

That Chicago Will

EVER since the passing of Anita McCormick Blaine, 87, Windy City newspapers have been running, in glaring headlines, all sorts of stories regarding the distribution of an estate estimated at thirty-five million dollars. In most instances much was made of the fact that there was a provision made for various charities, including money to be allotted to ascertain "the possibilities of communication between the seen and the unseen worlds."

Almost daily, since Mrs. Blaine's passing in February, clippings have been received, not only from Chicago Spiritualists, but also from various parts of the country.

In most instances, owing to the fact that the newspaper accounts were conflicting, it was my job to visit Chicago in an effort to find out what it was all about.

Strictly from a reporter's point of view, I was determined to get the correct information and, after talking to members of the law firm handling the estate, I was handed copy for publication.

Millions Involved

Permission was granted to print the following: "The will of Anita McCormick Blaine, made in 1937, leaves a third of a million dollars to Yenching University of China, to establish a memorial to her mother, Nettie Fowler McCormick. Her mother was greatly interested in that University and generally in education of the Chinese. Under present conditions in China, all of the affairs of the University are being carried on in New York."

"All the rest of the estate goes

She Left Millions



ANITA MCCORMICK BLAINE

"... the possibilities of communication between the seen and unseen worlds."

to three trustees who are directed to pay over one-third of it to Anne Blaine Harrison, Mrs. Blaine's granddaughter and only heir. The remaining two-thirds, in the hands of the trustees, is charged with some thirty other gifts, aggregating over a million and a half dollars.

"A gift of \$500,000 goes to Mrs. Blaine's daughter-in-law, Eleanor Gooding Lawrence. Mrs. Lawrence was the widow of Emmons Blaine, Junior, Mrs. Blaine's son, and is Mrs. Harrison's mother. She sub-

"... no final settlement for months, possibly a year."



RICHARD BENTLEY
Trust Fund Executor

sequently married Clark J. Lawrence who receives \$250,000.

"The other gifts are of smaller amounts, to relatives, close friends and to secretarial and domestic employees. About half of the beneficiaries have died and their gifts have lapsed. Each member of the household, including clerical assistants, domestic employees and her chauffeur receives \$3,000.

"After payment of these gifts, the trustees are directed to administer the rest of the trust fund in their discretion for charitable purposes, to advance thought and work in fields of education, industrial ethics, public health, the possibilities of communication between the seen and the unseen worlds, the avoidance of war and the growth of the spiritual, as distinguished from the material, elements of human life.

Two Executors

"The trustees are Mrs. Blaine's granddaughter, Mrs. Harrison, Dr. Roger I. Lee of Boston, a Fellow of Harvard University and a former president of the American Medical Association, and Richard Bentley, who, like his father before him, has been Mrs. Blaine's legal adviser for many years. The same persons are named executors, but Dr. Lee being a non-resident is not qualified to act.

"The trust fund is founded in the desire to carry on and commemorate the life purposes of Mrs. Blaine's husband and son, Emmons Blaine, Senior, and Emmons Blaine, Junior, both of whom died in early manhood."

I was also officially informed, during my visit to the office of the lawyers handling the estate, that it would be months, possibly a year, before any action whatsoever could be taken regarding any of the charities to which Mrs. Blaine contributed.

★ Ads Are News

MANY TIMES we are told by subscribers of *Psychic Observer* that they read our journal from cover to cover including the ads—even the classified ads, page 14. If you do not read these ads you are missing some of the news, because they tell of mediums available for sittings, healers who offer help, seances for psychic development

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

PSYCHIC OBSERVER

SPIRITUALISM'S PICTORIAL JOURNAL

No. 376

CHESTERFIELD, INDIANA, MAY 10, 1954

One Year \$4.00
Payable in Advance

★ ★ ★

TWENTY CENTS

MY ADVENTURES IN THE OCCULT

MEDIUM'S PROPHECY FULFILLED

... "you will write a book in 1953"

I HAVE BEEN interested in metaphysics since I was 16 when my grandmother, Mrs. Ula LeHentz Bass, introduced me to her profuse library on the occult. She was one of the most brilliant women I have ever known and we spent many happy hours discussing metaphysics.

Among her books was "The LAND OF MIST" by Conan Doyle. This book got me extremely interested in Spiritualism. I read further on the subject but it was not until after the war that I decided to go around to the mediums.

