatory code on earth in consonance with the code operative in the higher spiritual spheres?

A. It ought not to be difficult to do so, and indeed in these days of rapidly increasing enlightenment it is surely being done. All that is actually needed as a foundation for such a code and system is to teach and enforce the certainty of retribution for all possible conduct, and to perpetually keep in view the welfare of humanity as a whole, which necessarily includes a particular culprit as well as his victims.

Q. Can you reconcile capital punishment with spiritual philosophy?

A. Decidedly not, and it is an honor to organized Spiritualism in many places that they have definitely engaged in outspoken outcry against the death penalty, which is a vestige of barbarism having no rightful place in communities calling themselves civilized. Improved environments, both moral and physical, are needed to deter from crime and encourage growth in righteousness. It should be regarded by us all as a high duty and a glorious privilege to assist unrisen to rise, and if there are fallen ones among us who have lapsed from a holier and happier condition, no other methods than those combining love with wisdom can ever prove effective in this or in any other section of the universe.

thinking of prayer; mentally concentrating upon the absorption of prana, or cosmic energy if you prefer it, via the breath and directing it downwards through the hands into the affected area of the patient by contact.

Well, while he didn't exactly imply that I was in league with the Devil, his look suggested that he was unused to receiving jolts like that from a layman. So I hastened to add that both our respective methods were good, for what is prayer if it is not concentration?

The point which stands out, however, is that the man should have taken a larger view of the matter; he should have realized that if a hundred people prayed sincerely for the power to heal, it by no means follows that the same hundred people would be able to heal. There is, however, more to it than has been explained by either of the two methods above.

Importance of Faith

Because this healing of the sick requires neither medicines nor stringent dieting for its success, it has often been called "faith cure." Rather an unfortunate term, as it implies lack of reasoning power in the subject.

Yet faith is of great importance, whether the healing is effected by contact, or absent treatment. In his own manner, the healer will first establish in his patient the faith that he is going to be cured.

In many cases, the former's abilities have preceded him, as when the subject says: "I've been told about your powers, and feel convinced that you will be able to cure my sciatica." The "faith" is already there, in the form of a belief; and the belief eliminates conditions, which leads to an interesting point in a minute or two.

But before we leave the question of faith, it is as well to point out that because the subconscious mind does not reason or query what is impressed upon it, it matters not whether the faith is blind, or a strong belief. Now although it may appear that I am running away from the subject, such is not the case, as what follows needs explanation, which will be given in due course.

The three methods of healing, although differing widely in operation, have much in common. For success, each method requires in the patient elimination of conditions. For example: A subject sits down, partially relaxes, and tells the healer to go ahead. At the same time he may be thinking: "I'm sure this awful pain will take more than this fellow's hands to cure."

Now even if he thinks no further than that, he has already pushed into his subconscious mind conditions, in the form of doubt. Consequently, it will take the healer double the time, possibly, to do him any good.

Your Real Self

Let me try to explain this business of "conditions." From childhood we are instilled with certain beliefs, some of which change considerably as we grow older, while others remain fixed.

Here is a simple example of the fixed type. It is a safe bet to state that your mother once said to you before starting a train journey: "Don't sit with your back to the engine, dear, or you'll be sick." But maybe there came a time when the carriage was full, and you had no choice, and very soon you did feel sick.

In after life then, you were always careful to avoid sitting with your back to the engine. Well, it's a lot of rot, you know. If you don't believe me, try it for yourself sometime; but first replace your previous belief with another, such as: "It will be pleasant to sit with my back to the engine for a change."

Now, your real self, the essential you, is spiritual, and is subject to causes, but not conditions. The primary cause is that which we term subjective or subconscious mind, and is virtually the builder of the physical body. It will engender disease or conditions in the physical body by reason of wrong (Con't. on Page 6, Col. 4)

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Practical Spiritual Morality and Unending Spiritual Progression

LESSON 12

Q. You have mentioned in Article 6 of the Declaration of Principles that the highest morality is contained in the Golden Rule; what is the significance of this title?

A. Three distinct moral codes have been formulated called respectively Rule of Iron; Rule of Silver; Rule of Gold. The Iron Rule bids us render evil for evil; the Silver Rule counsels us to return good for good; these two rules may possibly be obeyed together. The Golden Rule, while it by no means rules out the Silver Rule, completely overthrows the Iron Rule, by substituting the excellent counsel to return good for evil, instead of evil for evil.

Q. Do you consider this highly idealistic rule practical, and compatible with bravery and due regard for self-respect?

A. We can prove, to demonstration in all practical affairs that it embodies the only course of action worthy of a truly noble character, and it is moreover a perfect fulfillment of the highest self-respect. Nothing can be more self-degrading than to follow vile examples, and nothing nobler than to set a good example and establish a wise precedent in places where immortality and vulgarity now prevail.

Q. What would you say about the tenses of the verb in this good counsel?

A. The future tense is of necessity highly prominent, because all moral and spiritual teachers and exemplars must be pioneers, blazing trails for those to come after them.

Q. Can you give some concrete example of how the Golden Rule may be ordinarily applied?

A. We can well agree with that noble veteran naturalist and Spiritualist, Professor Alfred Russel Wallace, who, in his latest book on practical topics, has declared that no human being is wholly bad, but there are widely different degrees of goodness. If some of us know ourselves to be further advanced than some others mentally, morally and spiritually, then it surely becomes us to assume the role of teachers and reformers, rather than that of censors.

Q. Are there not difficulties in applying this Golden Rule on account of wide differences in temperament and disposition?

A. Not if we grasp its fundamental teaching which concerns the general spirit of our behavior without designating the precise attitude to be taken toward any particular affairs.

Q. Are there not other forms of statement of the Golden Rule than the one you have quoted?

A. There are several, and all are worthy of earnest consideration. One very beautiful version bids us feel toward others as we wish others to feel toward us, and this is indeed a basic necessity, for conduct is only an externalized expression of previous feeling, in most instances.

Q. Is there not also a negative version?

A. Confucius is reported to have advised his followers never to do anything to others which they would be unwilling that others should do unto them. This is a wise and necessary counsel, but less powerful and inclusive than an affirmative command, because mere abstinence from wrong action, though negatively praiseworthy,

does not reach the moral attitude of positively benevolent action.

Q. If you teach individual moral responsibility, do you regard it as anything more than relative and progressive?

A. Moral responsibility could not be absolute and stationary except in the case of a Being incapable of change. As we know ourselves to be students in the colleges of the universe we are necessarily convinced that our responsibilities grow with our general advancement, therefore we come to regard actions (cruelities for example) as sinful, which we formerly regarded as innocent, and which we usually took as matters of course.

Q. Do you think we have any common ground on which to stand when seeking to practice morality?

A. There are certain feelings common to practically all the human beings we are likely to encounter, which serve to advise us how to fulfill this noble precept. Everybody likes to be thought and spoken well of, and to be encouraged to do his level best, while nobody enjoys being scandalized and discouraged. We may not be able to act with infallibly good judgment in all circumstances, but we can certainly endeavor to put ourselves in the place of others mentally, and behave to them as we would like to be treated were our positions mutually reversed.

Q. Does the Golden Rule apply to the treatment of children equally with adults?

A. It certainly does, and it may fairly be added that everybody ought to largely understand children, because all adults have been children. Did we call to mind our own childhood more frequently than we generally do, for the ex-

HEALING POWER

by C. B. DUNN

A wave of Spiritual Healing is sweeping through the country. Churches of all denominations are recognizing that healing is an important part of their ministrations. There are, in fact, definite Spirit laws underlying Spiritual Healing, as this article shows.

Thought Power Will Externalize To Tangible Reality . . This is Certain.

IN EVERY age, as far as we know, there have been people with the gift of healing. The ancient Egyptians probably produced a greater percentage of healers than any subsequent civilization. In those times when the masses, on the whole, were more spiritually minded than we are, the gift of healing by touch was regarded more with reverence than with the awe and disbelief which overshadows today's exponents of the art.

As we have progressed through the ages, we seem to have become more materialistic in our beliefs and habits, and anything which cannot be explained away by science is apt to excite either a grudging curiosity or sheer disbelief.

Present-day views on the subject seem to alternate between two theories. (a) That the art is a gift of God, and (b) that it is due to

personal magnetism combined with hypnotism.

Well, now, in the first place it is a gift of God; for whether your conception of God is that of a Deity, or that of a Supreme Force, there could be no life, let alone gifts, or personal magnetism without God. But in these days, most people would welcome further enlightenment. I quote the following personal incident for a good reason.

A brother dispenser and I were chatting one day in a hospital, when a clergyman walked in who was introduced to me as a man who had rendered great service to some of the patients through the healing touch of his hands.

Having some ability in this direction myself, I became very interested, and asked him whether he had any original theories on this power to heal. He told me that before laying his hands on a patient, he prayed sincerely to God for guidance and the power to relieve suffering, and that was that. The patient got better.

So, rather diffidently I replied that while being in no way atheistic in my own beliefs, I could produce the same results without even

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THE HUMAN AURA

—Its Magnetism, Colors, Perception and Occult Effects—

by
GILBERT N. HOLLOWAY, D.D., Ph.D.

PART 1

Color and Sound Have A Tremendous Effect Upon the Aura.

SINCE the essence of everything is psychical, spiritual and electro-magnetic it is not surprising that occult students have long been interested in the subtle effects surrounding persons and places. Every manifested object has its own magnetic field, or "rate of vibration" which causes it to be what it is. This "atmosphere" or charged condition is termed the aura of an object. Of all auras probably the most surcharged, variable and interesting to us is the human atmosphere.

The mystery of the aura is enhanced by the fact that it is invisible to ordinary sight. It is often "felt" or sensed psychically, and can be registered by sensitive instruments. Dr. Walter J. Kilner of London, some years ago, invented an aura screen, or visual device whereby one could observe the aura of another individual by peering through a screen of certain chemical dyes. For some reason the Kilner screen did not "catch on" and the field is wide open for some enterprising occult scientist to invent a practical "auralineator" or device whereby even the most obtuse can study the aura!

Its Dual Nature

The negative polarity is supplied basically by the physical body and its forces. The positive polarity is given by the indwelling entity or soul-consciousness, and the blending of two polarities creates the magnetism of the auric field. When the positive and negative forces are properly balanced an individual is said to be in good health, and will enjoy a certain emotional stability and peace of mind. When the auric forces are disturbed, inharmonious or inadequate, various degrees of illness and psychological misery may be experienced.

There are persons whose physical magnetism is very intense, who may be very athletic and vital in terms of the physical body but undeveloped in a soul sense. Then there are others whose spiritual or soul-aura is radiant and intense but whose physical forces are low in vitality. The ideal toward which we should direct our evolution is a vital physical aura well blended with the higher frequencies of spiritual and cosmic magnetism.