Some mediums gave me very unsatisfactory messages, but I had some very fine sessions with the late Edward Lester Thorne. He gave me some extremely meaningful messages from my grandmother, who had passed on some years before. I knew perfectly well that it was she because she mentioned some points that she and I used to bring up in our metaphysics discussions.

Also Rev. Thorne brought in some former shipmates of mine who had perished during the war. They described themselves perfectly to me, gave me their names, and spoke of certain ports that we had touched at.

While in St. Petersburg, I sat with the Rev. Clifford Bias. He gave me a message. He said that I would write a book in 1953. This was in Dec. 29, 1948, and he hit it right; I wrote and published "WILL YOU BE ALIVE IN 1965?" the latter part of 1953. He said that I had a Master Teacher as my guide.

Instantaneous Healing

Mr. Bias ended by saying that I had a stomach disorder and, with my permission, he wanted to place his hand over my stomach to transmit healing waves from the Higher Forces. This he did; the healing was instantaneous, and the trouble never returned.

I met Rev. Arthur Ford while in Miami and attended some of his meetings.

The summer of 1952, my mother, Mrs. Marcheniel Collier, sent me out to California to dig up mailing lists and new books. While there, I spent most of my time with the late Mr. and Mrs. Douglas K. DeVorss. They were wonderful to me. They drove me all over and introduced me to many publishers and authors in the metaphysical line.

Weekends we went to many interesting places: Mission Inn, Catalina Island, Knott's Berry Farm, Arrow Lake, Forest Lawn, the Huntington Library, Mt. Wilson, and other fascinating spots.

One day when I was in DeVorss' office, who should walk in but Mr. R. G. Pressing. We both thought each other was in New York. Of course, we had a lot to talk over. I had had a most

"Will You Be Alive In 1965?"

By GORDON COLLIER

ED. NOTE: Gordon Collier, Tarrytown, N. Y., is the son of the late Robert Collier, author of "Law of Higher Potential," "Secret of the Ages" and other classics in the field of spiritual philosophy.

delightful stay with the Pressings in Jamestown some years before. Mr. Pressing and I had lunch at the Hotel Biltmore and then went around to see some of the publishers in the occult line.

In my book "Will You Be Alive in 1965," a chapter is devoted to Mr. Pressing, entitled "Human Dynamo." Part of the chapter follows:

"Mr. Pressing's philosophy is an all-embracing religion that links man directly to God. His enthusiasm for psychic study, to which he devotes all of his time, is quite boundless. His tireless energy and proclivity for hard work make him a human dynamo."

"I first made Mr. Pressing's

other sections of the country you see churches with empty pews—particularly in the East, where most people will raise their eyebrows and look at you with a cold, blank stare if you mention God or religion.

I Make Some Calls

"After leaving DeVorss, Pressing and I teamed up to pay courtesy calls to notables of the metaphysical world who have their headquarters in Los Angeles. We dropped in on Llewellyn George, the famous astrology book publisher, who gave us a warm reception.

"Next we went to see Samuel Borden at the offices of the Borden Publishing Company. I was

Pressing Relates Psychic Experiences



Gordon Collier (left) general manager of Robert Collier Publications, Inc., Tarrytown, N. Y., quizzes the Editor of *Psychic Observer* (right) and receives data for the chapter "Human Dynamo" or "Convinced the Hard Way"—a part of his book "Will You Be Alive in 1965?"

acquaintance when I looked him up when his home and offices were in Jamestown, New York. His wife, Juliette, prepared a delicious fried chicken dinner for us, and afterward we drove around beautiful Lake Chautauqua, where I used to spend my boyhood summers. The Pressings put me up in their home that evening, and it took me more than a little while to fall asleep. Right next to my bedroom was their seance room, and I was excited too at the thought that some lingering spirit might decide to call on me.

"A few years later, I ran into Mr. Pressing again, this time in Los Angeles, in the office of Douglas K. DeVorss.

"Pressing, DeVorss, and I, talked of many things, including the great city in which we three met. It was our conclusion that the people of Los Angeles are far more progressive spiritually than those of any other section of the country.

"In Los Angeles, it is necessary to turn away persons by the hundreds from the churches for lack of room, even though they are open several times a week; in

especially interested in meeting this publisher, for it was he who brought out one of the most fascinating volumes on the occult I have ever read, *Phylos' A Dweller on Two Planets*.