Strengthening the Aura

Building a strong and spiritually magnetic aura is very desirable for all persons interested in helping humanity. Your capacity to hold the attention of an audience depends upon the focalized strength of auric emanations. All successful spiritual healers have powerful auras, and are able to direct subtle magnetism either in absent, direct mental or contact methods of treatment. All good mental or physical mediums have well developed auric fields, whose energies are deftly employed in the production of the phenomena best suited to their nature and spiritual mission.

On the physical plane, all good health habits strengthen the aura. In a recent column we discussed the relationship of corrective diet and fasting to spiritual unfoldment. The blood carries wonderful vital magnetism. Cleanse the blood-stream through natural methods and the auric strength is immediately enhanced.

Fasting — even for 24 hours — powerfully aids the positive polarity of the auric field. One of the arguments against wrong indulgence in alcoholic drinks, tobacco and excessive meat-eating is that all of these have a depressing and negative effect upon the aura. What builds the aura builds true spirituality.

Breathing Exercises

Ancient sages of India learned centuries before Christ that con-

trolled breathing has an intense effect upon the aura. Inhalation is positive; exhalation is negative, and thus we continuously through-out life operate the bellows of the lungs to gain vital energy. Deep breathing as a spiritual science is a remarkable aid to unfoldment, as well as a blessing to physical health.

One of the simplest exercises is to sit with the spinal column comfortably erect, supported at its base, with the head erect, hands upon the knees and feet crossed at the ankles. Place the chin upon the chest, with mouth and eyes closed, and inhale deeply through both nostrils. Then hold the breath and gradually bring the head back to about a 45 degree angle. Hold for a comfortable period of perhaps 10 to 20 seconds, then exhale through the nostrils and bring the head down again.

Repeat this from 5 to 7 times, remaining relaxed and entirely at ease. Following the exercise remain calm, with the eyes closed and still in the basic meditational posture. You will feel a spiritual upliftment, a sense of consciousness being raised from the earth plane into the etheric and cosmic planes of existence.

There are, of course, many more good exercises of this nature, all of which build the finer forces of the aura and promote the highest spiritual awareness.

Spirit View of the Aura

I have heard and read statements of discarnate Intelligences to the effect that from the etheric world our earth plane often appears shadowy, dismal and even very unpleasant; and that one of the ways of recognizing and judging earth people is by the LIGHT they bear! As the saying goes, we humans may receive one another with fine clothes or fine words, but we bear in the auric field the tell-tale indications of our real character.

Forces of the Unseen can read our essential characters and thoughts from the aura they note about us. Each of us bears this auric light, or personal radiation, and we are known by the intensity, form and colors of our personal light of the aura.

Persons yet in the body can also see the auric field clairvoyantly, and thus are able to determine many things about the people they meet. As we shall discuss presently, the auric field also exhibits symbols, or "signatures", relating to the life pattern and inner destiny of the individual.

Auric Signatures

Several years ago in Chicago, I was doing some aura studies before a public audience, and selected as one of the subjects a man of very average appearance. As attention was concentrated upon his aura, there appeared immediately over his head the sword and crescent, or symbol of Islam. This was out-

standing, and continued throughout the aura analysis.

Later, when asked to explain this to the audience, the man said it was quite evident, for he had been born in Albania some sixty years ago of Mohammedan parentage, and had followed the faith of Islam all during his life! There in the aura he bore the symbol of his ancestral faith.

Those who love nature and the country will usually exhibit such scenes in the auric field. Musicians will show musical notes and symbols, and the clairaudient sensitive will inwardly hear music from the aura of a person of true musical devotion. Persons of evil disposition or intent even give off a bad "smell" from the auric field — however scrupulously they may have washed themselves physically — and the sensitive mind will be aware of their bad odor.

Meaning of Colors

One of the most fascinating and controversial aspects of auric studies is the meaning of colors that each aura exhibits. It has long been known by auric observers that each color has a relationship of character and to states of mind. The following interpretations may not be universally accepted but they represent our best understanding of this subject to date.

Blue-violet, lavender and gold represent the mind in its God-seeking efforts. When a group of people, or a study class, is taken into a period of prayer and meditation there will be immediately an influx of beautiful blue, violet and sometimes gold into the group aura. Violet is particularly the shade of spiritual aspiration — of one seeking the heights of God-consciousness and spiritual realization.

In the classical "Spirit Teachings," the Stainton Moses Controls say that strong bands of gold in the aura of a sensitive person indicate to the Higher Forces that such an individual is ripe for spiritual unfoldment, and will be able to serve as a channel for etheric impressions and influence. In other words, gold indicates good potential for the higher forms of mediumship.

Color of the Mind

Blue is the traditional color of mentality; a light blue shows an alert mind that learns easily, is usually observant and able to respond intelligently to a changing environment. Deep blue, shading into blue-violet, shows a lover of occult knowledge and the hidden forces of nature.

Thus far we have been discussing only the "positive" or clear colors. When any shade is mixed with brown or black it becomes negative to some degree. Thus, negative blue is the color of melancholy, morbidity — the typical "Am I Blue" attitude, mingled with sentiments of self-pity.

Yellow is the feeling-consciousness, the important emotional side of life. Prof. C. G. Jung, the great Swiss depth-psychologist, says there are actually only two kinds of people — those who think their way through life, and those who feel primarily.

The thinkers show predominant blue in the aura, and the "feelers" show yellow, orange and other bright colors. Bright clear yellow should be a person with immense capacities for feeling the joys and sorrows of life — one able to respond with empathy or fellow-feeling to the needs of fellow mortals.

Negative yellow would be fear and cowardice; as we say in our folk speech, "He has a yellow streak down his spine."

Action, Energy Colors

Red in its positive shades is power to release energy — the activist, one who finds joy in activity and the conquering of obstacles in his path of accomplishment. Many athletic teams and energetic political movements use red widely to "stimulate" their followers.

Negative red is associated with anger, and in its darker, more habitual shades with a very undeveloped consciousness that is filled with lusts, hates and low urges of a bestial nature.

Green is the shade of sympathy, and is usually strong in the aura of a natural healer. There are auric specialists who affirm that green is a color of prosperity and abundance. It shows a humanitarian tendency, a desire to heal or in some way serve humanity. Negative green often shows a jeal-

HEALING POWER

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

beliefs which have been impressed upon it by the conscious mind.

It is the healer's business to break down the conditions causing mental barriers. He then makes himself a vehicle for the conscious and directional liberation of cosmic and curative energy through the hands. Where an entire limb was affected, the ancient Egyptian healers often made use of "healing bandages."

These bandages contained no salves or ointments, merely being impregnated with the magnetic emanations from the healer, and producing the desired result.

In the case of absent treatment, equally good results are obtained from methods which, however, are conducted entirely on a mental plane. This being the case, time and space count for nothing; it is unnecessary for the patient to be in the same room as the healer, or even in the same town or country.

A rapport is first established between subject and operator whereby, at certain selected times, the former agrees to maintain a receptive state of mind. The most favorable time, of course, is during sleep. Now the healer does not, as may be supposed, concentrate upon the unhealthy tissues of the patient. He thinks of him as pure, living, and vital spirit which, as before mentioned, not being subject to conditions, is not subject to illness either.

From this stage he mentally directs the patient to build up outwardly the perfect physical body which normally corresponds with that perfect spiritual vitality.

In conclusion I would like to remind readers that thought-power, properly applied, is far from being the nebulous, intangible force that some may imagine. It will externalize to tangible reality as surely as did the beautiful Taj Mahal, which, after all, was in the first place but an idea in the mind of its creator.

"Prediction"

ous, envious or spiteful personality that is very self-centered.

One could detail at great length the color symbolism of the auras, but perhaps enough has been written to give some idea of these fascinating relationships.

Thought Influences

The auric field is extraordinarily sensitive to the influence of thoughts — of others and one's own. If you are a mental type with usually predominant blue in the aura, yet you fall into a rage about some indignity, there will be sharp lines of dark red streaking the aura. These will continue for as long as you nurse angry thoughts, however tranquil you may appear on the surface. If you continue to nurse these negative thoughts, the inharmonies will remain in the aura and sooner or later you will become ill.

Both color and sound have tremendous influence upon the aura, and thus upon our consciousness and health. Doctors are beginning to realize that certain color combinations will make patient well, or at least better, and that other colors depress and sicken. Music has power to insinuate its forces directly into the thought aura, and can effect us profoundly. The debased art and music so common

in our times have done untold harm to sensitive minds not yet established in the higher values of life.

Darshan

In India, there is a term "Darshan" which means the uplifting influence of the aura of a liberated personality. During the last years of his life, Gandhi sometimes traveled about India, using the humblest modes of transportation. In some cities crowds as large as one-half million Hindus gathered to receive his "darshan."

He would sit quietly in meditation, usually on a raised platform, and the very high spiritual vibrations of his beautiful aura would extend out to influence beneficially

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

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization . . . to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

BATCHELDER, Harris (60) Greenfield, Massachusetts; survived by Bertha Carol Batchelder, N.S.A. missionary.

BEATTY, William (61) Philadelphia, Penna.; Rev. Anna K. Rose officiated.

CLARK, Myrtle Lucea, (55) Joliet, Illinois; Rev. Lena Crane, Cicero, Illinois, officiated.

CLAYTON, Rev. Joseph (81) Ayrshire, Scotland. Survived by wife, two sons, and two daughters: Jean, and Betty Possehl, Lily Dale, N. Y.

DIEHL, Grace (72), Jacksonville, Florida; Rev. Floyd A. Thornton officiated.

DIGGS, William Edward (78) Norfolk, Virginia; Rev. Floyd A. Thornton officiated.

DUNLAP, Lewis (77) Philadelphia, Penna.; member of the Universal Spiritualist Brotherhood Church; Rev. Anna K. Rose officiated.

DUNN, Nora Mahalay (62) Stubbs Bay, Minnesota; Rev. Melvina E. Krauss, officiated.

HARMAN, Emanuel (77) passed away November 10th at the home of his sister, Rev. Rosa Hoyle, pastor of The Ingersoll Memorial Spiritualist Church, 137 North Fruit St., Youngstown, Ohio. Rev. Ray B. Deshon officiated.

HENDRICK, Ernest M. (80) Chicago, Illinois; Rose MacKay officiated. He was a member of the Scientific Circle of Spiritualism of Chicago.

HOFFMAN, Anna P. (70) Buffalo, N. Y.; Rev. D. Mona Berry, pastor of the Church of Eternal Brotherhood, officiated.

ROSS, Cora Fancher, (62) Lily Dale, N. Y. and Erie, Pennsylvania; Rev. Robert J. Macdonald officiated.

STEVENS, Rev. Roy Dehnison (68) Tulsa, Oklahoma; graduate of Morris Pratt Institute and founder of the Universal Science Church.

SULLIVAN, Rev. Fannie (74) Pastor of the First Spiritualist Church, Frankfort, Indiana; Rev. Velma Hool officiated.

HOFFMAN, Rev. Max (95) passed away January 3rd at Milwaukee, Wisconsin. Rev. Albrecht and Rev. Charles R. Smith, N.S.A. President, officiated.