"Pressing and I then paid our respects to Richard Zenor at a meeting at the Agasha Temple, and, on another day, called on James Crenshaw.

"Mr. Crenshaw is one of the West Coast's most distinguished journalists—his articles appear regularly in the *Los Angeles Herald and Express*—and he has a deep interest in Spiritualism.

"When DeVorss and Company brought out his book *Telephone Between Worlds*, it set many a matter-of-fact citizen rocking on his heels. In it, with the guidance of Mr. Zenor, he gave solid proof of the existence of another world, with logical, reasonable explanations of what it is like and what it means to us here.

Evidence of Things Seen

"During dinner at the Crenshaw home, Pressing and I heard a (Con't. on Page 2, Col. 4)

PSYCHIC OBSERVER, Inc., Is Now Located at CHESTERFIELD, INDIANA

Address all Book Orders and Correspondence to Psychic Observer, Inc., Chesterfield, Indiana

WHY SHOULD WE HAVE A PURPOSE IN LIFE?

By J. R. KINGHAM

It is later than you think. You must seek illumination or at least try to come as close to it as possible . . . the spiritually minded will survive!

Our purpose should be to make our nation the example and leader . . . not the forcer.

LET'S analyze the word purpose. Webster defines it: to intend; to design; to determine or resolve on something as an end or object to be accomplished. Now since it gives a meaning to effort, it naturally follows that one, without such a goal, will be as a ship without a rudder; or a flock without a shepherd. The latter, we know, would be prey for the wolves.

How many times have we witnessed just such a condition, a human being unhappy and almost useless in a busy world—a round peg in a square hole?

How often have we contemplated asking but, because of an inherent desire to mind our own business, have permitted the question to die unborn? Yet, we continue to ponder mentally: What is there in life for him; how can he ever feel pleasure; what does he think about; or why is he as he is?

We have watched a certain piece of highway over which we have traveled repeatedly; in fact, almost twice weekly for three years. During this time, we have noticed a man who never looks up, but who seems to be watching for anything that might be of value along the way.

Spiritual Upliftment

This man is always the same, but never seems to be carrying anything. To an ambitious person, this presents a remarkable puzzle. Had it been for only one year it would not have seemed so strange, but through the years of '45 to '53, we know he has walked that same piece of highway, approximately ten miles in extent.

Here again, the question arises: How many more years, prior to our knowledge of him, might he have walked that mileage, and in that manner? Then comes the thought: Can there be a Purpose? But somehow, even he, must

have a purpose, else how could he exist through the years? Again, I repeat: We have seldom driven over that stretch of highway without meeting or passing him. What can be his goal?

Has the feeling of love ever come to his soul? Has he ever known any real comfort in living; is his bed clean and soft, and his abode dry and warm; or does he know what it is like to sit down to a table laden with tasty and nourishing food?

God's Great Family

Has he ever experienced the pleasures of reading a good book, hearing a good discourse, or listening to inspiring, heart-warming instrumental music or singing?

Has he ever experienced the Spiritual Upliftment which comes to one during services in a church . . . a church erected primarily for the purpose of concentrating toward making a passageway through which Spiritual Power may enter?

Does this man ever feel the thrill of the friendly handclasp, or the look of kindly kinship brought about by the knowledge

What I Observe

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

and a great deal of other worthwhile data.

One portion of the page is devoted to books, both new and used—books and other items of interest.

These small ads provide a reasonable and easy means for you to reach thousands. Do you want a rare psychic book? Have you rooms to let? Do you want to form a circle? Are there vacancies in your circle? Have you something to sell? Are you interested in getting in touch with someone near your town who specializes in psychic and Spiritual healing?

The modest rate for advertising in the classified page is 20c a line. If you haven't used these columns you are missing a golden opportunity.

that one does belong to God's Great Family?

Do you believe that we—who so smugly take for granted the comforts and delicacies of life, ever really appreciate our marvelous way of life in America?

Do we have a "truly worthy purpose" motivating our own lives? Do we ever stop, in the course of our heedless rushing through life, to evaluate the manifold blessings all about us? Do we ask, "How much do we owe God?"

During the very first days of this new year, how many of us stopped to take inventory and summed up the stock on hand, the assets and the debts?

When we see the lonely figure of a man hovering over a small fire in a culvert or under a bridge, does our heart cry out to God for the answers: "Why; What; Purpose and Goal?"

Do you ever study people? Do you ever wonder what may lie behind the expressions in their faces, the gestures of their hands and their general attitude toward life?

Do you wonder what particular "Purpose" animates them? Do you ever carefully scrutinize the faces of passing throngs?

Do you ever peer, as close as you may dare, in an effort to fathom their thoughts, and to wonder, "Do they know they are souls animating a physical body; or do they ever find themselves pondering in their own minds: What is the purpose of it all?"

Now that we, who are searching for a reasonable philosophy of life, have learned something of God's Plan, does it not behoove us to overhaul our own purpose in life?

The 'High Calling'

Could we have achieved our present status without purpose? Emphatically NO!

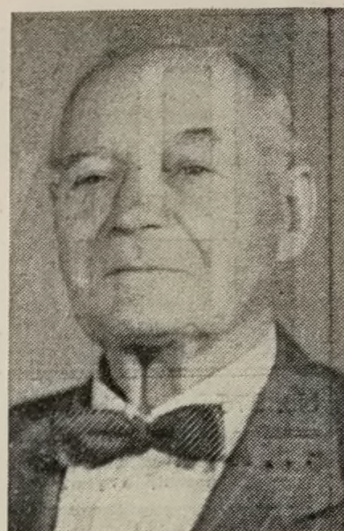
In the founding of our country, the purpose was to gain freedom of Life, Liberty and the Pursuit of Happiness. How many can recite the "Preamble to the Constitution of These United States?"

That was a purpose with a capital "P." After liberty was attained, the "Driving Power of Purpose" led to the subduing of wilderness, and the building of homes.

Now our purpose is to make our nation the example and leader . . . Not the Forcer of the World. We are told that this speeding-up process will eliminate the backward, the slovenly and greedy; and that we shall eventually enter into a period of peace, happiness and prosperity, never before equalled in the history of man.

In the future, we shall have a purpose—Paul mentions "The Mark of the High Calling"—We shall be very much in the limelight. Many will remember the ministers of our various churches and how they impressed us in

"Combine your efforts so that you will not be found wanting."



J. R. KINGHAM

He is minister of The Pyramid Spiritualist Church, 326 South Atlantic Blvd., Alhambra, California.

the long ago; also, the lady school teachers.

We "young" sprouts, of the Gay Nineties looked upon our ministers and lady school teachers as something to emulate. These lovely young school teachers were almost invariably Christians, and lived accordingly.

It was very common, in those days, for girls of 16 to 18 to become school teachers for the princely salary of \$30.00 per month (9 months per year) out of which they paid \$2.50 per week for the privilege of sleeping with the children or eating in the home of one of the families. It was frequently her lot to have to walk a mile or more to the schoolhouse, build her own fire, and sweep out the schoolroom.

In view of the "Enhanced Status" which shall accrue to those of us who are trying to help speed the marching millions; we certainly must not lack for "Purpose!" Also, we must constantly bear in mind; that we are very much in the "Limelight" today.

Value of Purpose

We must, by our example, demonstrate in our daily lives, good health, happiness, joyousness in living. At all times, we must strive to instill within the minds of others, "A Purpose" and an impetus toward right thinking. Our greatest task will be to guide them into "unlearning" whatever erroneous thoughts they have been taught.

Since we do have SO much to make us happy, we most assuredly should have an intrinsically fine "Purpose" as our goal. Figuratively speaking, we should "Hitch our wagon to a star." Most of us realize that the axiom "Whatsoever a man soweth, that shall he also reap," is an immutable and inexorable fact. If we have kept our wits keen, we can remember

past deeds which later bounced like boomerangs—the experiencing of which should make us wise enough to say, "Thank God, those spiritual debts are paid for!"

We now have a very bright future ahead of us. We do know there will be much that may be very unpleasant but, as it is natural to fight change, let's see if we cannot calmly adjust ourselves to knowing that the changes are to come; and that these changes are for our ultimate progress and greater happiness. Then we can move into the "Life More Abundant."

Cosmic Rays

We have already been saved much . . . those innumerable "Fireballs" of various sizes and colors were not without "Purpose." They were sighted mainly in Nevada and New Mexico, close to and immediately after the atom bomb testings. We have been told that they were sent there to mop-up the Radio-activity so deadly to life. Samples of air now show there is copper over the lands where the atom bombs were tested—copper was not present before the bombs and fireballs.