JACKSON, Thelma (61) passed away at San Bernardino, California, Dec. 15th; survived by husband, Homer; daughter, Mrs. Charles Lande; father, C. C. Cash and sister, Rev. Maude Kline.

LISS, Bessie M. (52) passed away December 9th at Philadelphia, Penna. Rev. Mary Fulton, pastor of the First Association of Spiritualists, officiated.

RIEMER, Lillian (64) Spiritual medium for 40 years, passed away at Milwaukee, Wisconsin. Rev. F. Lorenz Lamping, President of the Association of Spiritualist Church of Wisconsin, officiated.

Mrs. Riemer was a member of the First Spiritualist Church of West Allis; survived by husband, Rudolph; two daughters, Evelyn Schott, Milwaukee and Jeanette Scholbe, Oconomowoc; a son, Ervin, Milwaukee and a sister, Mable Hurlbut, East Troy.

HOLLOWAY BOOKS

Readers who enjoy Dr. Holloway's column will want to order his books and essays which present in detail the helpful ideas developed in his writings.

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MEDIUMSHIP —AND— GOOD HEALTH

**Deliberate Withdrawal From The Distractions
Of Normal Life In An Attempt To Contact
The Spirit World Automatically Lead To
Good Health.**

**The Reaction Cannot
Help But Be Good For
The Body And Mind.**

—By—
HORACE LEAF

DURING the last few years Spiritualists have become health conscious. Indeed, spiritual healing is becoming almost an obsession with many people, doubtless because of their anxiety to help mankind in some way.

The average man or woman seems doomed to an eternal commonplace round of actions and events, none of which seems to extend beyond their immediate personal interests. This leaves the great mass of their fellows outside their personal orbit, as it were, and makes them feel impotent and almost useless.

We must be careful not to overrate this matter of service. It is not the person who makes the greatest noise who necessarily does best. Perhaps, in the ultimate estimate of moral and spiritual values, it will not be the great politician, general, ecclesiastic or industrialist who will rank high, but the humble and obscure workman or housewife, who did what their hands found to do with wholehearted sincerity.

Source of Trouble

Many an important man or woman rose to useful service through a simple thing. A word dropped almost at random may be like a stone cast into a pond, the circles of the disturbed water flowing outward to the farthest part of the bank.

All Spiritualists can be healers without necessarily magnetising sick people, by starting with themselves. It is impossible to overestimate the value of good health because of its reactions upon the total personality.

A sound healthy body is obviously best for a sound and useful citizen. A sound and useful citizen should be of cosmical value, because of his high moral standard and his general goodness.

We know only too well that modern civilization does not conspire to the production of this desirable type of person, unless he or she makes desperate efforts to keep the body healthy. Life with us is tense and full of worries.

Few people could pass the severest test of physical fitness for no other reason than that the circumstances of their daily life subject them to undue nervous and emotional strain. The mind more than the body is the source of our troubles, reacting on the physical organism in ways often unnoticed by the man-in-the-street.

Psychological tests prove that every thought and emotion tends to work out in action: no matter how brief is its dominant existence, it effects in some way the various organs and tissues of the body; and this is no guess, but a matter of scientific fact.

Your Best Chance

Most intelligent people are on the alert to some extent, and systems have been adopted to enable us to cope with these psychological and physical strains. As a rule they are not easy methods, but trying and often expensive. They may be strenuous physical exercise of one kind or another, pills, physics, diet and deep concern, which of itself tends to undo much of the good hoped for.

In the end, many people become so strained and bored by them that they prefer to reject them and "take a chance." Very often this is not a bad idea, for the resultant diminution of strain proves beneficial by giving the mind and body a better chance.

But is there no other way by

which the desired end can be attained? If so by what means, and the answer is, by developing mediumship. It is difficult to evaluate the benefit that can come through sitting for the unfoldment of psychic senses, faculties and powers; even when no development is really sought or attained.

I have often met people who have realised this and who sat either alone or in development circles for no other purpose than to improve their health, and they have not been disappointed.

Tenseness Relieved

Most of them did not start with this intention, but found the fact for themselves and wisely decided that if nothing else happened they were well-repaid by it. As a rule, however, the matter has not ended there and they have experienced proof of spirit survival and aid.

Why is sitting for mediumship so beneficial to the health? The answer almost forces itself on the mind. It is because of the deliberate withdrawal from the distractions of normal life in an attempt to contact the spiritual world. If only for a brief hour or so each week, the reaction cannot fail to be good, because of the rest given to mind and body.

While other people are still tensed up to ordinary affairs with all their stresses and strains, they have wilfully withdrawn from the struggle to rest and recoup, with their aspirations set on higher things.

There is no secret about this

method of therapy and its remarkably beneficial results. Saints and seers of every religion have attributed their spiritual illuminations to it. By withdrawing from material interests, relaxing mentally and bodily they have escaped from the limits of time, space and matter and turned into the timeless, spaceless and nonmaterial world of spirit.

Escaping from mankind they have found God; by withdrawing wilfully from physical life they have found the spiritual world and have drawn upon its unlimited energy and recuperated their physical organism.

There is, it seems, no other way in which this can be done. That is why in the East, where this method has long been used, more is known of the spiritual worlds than in the West where distraction has always been part of religion. The average religious service there is devised to keep the mind from relaxing and letting the body rest.

Attend A Class!

From the beginning to the end of the service, from the opening hymn to the closing benediction, movement and sound prevail, refusing to permit the individual to escape from the world.

Spiritualists have to some extent realised this and often wisely indulge in their public services in a short period of silence; but owing to the restless habits of the Western mind this silence dare not be too prolonged lest the congregation become wearied.

In the developing class or when sitting alone for psychic unfoldment, this restlessness is deliberately broken down and the habit of relaxation carefully cultivated, bringing the rest essential to both body and mind. Nervous tensions are gradually eliminated and mental worries for a time forced from the mind and not allowed to enter it, and an impouring of spiritual energy invited and encouraged.

We shall never know to what extent this wholesome practice has kept the doctor away; but its reactions on those who have indulged in it have often been noticed. Indeed, it seems generally to affect our meetings.

I heard a Church of England member defend her habit of occasionally attending Spiritualists'

Noted English Writer



HORACE LEAF

meetings by saying, "Their services are not like ours. They refresh one and make one feel happy and cheerful; it is as good as going to the pictures or to the theatre. They buck you up."

Health Assured

On pressing the point, I found her a firm believer in spirit-return, so that she spoke from her head if not from her heart. Such a compliment is something to be proud of, since it shows that Spiritualism is a religion of joy, not of sorrow. Let us not forget that Spiritualism derived its origin from mediumship from the spirit world.

Good cheer is closely related to good health. There is nothing so pleasing as sound physical and mental health. Indeed even an approximation to sound health is delightful, and there is no doubt that sitting for the development of mediumship conspires as nothing else does to this end.

It not only rests the body and the mind; it also uplifts the soul and brings it in contact with superior realms of life, wherein live those affectionate and unselfish beings known to Spiritualists as Guides and Controls. Not only are they anxious to make us happy by proving that they and we survive death, but they also do their utmost to co-operate with us in keeping us in sound health.

"THE LONDON SPIRITUALIST"

Noted English Spiritualist Passes Away

by The Editor

W. H. Evans, who for 40 years has been a contributor to Spiritualist literature, passed away last month. He was eighty-seven.

I shall never forget our short chats during my visit (1945) to the London Spiritualist Alliance headquarters. He was a smallish man and most active when I saw him. When questions were parried, he would look up at me (he only came to my shoulder) with his piercing jolly eyes, as much as to say "I knew it all the time."

I know of no one in our movement who has been so prolific in his writings, or who has maintained such a high standard both of culture and literary expression.

According to "Psychic News": He has long been regarded, and rightly, as one of our leading authorities on all branches of psychic science.

"His personal experiences from the days when, at the age of 13, he became a living monument to the efficacy of spiritual healing, through the period when his inspirers, poured out through his pen imaginative writings of high literary merit, down to more modern times when he became perhaps the most eloquent expounder of Spiritualist philosophy—throughout all this, his personal contact with the spirit world never abated.

"He was at home alike in instruction, in exposition, in argument. But it was always the effect of these things on the spiritual life that mattered most to him. He was a true mystic, like that other cobbler, Jacob Boehme, before him.

"I know of none whose life has so adorned the cause with which he identified himself. His triumphs over the handicaps—physical and other—which have beset him will long remain an outstanding example of the power of the spirit."

The HUMAN AURA

(Con't from Page 6, Col. 5)

the consciousness of every sensitive soul in the vast assemblage.

This type of auric influence is one of the reasons why Oriental philosophy so often insists upon personal contact with a liberated Teacher. By sitting in meditation with and hearing the inspired words of a God-intoxicated soul, the student is raised in his entire aspirational nature, and makes rapid progress upon the spiritual path.

Etheric Contacts

If it is not possible to come into the physical presence of an inspired teacher, then the contact is often made from the Unseen—either telepathically from someone on this plane, or from the higher Spheres. It is true that "When the student is ready the Teacher will come."

Our auric emanations attract to us from the Invisible the Forces who are to form our Band of spiritual collaborators. The incarnate Teachers note our work with us on the basis of our highest potentials of service and usefulness. The sincere aspirant will attract a Band of helpers who will serve as Guides and Protectors through the vicissitudes of life, and the trials of development.

The Magic Circle

If the thoughts are not noble and elevated in their essential nature, there is always the danger of invasion by undeveloped entities—or negative psychological influence. That is why the wisest teachers have always warned against the development of psychic powers for material and personal motives. The aspiration for God-Consciousness and service to humanity immediately attracts protective forces that help to seal the auric egg against intrusive entities—who may be only ignorant "drifters", or possibly influences that would prove to be very deteriorating.

Spiritual scientists of past ages, probably of Egypt and India, evolved a technique known as the magic circle. They instructed their aspirants to visualize the auric egg as some inches from the body in all directions, and that the entire field or "egg" was encased in a "shell" of radiant cosmic energy. This could be visualized as radiant white light surrounding the entire aura, and mentally established with positive thought and belief.

When visualizing this protective circle, utter a prayer to God, to the Invisible Masters and Forces for complete protection—and that all negative influences or thought vibrations, from whatever sources, are completely repelled and of no effect. With these thoughts deeply impressed in consciousness simply dismiss the whole matter from your thoughts, know that you are all right, and turn your mind to other constructive pursuits.

The following affirmation may prove helpful to you, as it has helped others:

"I attune with God, with my Band of Spiritual Helpers and Teachers, and with all that is Good. I see my auric field encompassed with the Light of Divine Love and perfect protection. Nothing affects me that does not belong in my life or thought. I am guided serenely, lovingly and positively in all that I do, in all the greater affairs of life as I seek to live in Truth.

"I give thanks for this, to God and the Masters. I release all fear and negation, and dwell solely in the Light, Life and Loving kindness of Universal Good. SO BE IT!"

Part II, to be given in the next issue, will discuss methods of perceiving the human aura, how to use the aura in spiritual healing and in the production of higher phenomena.

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Learn The Limits of Your Abilities

A GROUP of quiet bystanders clustered around the lifeless form of a boy still lying on the blood-stained ground, well within the scene of the accident which caused his passing.

The police were working swiftly over his body to establish some identity.

Several of those who had gathered drifted over to see if it was anybody they knew. After a quick

look they turned around and without a spoken word continued on their way.

You very rarely see tears for anything like this. There is no time for that or else we have become calloused to such occurrences—hardened to the truth that it is just another accident.



A. E. Scheffler

A search of his clothes revealed a rabbit's foot, several personal letters, a few clippings of choice verse, a bill fold and a watch which was still running.

They also found a small, well-thumbed Bible which the youthful victim must have read again and again. On the flyleaf was written in shaky feminine script: "Trust In God."

Value Your Bible

Stuck between two of the pages was a folded piece of paper headed: **STRENGTH FOR WEAK MOMENTS**. Then followed a listing of passages such as, The Ten Commandments, The Beatitudes, The Lord's Prayer.

The current popularity of the

Bible in this country has to some extent been promoted by its own readers; for it is only after you have read into the Book that you begin to realize that the philosophy of life is spread over its pages.

For generations the Bible has become for them a companion and trusted friend creating between them and their God a friendship that even the haphazard manner of a secular life has been unable to destroy.

The Bible is the most valuable book you can own. It should be as much a part of your life as your shadow.

It is the only book ever written containing some of the softest words ever uttered from the lips of the greatest man the world has ever known—words that caress your heart and bring just the right amount of lift until your soul responds to its influence like flowers welcoming rain.

Its words speak gently, joyously and assuringly of love and of the happiness ahead.

The mission of the Bible always has been, and still is, to teach millions to keep young in heart, radiant of face and beautiful in character. Its one aim is to fit each day of life into a perfect setting so that each moment constantly mirrors the beauty of your soul.

Those who have been watching helplessly as the years slip away, completely absorbed in the problems of living—sin-conscious, perhaps—what soul does not make a secret reverence at the sight of a Bible with its invitation to be at ease.

As we advance in life we learn the limits of our abilities. We seek strength for our weak moments. Behind every able person there is always another to gently prod him on to a point of action.

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CLAIRVOYANCE may provi-
sionally be likened to a kind
of supernormal vision, and it
is frequently 'demonstrated'
in connection with Spiritualism.
But as its method and scope, to say
nothing of its difficulties and lim-
itations, are frequently misunder-
stood, a little study will be profit-
able.

In many cases, the gift of clair-
voyance is a natural endowment.
It is a not uncommon privilege of
children, even though adults may
laugh at them when they 'pretend'
to play with their invisible friends;
and witness the frequent native
equipment of 'second sight' in High-
landers and others.

In the New Testament it is re-
ferred to as a spiritual gift—"the
discerning of spirits," and in the
Old Testament it is termed the
"open vision," while in Samuel III,
1, it is recorded as with regret
that "The word of the Lord was
precious in those days. There was
no open vision." The Zulus have a
rather engaging term for the facul-
ty and call it "opening the gates
of distance."

More often than not the clairvoy-
ant vision is most effective with
the eyes shut and, as a rule, the
seer can use either vision at will.
Darkness is not necessary, nor is
any departure from a normal men-
tal state usually called for. But un-
developed and unregulated clair-
voyance is likely to be patchy.

Hypnosis Liberates

When Mesmer, the Viennese phy-
sician, in the latter part of the
eighteenth century was producing
his epoch-making results with Mes-
merism, he not infrequently in-
duced a degree of clairvoyance in
his patients. In this state, their
vision had the power of penetrat-
ing opaque objects, and he would
thus set one patient to diagnose
the internal condition of another.

Dr. William Brown, Wylde Read-
er in Philosophy at Cambridge, in
1932 stated that a proportion of the
many shell-shocked soldiers whom
he had treated as a result of the
war became clairvoyant. These two
authorities, separated by the bet-
ter part of two centuries in time,
backed up by countless hypnotists
in the interim, join in showing that
clairvoyance manifests under hyp-
nosis.

But as hypnosis merely liberates
the subconscious faculties, without
adding anything to the individual's
natural powers, clairvoyance must
be part of our normal subconscious
equipment.

Many hypnotic experiments were
made by the medical profession
round about the year 1850; all hur-
gical operations had hitherto been
carried out upon the patients in
cold blood, and it was found that
hypnosis could produce complete
anaesthesia and insensibility to
pain. Amputations and other major
operations were carried out with
striking success.

But the profession was quite sud-
denly turned from these experi-
ments by the discovery of chloro-
form, and hypnosis in effect was
dropped. The net result was that
though individual doctors professed
to have established the reality of
the soul apart from the physical
body, official science still remained
unconvinced.

Eyes Don't See

But these experiments had dem-
onstrated a new state known as lu-
cidity, and now familiar as clair-
voyant vision. This vision could
penetrate opaque objects and some-
times see through closed envelopes:
it was able to 'see' at a distance
and thus transcend space: it was
able to go backwards or forwards
in time, and thus on occasions re-
call the past or foretell the future.
This faculty is not so much an ex-
tension of normal sight as the de-
velopment of a new type of vision.

There is an animating life prin-
ciple in the physical body, the com-
plete and final withdrawal of
which marks the onset of death and
disintegration. Partial dissociation
of this principle from the body oc-
curs in sleep, whether natural or
hypnotic. This animating life prin-
ciple we may provisionally refer to
as the "soul."

It is not the eye that sees, for if
the eye be opened when a person is
in a faint that open eye does not
see. The eye is a camera through
which ultimately sensation reaches
the soul. But the soul throughout
is the active agent utilizing and di-
recting the machinery of the body.
The soul, however, is not restricted
to vision through the eye, for we
learn from other sources that it has
its own appropriate centers of ac-

WHAT IS CLAIRVOYANCE?

H. ERNEST HUNT



tivity which can come into inde-
pendent action.

Hence in lucidity or clairvoyance
sight can operate at a distance, can
see through opaque objects, and
can function with the eyes shut.
"Vision from a distance and 'second
sight' are irrefutable evidence of
this transcendent faculty belonging
to the soul, and not to the molecu-
lar, chemical and mechanical agenc-
cy of the brain." (Flammation.
DEATH AND ITS MYSTERY).

Normal sight bears somewhat
the same relation to this soul-sight
as a note does to its octave above.
Play a well-known tune in one oc-
tave and then an octave higher: the
melody, rhythm and harmony are
relatively exactly the same, but the
whole thing, in the absolute, is
transposed an octave higher into
another realm of sound.

So also clairvoyant sight is in an-
other realm, a soul or psychic re-
gion, where it 'sees' things which
are relatively the same to it and to
one another, though absolutely they
are different from our normal state.

The clairvoyant is thus seeing
with the soul faculties on the soul
octave level. This is the "next"
world, and here are the people,
who, having dropped their lower
octave bodies are now living as souls
in the soul world. They are higher-
octave occupants of a higher-octave
realm. These the clairvoyant sees
and hears, and these she describes
and from them gives messages.

Geley's Book

In this region of the soul, time
does not hold sway as with us in
the physical, and the clairvoyant
penetrating to this realm is some-
times able to go backward in time
("come, see a man which told me
all things that ever I did"); and also
forward ("there shall a man meet
you, bearing a pitcher of water")
in vision.

J. W. Dunne in his book AN EX-
PERIMENT WITH TIME finds that
his analysis of his own dreams en-
ables him to assess their content as
fifty per cent. relating to the past
and fifty per cent. to the future.
This becomes understandable when
we realize that the dream state is
itself a subconscious condition and
a demonstration of the activity of
the soul.

The sensations of a medium dur-
ing clairvoyance are graphically
given by Mr. Ossowiecki, quoted by
Geley in his book CLAIRVOYANCE
AND MATERIALIZATION. "I be-
gin by stopping all reasoning, and
I throw out my inner power into
perception of spiritual sensation. I
affirm that this condition is
brought about by my unshakable
faith in the spiritual unity of all
humanity. I then find myself in a
new and special state in which I
see and hear outside time and
space."

Sight and hearing are normally
different modes of sensation, but on
the higher level of clairvoyance this
distinction seems to vanish, and a
mode of combined awareness seems
to take their place. The usual ex-
pression to describe this is "sens-
ing."

In demonstrations of clairvoyance
such as we meet with on the Spir-
itualist platforms, we see the soul
faculty at work under very diffi-
cult and distracting conditions, and
every consideration should be ex-
tended to the medium. She is work-
ing on the higher level in an ex-
tremely sensitive condition, and it
is for this reason that people are
asked not to disturb conditions by
moving about or talking. Sudden
shocks may even be dangerous.

What They See

The medium in this soul activity
is closely in touch with next world
conditions and details her impres-
sions. But we know from our wire-
less sets how subtle are the condi-
tions for successful reception and
how easily atmospheres distort
transmission, stations get mixed up,
Morse breaks through, or faulty
connections spoil things.

A hundred times more delicate
are the conditions of higher-octave
transmission through a human re-
ceiver with all the moods and vagar-
ies of mind. Need we wonder that
sometimes all does not go well?

Very frequently mediums will
give a clear description of someone

as he was known here, even to the
clothes, with possibly also graphic
details of the passing and the last
illness. This is not to be taken as in-
dicating that the persons described
still exist in physical bodies, wear-
ing the same clothes, and still suf-
fering; but when the medium 'tunes
in' to their vibration-rate all these
details of memory and personality
come surging along the lines of
communication and thus it is pos-
sible for the description to be rec-
ognized.

No "Fishing"

The following is quite a good in-
stance of such a 'description,' given
by the London medium, Kathryn
Barkel from the Queen's Hall plat-
form and taken down by the pres-
ent writer. All the points were ac-
knowledgeed as correct.

"This message is from two sis-
ters: one passed over at an early
age: she was killed by a fall from a
window, in a town. The other died
two years ago, after an illness. They
gave me three names, Bessie, Alice
and Arthur: the message is for
Arthur's daughter, the daughter of
Arthur is here. Since the passing
two years ago there has been a
birth and a marriage in the family.
Bessie is concerned over Mother's
health. She also wishes to express
thanks for the care she received
during a very trying illness. Mother's
name is Matilda. She is both-
ered about Nancy. She is a good
mother, and had seven sons. Bessie
advises her to come back to town,
where Nancy is. She will then be
in much better health."

Now here are at least eighteen
points, including five names, which
were all acknowledged as correct.
No others were given, and there
was no "fishing." No points were
doubtful or unacknowledged, and
nothing has been omitted, save in
so far as a willing long-hand writer

was unable to keep up with ver-
batim speech.

The message shows (a) a knowl-
edge of persons present in the hall
(Arthur's daughter is here); (b) a
knowledge of the mother's present
health, situation and circumstances;
(c) accurate memory of names; (d)
knowledge of post-mortem events,
such as the birth and marriage.

The possible explanations seem
to be (1) unlimited telepathy,
which, even if admitted, does not
cover all the facts given; (2) fraud
and collusion by clairvoyant, or re-
ceiver, or both; (3) the face-value
explanation of survival and com-
munication.

Unlimited telepathy is an "ex-
planation" for which there is no
evidence outside such cases as
these, and it only "explains" them
because it was invented to do so. If
there were such a thing as unlim-
ited telepathy, there would neces-
sarily be a wide range of phenom-
ena contingent upon it, and these
do not as a fact exist.

Collusion will be dismissed by
those who have sufficient experi-
ence of reliable clairvoyants and
their demonstrations. That the
clairvoyant could ascertain all of
the facts in advance in each of the
various descriptions, presupposes
an amount of wilful and planned
deception that could not fail to be
detected in a fortnight. It simply
does not happen in the case of me-
diums with whom we have been
working for years.

Homely Incidents

We are therefore left with the
explanation, at any rate both plaus-
ible and probable, that we have
here a demonstration of veridical
clairvoyance showing a definite
line of communication with those
who are no longer in the flesh.

Sometimes very homely inci-
dents carry conviction to the minds
of the listeners without being in
any way scientific. In 1932, the
writer was present when Edith
Clements was giving clairvoyance
in Birmingham Town Hall. She
gave to a gentleman in the audi-
ence a very clear description of
his grandmother, and this was
acknowledged as correct. Then the
medium proceeded to add—"and
she says 'Dickie, my boy'."

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

An Astounding Spirit Ordination

MARIE WILSON

—AND—

GEORGE WEHNER

By Psychic Observer Reporter

ASINGULAR ordination took
place at a recent cere-
mony of the Universal
Spiritual Church when a
double ordination to the ministry
of this Church was celebrated in
Brooklyn Borough, New York City.
The two candidates, the Rev. Marie
Wilson, of Miami, Florida, and the
illustrious medium George Weh-
ner, of New York, were presented
by Rev. Beulah Thompson Haas,
and the ritual of ordination was
conducted by Rev. George C. O.
Haas, Universal Spiritual Church.

When the ceremony had been
concluded Mr. Wehner was sudden-
ly entranced by his grandfather,
the renowned Sioux Indian chief
Sitting Bull (who departed from
earth life in 1890).

The medium rose from his seat
and advanced slowly to a central
position facing the gathering,
whereupon Sitting Bull, through
his descendant, speaking in ex-
cellent English in a clear, strong
voice, delivered a stirring address
about the fate of his people.

In this discourse, the Chief
pointed out that his people were
spiritually in charge of the North
American continent, and that it
was hard to understand why they
had been dispossessed by white
people from abroad. Nevertheless,
he asserted, the Great Spirit must
have had a wise purpose in per-
mitting this to happen.

He predicted that the ultimate
result would be good. His people,
the Indians, still felt a spiritual
responsibility for North America
and worked from the spirit side of
life to protect it from harm or
aggression. For the same reason,

he added, Indians acted as guides
for those in this land who exer-
cised the gift of mediumship.

Then Sitting Bull abruptly
turned and addressed the two
ministers who had conferred ordi-
nation on his descendant. He
stated that in requital he would
admit them to "Indian religion-
wigwam." After intoning formulae
in his native tongue in a very
loud voice for several minutes, he
asked each of the two in suc-
cession to repeat after him certain
declarations.

First, "I am daughter of Great
Spirit," "I am son of Great Spirit,"
and then a formula of entrance
into the ministry of the Indian
people. When both had repeated
these dictated formulas, he blessed
them and ordained them in his
Indian religious group.

Then the medium returned to
his seat and after a few moments
regained normal consciousness,
without any recollection of the in-
tervening event, which had to be
related to him.

In the ceremonies, George Weh-
ner wore headgear which had for-
merly belonged to Sitting Bull;
bequeathed to him by his own
mother, who had recently passed
to the spirit realm. The Rev.
Marie Wilson wore an antique
Chinese robe which had once been
in the possession of the celebrated
materializing medium Charles Vic-
tor Miller.

The presence of "Uncle Victor,"
as Mr. Miller was called by those
who knew him well, was sensed by
some of those who participated in
the ordination.

It is precisely astounding occur-
rences of this kind that make the
putterings and fumbings of psy-
chic researchers and parapsychol-
ogists appear so grotesquely futile
and inane. Let us turn away from
all such blundering and groping
and concern ourselves with truth,
which is stranger than fiction.

International News

Manchester, Eng.—A curious spirit manifestation is reported by Frederico Duarte in the Manchester Church where an open circle is held by the well known worker, Mrs. Burnett.

"I usually take a chair next to the fireplace," he says, "and can easily see and enjoy the fragrance of the flowers which are offerings from some of the sitters. Quite recently we were all amazed to see quite a number of the flowers jumping from the vases and falling just a few inches from my feet on the floor."

★ **Glasgow, Scotland:** While visiting her native country recently, Betty Posshel, Lily Dale, New York, conducted a question and answer forum at a Lyceum session held in the rooms of the Glasgow Association of Spiritualists.

According to their official organ: "She gave an illuminating talk on the early days of the Movement and of the pioneering work of the first mediums who often suffered bodily injury at their public demonstrations. She told us about the Lyceum work in America, and regretted there were not more Lyceums in the States."

"To test the children's knowledge of Spiritualism she became the Quiz Master and plied them with questions of the early days of Andrew Jackson Davis: Who was he? Where did he live? Where was he



BETTY POSSEHL

born? What did he accomplish? Next she asked about the Fox sisters and their work.

"Then she went on to ask about the development of mediumship and urged all the young Lyceumists to prepare themselves to work with and for the Spirit World."

"The youngsters answered in their own way all the questions, which were afterwards elaborated by Mrs. Posshel from her own extensive and varied experience."

"Her final plea was for all to dedicate their lives to spreading the gospel of Spiritualism and so hasten on the day of the ushering in of a New World of Brotherhood and Peace. Spiritualism must die unless the Youth carry on the torch of Freedom and propagate in their daily lives and on the platform of our Churches the teachings of the Spirit World with the same vigor and enthusiasm as the men and women of the past."

"Finally she gave a demonstration of Clairvoyance, when often at the same time the direct-voice of one of her guides could be heard."

While in Scotland, Rev. Posshel served the Psychic Science Church of Ayr of which her sister, Jean Morton is Resident Pastor and where her late father, Joseph Clayton, conducted services in the church he founded.

Other churches served by Rev. Posshel during the visit to her native country were the Kilmarnock Church and The St. Vincent Church of Glasgow. The latter is one of the largest churches affiliated with the Spiritualist National Union. It is known as "The Big Church" now operated under the leadership of Rev. John Winning. It is not unusual for the attendance to be over two thousand at a single service.

★ **Winnipeg, Min:** The "Boston Daily Record," dated December 15th, printed what they called an authentic story released by the Associated Press.

The clipping, submitted by M.

Brady, 298 Knight Street, Providence, Rhode Island, reads: "The rector and congregation at St. John's Anglican Cathedral are at a loss to explain the organ which played Sunday without an organist."

"Those present said it started about 10 minutes after Rev. H. J. Skynner, cathedral curate, began reading a passage out of the New Testament. About a dozen persons were in the cathedral chapel, including the rector, the Rev. J. O. Anderson, dean of Rupert's Land."

"As Rev. Skynner read, a note sounded on the organ. It was distinct, with the quality of a flute."

"It was followed by another note, and another. Together, they made no known tune, but they were not without melody."

"Those present said the accompaniment continued throughout the service, which lasted another 20 minutes."

"The organ manual, the only place at which the instrument could be played, was visible from the chapel. No organist was there."

"The cathedral's organ experts said 'the organ was shut off dead. The valves were all closed.'"

★ **London, Eng.**—Direct voice and many other psychic phenomena were received by Dr. John Dee, astrologer to Queen Elizabeth I, according to Harold Vigers in a talk at the headquarters of the Marylebone Spiritualist Association. Working through his "crier" Dr. Dee made many discoveries unsurpassed since his day. Many of his writings have been preserved but could not be published during his lifetime because of the witchcraft laws. According to Vigers, not much has been discovered in the last 300 years. All that has been done since Dee's experiments has been assessment and conferring of names.

★ **London, Eng.**—The new Rippon Hall SNU Church, North Shields, was solemnly dedicated Nov. 28 by Harry Dawson, president of the SNU. The church is of modern architectural design and has seating capacity of 150 and a smaller hall and spacious kitchen. The former church was destroyed by enemy action in 1941. North Shields has been a stronghold of Spiritualism since 1884.

★ **Australia.**—A. W. Austen, late of the *Psychic News* (Eng.), has become editor of "The Harbinger of Light," the oldest psychic journal in the world still publishing. In his first editorial, Austen launched a campaign for a federal Spiritualist Union in Australia. Lack of supervision, the weakness the new editor found in Australian churches could be overcome by the establishment of state unions, he says. Ultimately these unions could federate into one vast Australian body.

★ **London, Eng.**—A call for a spiritual approach to experience was made recently by Prof. A. J. Toynbee of London University in a Gifford Lecture.

Pointing out the choice between a spiritual or a physical approach, Prof. Toynbee recalled that for the last two or three centuries we have been probing the mystery from the mathematico-physical standpoint adopted toward the end of the 17th century when thinkers abandoned a theological standpoint which had led their predecessors into controversy, strife and bloodshed. So far mankind has not succeeded in unifying the whole of its experience in the universe in which it finds itself.

"Today," he asserted, "the time has come for us to follow that 17th century example by abandoning in our turn a mathematico-physical standpoint that has armed mankind with deadly weapons without having redeemed it from original sin. We need once again to make a new start, and this time by returning to the spiritual outlook that was abandoned in the 17th century."

★ **London, Eng.**—A committee has been appointed by the Archbishops of Canterbury and York to investigate Divine Healing. It is composed of five bishops, eight priests, two matrons of large hospitals, a noted psychologist and seven eminent medical scientists who will report on the theological, medical, pastoral and psychological aspects of healing.

In a recent issue of "The Spiritual Healer," Harry Edwards publishes an offer of assistance to the committee in its investigations, al-

A Professor's Advice

KEEP RESEARCHING

the next experiment may be the successful one

though he "doubts if it will be accepted."

"If the committee desires to see divine healing at first hand . . ." he says, "I would be prepared to conduct a short series of healing services in one church. The fact that I am not an ordained minister should present no insuperable difficulty. This will enable a close watch to be kept upon the patients and their reactions, both spiritually and physically."

"If healings are seen, as I am confident they will be, then much of the committee's work may be short-circuited. Once divine healing is so proved, the next problem will be the development of healer-priests and, once again, I am prepared to make the same offer to the Church of England as I have made to the Methodists, to undertake the 'training' of a number of priests as healers and so commence in a positive way the Church's ministry of healing the sick."

What Is Clairvoyance?

Con't from Page 8, Col. 5)

Dickie, however, was not recognized; nor was Richard, and there then ensued one of those rather painful pauses which occasionally occur.

Suddenly the medium received her "wireless" impression and immediately called out, "Why, it's a canary!" and this 'dickie' at any rate was at once placed and acknowledged as correct by the recipient.

As an example showing evidential details we give an abridged report of a modern case related by an Australian banker, Hugh Junor Browne. The medium was George Spriggs. The facts were that Mr. Brown's two sons were drowned in a yachting disaster on the Melbourne coast, and with the help of contact by a little pocket book which had belonged to one of them, Mr. Spriggs was able to give a minute description of the cruise up to the time of the wreck.

Then one of the boys speaking through the medium gave further details, among others that the body of his brother had been mutilated, the arm having been torn off by a shark. This was confirmed in an extraordinary manner, for a shark was subsequently captured in which was found Hugh's arm with part of his waistcoat, his watch and some pieces of money.

The watch had stopped at 9 o'clock, the hour which had been indicated by the medium as that of the disaster. This case is detailed by Bozzano, in *ANIMISM AND SPIRITISM* (1931) P. 52.

This particular case goes a trifle further than simple clairvoyance; for the presumed spirit of one of the brothers, apparently not satisfied merely to give his message at second hand, steps in, as it were and gives it direct himself. This is not uncommon, if the medium is disposed to allow it, which is by no means always the case.

But we have here an illustration of information unknown to any living person, conveyed through clairvoyance in the first instance, and then by the brother 'controlling' the medium; and the whole thing is rounded out by the subsequent capture of the shark with the corroborative details.

The dilemma as regards verification of psychic messages is usually put this way. If the information is known to anyone on earth, telepathy cannot be ruled out; if it is not known, the information cannot be verified. In this incident the information was not known to anyone on earth, but the subsequent catching of the shark enabled the fact to be verified. This case, therefore, successfully avoids both horns of the dilemma.

One such case as this is suffi-

W HEN Robert Chaney, the American medium, first became interested in psychic research his investigations proved somewhat abortive, and he decided to throw up the whole business.

Then he met a man who changed his entire outlook.

That man was Prof. H. G. Higbie, who at that time, 20 years ago, was Professor of Electrical Engineering at the University of Michigan, and an acknowledged leader in his field.

The advice he gave Chaney might well be read to advantage by many budding researchers. He said:

"I enter my laboratory with an attitude of positive expectancy toward every experiment I conduct, not the negative attitude that is adopted by nearly every self-styled psychic researcher . . ."

"I may conduct a thousand experiments, and fail—but I must not stop, for the thousand-and-first one may be the successful one."

He advised Chaney to apply the same principle to the psychic field. If he went to a thousand seances without receiving good results it did not prove that there was no such thing, or that it was humbug. The very next one might be the successful one.

Chaney followed his advice, and the next meeting was so successful that it converted him from disbelief to belief.

He has often wondered since how many people who have come to him for psychic experiences have been disappointed or hurt by his failures.

He is certain that there has never been a psychic who could produce a successful manifestation for every person without fail.

Many people do not understand this, and decide that failure means they should discontinue their investigations. He recalls for them Professor Higbie's advice:

"Consider every seance and every sitting an experiment. If it is successful—fine; if it is not—then it is only an unsuccessful experiment, and nothing more."

"Psychic News"

cient to show the psychic evidence as extremely strong, for a Professor William James humorously put it—"to upset the conclusion that all crows are black, there is no need to seek to demonstrate that no crow is black; it is sufficient to produce one white crow; a single one is sufficient!"

And as Gustav Geley further remark—"in order to be sure of metapsychic facts it is unnecessary to prove that there are no errors, nor that such-and-such medium has never tricked; it suffices to observe one entirely incontrovertible phenomenon."

The writer has probably heard some thousands of clairvoyant descriptions. No time need be wasted further upon some of them, others have a quasi-evidential value, but really good clairvoyance provides testimony of an unequivocal nature.

If a sufficient experience of clairvoyant demonstrations be obtained with different mediums and the evidence submitted to the most careful scrutiny, and then if all that could possibly be explained by any alternative theory be ruled out, there will be found a residuum of evidence. This in all likelihood will, as in the present writer's case, compel the conviction that clairvoyance has established communication with the denizens of the 'next' world.

Ed. Note: Two of the rare books mentioned in this article are available from *Psychic Observer, Inc.*, Jamestown, N. Y. They are: "An Experiment With Time" (\$2.50) by J. W. Dunne; and "Clairvoyance and Materialization" (\$15.00) by Gustav Geley.

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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.

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.

Berkeley: St. Jude Spiritual Church, 1336 Berkeley Way, Minister: Elder Divine Ruth Mayers; (Universal Church of the Master) Phone: 3-7306; Sec'y: Horace Johnson, 719 18th St., Oakland, California; Asst pastor: Rev. Charles B. Turner.

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 Mildred Ave.; Sunday, Healing 7:45 P. M.—services 8 P. M.; Class: Fri. 8 P. M.; Services Tues. 8 P. M. at Pacific Grove; Minister: Rev. Edna Kelley.

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

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

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

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

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

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

Los Angeles, California

Astara Foundation, 508 South Hobart Blvd.; Services: Sun. 2:30 & 7:30 P. M.; Robert G. Chaney & Earlyne Chaney; Phone DUnkirk 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 Zenor; 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; Asst. Pastor, Rev. Walter H. Goff; Phone Pleasant 2-7858.

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

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

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

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., 2 & 8 P. M.; Rev. Frank Mickle, Phone: TII 2104.

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

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

Temple of "Soul-Truth," 801 South Wilton Ave.; Services: Sun. 2:30 & 7:30 P. M.; Friday 7:45 P. M., Open Class and Messages; Minister: Rev. Danny Hart.

New Thought Science No. 176 Universal Church of The Master, 1110 Wiltshire Blvd. Sunday 8 P. M. Information regarding other church services and events, phone MA-92825; Leader: Dr. Crist V. Bass.

LOS ANGELES—Continued

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.

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.

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 3-3442; Sec'y: Earl Dowd.

Sacramento, California

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

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

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. Brillingner; Phone: Woodcrest 8-2907.

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

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., 3043 Herbert St.; Sec'y: Helen Guss.

Fraternal Spiritualist Church, 1502 Second Ave., Services: Sunday, 11 A. M. morning worship; 7 P. M. Divine Healing; 8 P. M. evening worship followed by messages; Sec'y: Rev. Chester A. DeWoody.

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.

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

Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50 Services: Sun. 7:30 P. M.; Lecture and messages: Tues. & Sat. (3rd Sat. Social); Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLeendale 7344; Asst. minister: Nora Walters, 500 West 8th St; Phone: Al 5052.

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

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

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).

Christian Light Church of Divine Healing, 801 East Capitol; Services: Sunday 8 P. M.; Minister: Rev. Millie M. Thrash; Phone LI 3-7573.

FLORIDA

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

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P.M.; Services, 8 P.M.; Minister: Rev. C. Reaume King, 8918 13th St., Tampa; Phone: TAMpa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 52, Palmetto, Florida; Phone Palmetto 4-1499.

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

Fort Lauderdale, Florida

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

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

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson. Phone 233 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, 3 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 M. J. Melbourne: 399-J3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida

Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St., Service: Friday 7:30 P. M.; Minister: Rev. Marie Wilson; Phone: 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

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 Alen; 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 Graf-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. Parish and Lena Barnes Jeffs; Phone: 77-4134.

People's Spiritualist Church, 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic, Mon. & Wed. 1 P. M.; Rev. Nellie Curry and Rev. Lillian Dee Johnson, Co-pastors; Phone: 7-88124.

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

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

Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P. M.; Minister: Rev. Dorothy Graf-Flexer; Phone: 31-7341.

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

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

ILLINOIS

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: Deon Fry.

CHICAGO—Continued

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.

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, 1529 North Larrabee St., Sun. 3 & 8 P.M.; Tues. 8 P.M.; Minister: Rev. Harold Klingensmaier; Asst. pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont St.; Worship service, Wednesday 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 Birken.

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

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

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

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

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

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

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Asst. pastor; Phone: CO 1-2429.

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

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

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Asst. Pastor: Rev. F. Williams; Phone: RODney 3-4422.

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

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

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

Decatur, Illinois

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday 8 P. M.; (I.G.A.S.) Minister: Rev. Allen Dittman; Sec'y: Irene Longhead.

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

East St. Louis, Illinois

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Colinsville 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, 5805 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: Eth

PSYCHIC OBSERVER, FEBRUARY 25, 1954

SPIRITUALIST CHURCHES

(Con't. from Page 11)

Bay City, Michigan
Spiritualist Church of Divine Science, 600 North Van Buren St.; Sunday 11 A. M. & 2 P. M.; Minister: Rev. Flossie McCollum-Mitchell; Phone: 31133; Sec'y: Lois Hogan.
Congregation of Spiritual Unity, 215 South Linn; Sunday 7:45 P. M.; President: Clara Trombley, 909 Hart St., Essexville.

Detroit, Michigan
Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.
Center of Spiritual Hope, Berium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Ass't. Pastor: Ina Stigall.

First Spiritual Temple, Strathmore Masonic Temple, 14059 Hubbell Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.
Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs. 8 P. M.; Elizabeth Armistead.
St. Paul's Church, Christian Scientists of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN-4-1336.

First Church of Spirit Communion, 3910 Avery Ave.; Homer W. Watkins.
Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasmoss-9-1334.

Trinity Spiritual Church, 2501 Coplin; Sunday 8 P. M.; President: Mable Allison; Phone: WA-4-6677; Sec'y: Treble Marie A. Orr; Phone: Tuxedo 2-1459.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.); Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: TYLER 4-1004.

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

Flint, Michigan
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.
Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Le Roy Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley.
The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells; Phone: 31278.

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

Kalamazoo: Christian Spiritualist Chapel, 1417 North Westnedge Ave.; Services: Sun. 3:30 & 7:30 P. M.; President: Dr. Beth Locke; Phone: 4-2961; Sec'y: Mollie Cole, 14 North Rose Ave.

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

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.
Church of the Good Samaritan, 128 West Pike St.; Sunday 7:45 P. M.; (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

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

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

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

MINNESOTA
Duluth, Minnesota
First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave., E.

Minneapolis, Minnesota
Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A. M., 3 & 7:45 P. M.; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.

Spiritualist Episcopal Church, (Psychic Center) 1416 Second St., South, I.O.G.T. Hall; Services: Sunday 7:45 P. M.; Minister: 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 Huhman, 3420 19th Ave.

St. Paul, Minnesota
Spiritual Science Church No. 205, 311 Frontier Bldg., 4th & Robert Sts.; Sun. 2:30 P. M.; E. W. Hottinger, Sec'y, 937 Dodd Road, West St. Paul; Phone: ELkhurst 4815.

Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

Order of The White Cross, Inc., 186 North Syndicate Ave.; Services: Sunday 2:30 P. M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Gathany.

MISSOURI
Kansas City, Missouri
Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone: WESTport 4723.

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

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

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

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

Society of Spiritual Fellowship, 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.) Leighton Room, Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

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

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

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

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

Jersey City, New Jersey
First Spiritualist Church, 535 Oakwood Ave.; Services: Sun. & Wed. 8 P. M.; Minister: William O. Davies, 251 Markland Ave.; Sec'y: M. Frances Morse, 152 Holland St.; Phone: 76-9290.

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

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

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

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

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

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

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

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

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

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

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

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

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

Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P. M.; Tues., Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 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 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlowski; Phone: EL-7543.

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BUFFALO—Continued
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 & Wednesday 7:45 P. M.; Minister: Rev. Rowland A. Henry; Phone: MO 1682.

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

Cortland, N. Y.
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Guilmette; Sec'y: Kathryn Hall.

First Church of Spiritual and Divine Science, 97 Owego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton; Phone: 1711-W; Healer: Mabel Smith, 3 West St.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 3 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.

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

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

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

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

Richmond Hill South: Church of Spiritual Guidance, 111-41—120th St.; Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.

South Ozone Park: Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Sun. 8 P. M.; Tuesday 2 & 8 P. M.; Minister: Rev. Grace E. Wagner.

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

New York City
Temple of Light (I.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. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

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

Temple of The New Dawn, Inc., 211 West 57th St.; Sunday 8 P. M.; Universal service, Timmy Talk, Meditation, Music, Healing service, Cosmic message; Rev. Nesta Kerin Crain, Rev. Doris Herzog, John J. Basante; Phone: ENdicott 2-8964.

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Delores Stewart.

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 P. M.; Evening, 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P. M. in Room 364. Hotel McAlpin; Minister: Rev. Lillian Bieser, 446 40th St., Brooklyn, N. Y.

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

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

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

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way); Director: Hazel Watson; Messages: Sun., Tues., Thurs. and Sat. 8 P. M.; also Sat. 2 P. M.; Classes Tues. 2 P. M. and 8 P. M.; Phone: Schuyler 4-3795.

Spiritualist Church of Guiding Light, 805 East 156th St. (Bronx) Services: Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Helen A. Thury.

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

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

Cathedral of Faith, 205 W. 80th St.; Message service: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Sunday: Healing, Lecture & Meditation, 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994.

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.

Cathedral of God, 54 West 82nd St. (up stoop, front) Message services: Thurs. and Sun. 7 P. M.; Bible Classes: Tues. 7 to 8 P. M.; Unfoldment Classes: Tues. 8:15 to 10:15 P. M.; Minister: Rev. V. Barbara Lesnowich.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th & B'way, Suite No. 106; Carolyn C. Duke, Sun. 6 P. M. & Mon. 7:30 P. M.; Class: 2:45 P. M.; Apply: Rev. Olive Kruger; Fri. 7:30 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, Ass't. to Rev. Moore; Phone: JERome 7-8212.

ARTHUR FORD, 140 East 46th St., Appointment only; Phone: Plaza 5-9300.
Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes Mon. 7:30 P. M.; Minister, Rev. William Henry DuBois.

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

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

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Bldg., 113 W. 57th St.; Hindu Yoga lecture and message service, Sat. 8 P. M.; Sun. 5:15 P. M. & 8 P. M.; Astrology Class 7:30 and Developing Class 8:30 on Mondays; Healing Meditation and Psychic Circle, Tues. 8 P. M.; Minister: Dr. Sant Ram Mandal, (India).

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

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

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

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

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

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Ass't. Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

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

Schenectady, N. Y.
Progressive Spiritualist Church, 6 Myndesse St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Minister: Rev. Lillian Weir.

Universal Church of Science, 4 Eagle St.; Services: Sun. 3 & 7:30 P. M.; Class: Tues. 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6933.

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

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

Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Services: Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Treas.: Mrs. R. Koch, 702-87th St.; North Bergen, N. J.

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

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

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

OHIO
Akron, Ohio
St. Paul's Spiritualist Ch., 400 Bishop St.; Sun. 8 P. M.; Messages: Wed. 7 P. M.; Sunflower Club, 1st Wed.; Minister: Rev. Revina Roshon, Rt. 1, Medina, Ohio.

Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

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

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

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Cincinnati, Ohio
Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services, Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Ass't. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y &

(Con't. from Page 12)

REGON

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. Bruljn, 1925 North 5th St.

PENNSYLVANIA

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

New Castle, Penna.

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

Philadelphia, Pennsylvania

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

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

Third Spiritualist Church, 3044 Germantown Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message service Wed. 8 P. M. and Fri. 2 P. M.; President Joseph B. Scott, 7223 Algard St.

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

Pittsburgh, Pennsylvania

First Church of Spiritualists (N.S.A.), 256 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone: MAYflower 1-2178.

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

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

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

RHODE ISLAND

Providence, Rhode Island

W. I. 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.

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: Abble 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.

Fort Worth: Third Spiritualist Church, Room No. 106, Westbrook Hotel; Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: W-1-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; Pres: Zeno R. Maguire.

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.

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About The Author

Dr. Herbert G. Lull holds an A.B. Degree from University of Michigan, 1904; A.M., University of Washington, 1911; Ph.D., University of California, 1912; and an honorary M.Pd., Michigan State Normal College, 1912. He has held many high positions in the field of education such as Superintendent of Schools in Mt. Clemens, Michigan, and for years he was head of the Department of Education and Director of Teacher Training, Kansas State Teachers College, Emporia.

Dr. Lull also holds membership in numerous educational associations and groups and is a popular lecturer at their school functions. He has written on various aspects of education, educational sociology and social philosophy which have been published in the leading educational journals. Some of his published books are: "Inherited Tendencies of Secondary Instruction in the U. S.," "Secondary Education—Orientation and Program" and "Principles of Elementary Education." He is author and director of five educational surveys and a participator in two others.



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Rev. Clara Knost Larrick (above), founder of the Church of Spiritual philosophy, 1715 Tangerine Avenue, South, St. Petersburg, Florida, passed away December 13th. She was 65. All activities of the church are being resumed under the leadership of Rev. M. McBride Panton who conducts services every Sunday and Thursday evening.

The church was founded by Rev. Larrick December 7th, 1941, the present building having been erected and first used in 1948.

Rev. Larrick was pastor of the First Spiritualist Church of St. Petersburg; Co-pastor of the People's Spiritualist Church, St. Petersburg, and pastor of the Ohio Spiritualist Church, Columbus, Ohio.

During her years of selfless service for the cause of Spiritualism she filled engagements at Chesterfield Spiritualist Camp, Chesterfield, Indiana; Lily Dale Assembly, Lily Dale, N. Y.; and Freeville Spiritualist Assembly, Freeville, N. Y.

She was ordained first by the General Assembly of Spiritualists and later was associated with Spiritualist Episcopal Church and the National Spiritualist Association. She is survived by a daughter, Mary Valentine.

Chicago, Illinois: The 47th anniversary of the First Fraternal Spiritual Church, McEnery Hall, 4039 West Madison St., was celebrated January 24th, according to minister, Rev. Emma Binz.

Speakers and mediums featured during the past several months: Rev. Fred Pierper, Rev. M. Rausch, Rev. Francis C. Holt, Lena Naselli, Rev. F. Harriet Crane, Rev. M. Stanley Tillie Miller, Rev. Betty Turner, Margaret Amstutz and Jake Coleman.

The Fraternal Spiritual Church is a member of the Federation of Spiritual Churches and Associations, Inc. Regular services are held every Sunday afternoon at 2:45.

New Era, Oregon: According to Herman Richter, assistant secretary of the First Spiritualist Religious Association of Clackamas County, Oregon, Inc., the New Era Spiritualist Camp holds services the first and third Sunday of each month at 2 P. M.

Speakers and medium who have served this camp in the past: Earl Williams, Melvin O. Smith, Maude Kline, and Keith Rinehart.

New York City: Hundreds attended the recent Spiritualist rally held at the Grand Ballroom of the Hotel Diplomat, 108 West 43rd St. The meeting was sponsored by the Federation of Spiritualist Churches and Associations, Inc. Rev. Richard Renardo, minister of the Cathedral of Faith, was chairman.

Rev. Alice Tindall, pastor of the First Spiritual Science Church, Washington, D. C., delivered the lecture of the evening after brief talks by Ed Bodin, Dr. Gilbert N. Holloway and the editor of *Psychic Observer*.

The message service was conducted by noted mediums from New York and vicinity. They were: Rev. George C. O. Haas and Rev. Beulah Thompson Haas, Universal Spiritual Church; Rev. Martha K. Seidler, Church of Divine Guidance; Rev. Marie B. Wagner, Spiritual Mission of Divine Love, Inc.; Rev. Jean D. Stewart, Spiritual Temple of Light; Rev. Myrtle A. Pinkney, First Spiritual Science Church of Rumson; Rev. Elsie Richter, Spiritual Church of Divine Healing; Rev. Glenn Argoe, Spiritual Science mother church; Rev.

CHURCH NEWS

Anna Doerner-Simms, Divine Psychic Mission of Consolation; Rev. Hermine Leger, Beacon Light Spiritualist Church; Rev. Veronica Fleischman, Seventh Church of Psychic Science; Rev. Dortha C. Dencer, Mother Temple of Psychic Science; and Rev. Angela Cali, First Church of Spiritual Vision.

Los Angeles, California: Special Christmas services were held at the Chapel of Divine Light, 954 South Vermont Ave., according to minister, Rev. Beulah Englund.

During January, Dr. Gerald Light, London, England, conducted a series of lectures. His topics: "The Coming of Planetary Man" and "Flying Saucers." Jeron K. Criswell gave his predictions for 1954 during the month of December.

Muncie, Indiana: A National Spiritualist Association charter was issued recently to the Unity Spiritualist Church, 517 Rex St., according to minister, Rev. Virginia Leach Falls.

The charter was presented by Dr. B. F. Clark, president of the Indiana State Spiritualist Association. Mediums taking part in the service: Faye Anderson, Elizabeth Dailey, Mabel Troup, and Jess Swank.

Santa Barbara, California: Rev. Billy R. Hill, trustee of the Federation of Spiritualist Churches and Associations, Inc. was featured recently at the Universal Chapel of Light, 1509 Del la Vina Avenue, according to Rev. Johanna Ruhnau.

Marta Mallory (Wittkowska) featured lecturer at Camp Silver Belle, Ephrata, Pennsylvania, during the summer months and recent lecturer and teacher of The Astara Foundation, Las Angeles, is currently serving this church. Rev. Ruhnau say: "We expect other noted lecturers and mediums in the near future; Rev. V. R. Cummins, San Antonio, Texas; and Rev. Helen Graham, New York State.

Alhambra, California: One of the regular meetings of the Alhambra Area Ministerial Association was held at the Pyramid Church, 326 South Atlantic St., according to J. R. Kingham, whose church is a member of the Association.

Says Mr. Kingham: "We have a fine fellowship with our Orthodox ministers and have been accepted by them. Message and healing services were held during their visit as a part of our regular program. This should be an example to other Spiritualist churches and encourage them to lend similar cooperation. I must say, however, that the Orthodox minister displayed a bit of curiosity. Some did not even know we not only accept but use the Bible and strictly follow the teachings of Jesus."

Battle Creek, Michigan: Recent services, held at the Spiritualist Church of Divinity, featured noted workers during the past months. These services, held in Carpenters Hall, and featured the following speakers and mediums: Rev. Mary

Anderson, Kalamazoo; Rev. Glenn R. Brenner; Dr. Ina Harvey and Dillis Harvey, Otego.

Battle Creek, Michigan: The annual fellowship party was held during the holiday season at the Spiritualist Church of Divinity, Carpenter's Hall, Green and Jay Streets, according to secretary, Martha Chase. President Glenn R. Brenner and Florence Gilbert, Jackson, Michigan, conducted the service. Guests from Kalamazoo, Vicksburg, Jackson, Lansing and Bellevue were among the hundred persons present.

Toledo, Ohio: Rev. Mable Riffle, secretary of the Chesterfield Spiritualist Camp, was the featured medium recently, January 10-11, at the First Spiritualist Episcopal Church, 636 Western Avenue, according to Harley E. Johnson, President. Rev. Riffle was introduced by minister of the church, Rev. Fred L. Felix.

Union City, New Jersey: Frances Ethel Stratton was ordained recently (Dec. 12th) by Rev. Anna Doerner Simms, at the Divine Psychic Mission of Consolation, 419 38th Street.

Those taking part in the service (see photographs this page) Rev. Simms, Rev. Millare and Rev. Gudlach. Guest speakers: Rev. Marie Youckwich, Rev. Erna Arnold, Rev. D. Ford, Rev. Paul Herbert, Rev. Marie Wagner, Rev. L. Grace Vanness, Rev. Allen Joseph and Irving L. Herman.

Kenosha, Wisconsin: Amy Pofahl, Pleasant Prairie, Wis., was recently ordained into the ministry of Spiritualism by Rev. Marnie Koski, pastor of the Temple of Spiritual Truth, 6333, Sheridan Road.

Taking part in the ordination: Rev. Jerome Konicek, Rev. John Skinner and Rev. C. W. Frederick, according to church secretary, Audrey Covelli.

Long Beach, Calif.: During the month of January, Rev. Maude Kline, N.S.A. Missionary, was a guest lecturer and message bearer at the People's Spiritualist Church, 785 Junipero Avenue, Long Beach; Progressive Spiritualist Church, 3843 Herbert Street, San Diego; and the Universal Spiritualist Church 240 S. Broadway, Escondido.

During the month of February 7-17 Rev. Kline was the featured medium at the First Spiritualist Church, 10th and Fillmore Street, Phoenix, Arizona.

San Francisco, Calif.: For the 39th consecutive year the annual forecast was given by Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, 1901 Franklin St.

This forecast for 1954 followed the lecture, "At the Crossroads", by Rev. Becker.

Others taking part in this service: Assistant pastor, Rev. Clyde A. Dibble; Soloist, Lena Gastoni; Pianist, Greta McGregor.

Ordination At Union City, New Jersey



The photographs above were taken at a recent ordination service held at the Divine Psychic Mission of Consolation, 419 38th Street, Union City, N. J. Photograph I, left to right: Rev. H. C. Millare, Rev. Frances Ethel Stratton and Rev. Anna Doerner Simms. Rev. Simms is presenting the certificate of ordination to Miss Stratton.

Photograph II, left to right: Rev. Millare, Rev. Alma Gundlach, Rev. Simms. Rev. Simms is conducting a Spiritual ritual—blessing the robe of candidate Frances Stratton.



Lily Dale lost one of its valued workers when Rev. Lena Florence (above) passed away December 9th last. She had been a worker for the cause of Spiritualism practically all her life; enjoyed an enviable reputation as a clairvoyant and counselor, scarcely a day passed when she did not have a call for spiritual guidance.

Her admirers were legion not only because of her work but also because of the sweetness of spirit which she so greatly exemplified.

Born into the Catholic faith, she, became aware of her clairvoyant powers as a very young woman. Soon after the passing of her mother she saw the spirit of that mother several times and was thus led into the work which so influenced her life. Although she had never known Spiritualism, in less than two months after her mother's passing she was demonstrating both privately and publicly the proof of immortal life.

Thirty years ago, she was married to Dr. Stephen Florence by the Rev. Amalia Pfenning. Soon after, they came to Lily Dale to establish their home. It was from this home that she predicted to friends and neighbors, weeks before, that she would pass into spirit on December 8th or 9th. While she was known to be in declining health, it was not believed that such prediction could come true; but thus is the power of spirit.

Mrs. Florence was a member of the National Spiritualist Association, a life member of Lily Dale Assembly and for twenty-four years a member of The Lily Dale Spiritualist Church.

Funeral services were held in Buffalo, N. Y. Rev. Arthur A. Myers, Trustee of the National Spiritualist Association officiated.

Besides her husband, Dr. Stephen Florence, she leaves one daughter, Mrs. Russell Cooley; two grandchildren, two brothers, and one sister, Johanna Trainer, Cassadaga, N. Y.

New York City: Over one hundred Spiritualists attended the special New Year's service, sponsored by Rev. Zara Lakes at The Spiritual Science Center, Studio No. 1010, Carnegie Hall, according to George Henry Clark.

Taking part in the service: Rev. Glenn Argoe, Rev. Bernard George Weinberg, Rev. William DuBois and Elsa Strassburger, soloist.

New York City: The thirtieth Spiritual Science convention was held recently (January 12-13) at Hotel New Yorker, according to Florence Colebrook Powers, secretary for Rev. Glenn Argoe, President of the Mother Church.

Three public meetings held during the convention featured the following speakers and mediums: Rev. Glenn Argos, Rev. Alice W. Tindall, Rev. Beatrice Hejda, Rev. Elizabeth Fourton, Rev. Myrtle Pinkney, Rev. Frances Parker.

Rev. Marshal Myatt, Rev. Jannie Moore, Rev. Sant Ram Mandall, Rev. Zara Lakes, Rev. Moses Jordan, Rev. J. Frances Small, Rev. Rose Orlovski, Rev. Richard Renardo, Rev. Lenora Wolf, Rev. James McNeill, Rev. Anita Veltman, Rev. W. C. Owens.

Rev. George Bernard Weinberg, Rev. William DuBois, Rev. Dorothy Parker, Rev. Florence Hitchell, Rev. Sylvia Greco, Rev. J. J. Carroll, Rev. Ruth Schrader, Rev. Olive Kruger, Rev. Delores Stewart, Rev. Martha Seidler, Rev. Helen Thury, Rev. Gladys Brown.

Mildred Murray, Florence Egan,

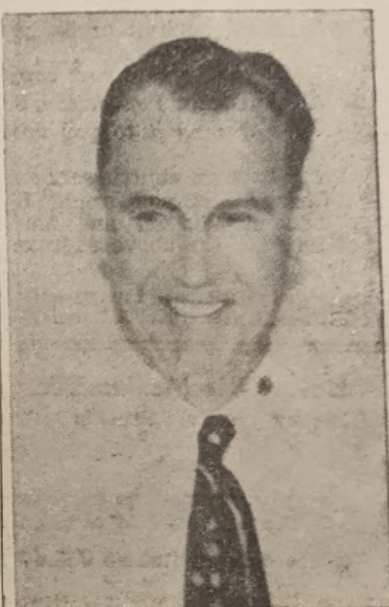
Ida McGovern, Merva Marsh, Virginia Myatt, Carla Ohman, Judy Allan, Fanny Thomas, Mary Ohman, Ethel Pierce and Marie Noel.

The convention program co-ordinator, Florence Colebrook Powers; director of musical program, Fred Pinkney; banquet entertainment program, Nadyne Brewer and Charles MacDonald—courtesy of Frederick Wilkerson Vocal Studio.

St. Petersburg, Florida: According to Rev. J. Bertran Gerling, President of The Universal Psychic Science organization, Rev. Gordon W. Wilson conducts a UPS center in Victoria, Australia and says: "I expect to visit the U. S. A. in the near future."

Other workers at the Victoria center: Annie Hanaghan, healer; Jessie Willie and Anita Kuppenheim, teachers; Ida Lutze, William Little and Ida Maroney.

Los Angeles, California: Rev. Stanley Spears, founder and minister of the Temple of Eternal Life, 2918 Beverly Boulevard, reports splendid attendance at all services. The church, established October 31st last year, was so named for the rea-



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son, according to the minister, that "each person is a temple of eternal life."

Rev. Spears was ordained by Rev. Bert Welch, the certificate being granted by the Universal Church of the Master.

Says Rev. Spears: "Every Spiritualist, layman or minister, must become walking demonstrations of this Eternal Principle of Spiritualism if it is to accomplish its real mission on the dense earth plane."

Weddings

MC INTOSH - BRONHART

Daniel Bronhart and Anna McIntosh were married recently in the First Spiritualist Church, San Bernardino, California. Rev. Lillian R. Courtney, N.S.T. National Missionary, officiated.

JEWEL - SCHROEDER

Rose Jewel and Fred Schroeder, members of The South Side Spiritualist Church, Milwaukee, Wisconsin, were recently married. Rev. Lester Miller officiated.

COMING EVENTS

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary Mable Riffle.

June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y., Ethel Post-Parrish.

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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— Their Itinerary —



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These two popular Chesterfield mediums announce
their itinerary during February, March and April.
During their engagements, at the churches listed
below, they will lecture, conduct classes and demonstrate various
phases of mediumship: clairvoyance, trance, direct voice, partial
materialization, card writing, pictures on silk, etc. . . .

MIAMI, FLORIDA: Sunday, February 28th to Friday, March
5th, Beckoning Light Spiritualist Church, 1621, S. W. 6th St.,
Rev. Bertie Lilly Candler, Minister. Both mediums featured.

ST. PETERSBURG, FLORIDA: Sunday, February 7th, to
Saturday, February 20th, People's Spiritualist Church, 1011 Ninth
Ave., North; Rev. Nellie Curry and Rev. Lillian Dee Johnson,
co-pastors; featuring Rev. Clifford L. Bias assisted by Rev. Swann.

ST. PETERSBURG, FLORIDA: Sunday, February 21st, to Wednesday, March
3rd, People's Spiritualist Church, 1011 Ninth Ave., North; featuring Rev. Charles
Swann assisted by Rev. Bias.

CHICAGO, ILLINOIS: Sunday, April 4th, to Wednesday, April 14th; Scientific
Center of Spiritualism, Midland Hotel, 172 West Adams St.; Rev. Catherine Lar-
ney, minister; featuring Rev. Charles Swann and Rev. Clifford L. Bias.

NEW YORK CITY: Sunday, April 18th, to Wednesday, April 28th; Stead
Memorial Spiritualist Church, 41 West 88th St., Rev. Bertha Marx, minister; fea-
turing Rev. Clifford L. Bias and Rev. Charles Swann.



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