Think of the very Gracious Loving Purpose of the so-called Flying Saucer Men!—another purpose with a capital "P." Those kindly God-like beings knew of our danger, and cleaned it off our land—even as far north as Canada. There is yet much to be accomplished. The slang phrase has it, "It's later than you think."

How often, oh, how often words are used in jest, words which are in reality, prompted by our spirit friends who impel those thoughts in the minds of the jesters! Those who see the Plan and Purpose, are sometimes aghast at the way in which such things come about.

Our Earth Planet has moved into a position wherein the impact of the cosmic ray bombardment from the constellation Aquarius is great, and rapidly growing greater. Not only will the icepacks melt, but the composition of earthly matter is to be altered. These rays and alterations are to have a disastrous effect upon the low, the sordid, the brutal and the bestial temperaments.

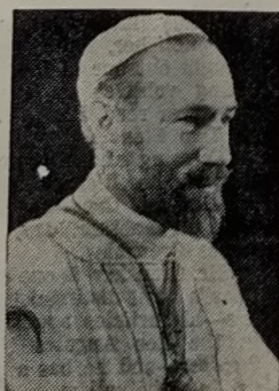
The spiritually-minded will thrive. Thus, you may very well see that We Must Seek "Illumination," or try to come as close to it as possible for, upon our efforts, depends our own future. Say not that "There is plenty of time."

There are those who do not wish to be deployed away from their greeds, bigotries and false acumen; but remember: We are of the second-half of the Fifth Root Race, and the Race must move! The laggards retard the race as a whole, and this can spell disaster if permitted to continue!

Because of these factors, no one has any right to linger one moment longer than is absolutely necessary. Laggards prove themselves callous and lacking in respect, when viewed by those High Teachers who have accepted the arduous task of tutoring the Race.

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

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

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

I Will Send You A Treatise Free Answering The Above Questions

Our Shrine is one of the greatest centers of Ancient Spiritualism in the world. We feel safe in saying that more healings have taken place through this spiritual work than through any other in this country. Our files are filled with testimonials from people in all walks of life who have been healed or had personal problems solved when there seemed no solution for their troubles. Don't delay, write today, and receive the free treatise. Send 2 three cent stamps to cover postage.

BISHOP ROBERT RALEIGH

(P-375)

STAR ROUTE, CALABASAS, CALIFORNIA

My Adventures —(Con't from Page 1, Col. 5)

young friend of our host's tell about a spirit that had tramped up the outside stairs of her apartment in the dead of night, rapped on the door, and then disappeared as soon as she opened it. Needless to say, she soon left the apartment.

"Mr. Crenshaw told us about a similar experience of a fellow-reporter. This newspaperman was walking along a lonely street late one night when a man came up to him and asked: 'Have you got a match?'"

"The reporter produced one and lit the man's cigarette. As the light flared up, he could see the face of the stranger. It was pale and cadaverous looking, with deep sunken eyes. His cigarette lit, the man moved along after a muttered 'thanks.'

"Happening to look around after the man had passed, the reporter was amazed to see there was not a figure in sight! There were no doors or openings the passerby could have entered: he had simply vanished. But the smoke from the cigarette still hung in the air. This, the newspaperman will swear, is the gospel truth.

"My blood ran cold for an instant when I heard the conclusion of this tale. To Pressing, however, such an incident was no novelty. As the editor of the Psychic Observer, he has a much more exten-

sive knowledge of happening of this sort than do most people. His experiences with psychic and mediumistic phenomena may be said almost to rival those of Conan Doyle or Sir Oliver Lodge.

"I have sat entranced for hours listening to Mr. Pressing relate the ways of the spirits. He has known intimately many of America's distinguished mediums and can hold you spellbound with astonishing yet convincing stories of psychic happenings he has witnessed with his own eyes and ears at seances.

"Most amazing of all is his account of how a spirit warned him of a terrible danger, making him for the first time a firm believer that the departed have not truly gone from us. Here is the very story, in Mr. Pressing's words, just as he told it to me."

This story "CONVINCED THE HARD WAY" can be found in the book "Will You Be Alive In 1965?" which also includes all prophecies received through the trance mediumship of Rev. Richard Zenor for the years: 1952, 1953 and 1954 . . . with correct hits for 1952 and 1953. —ED. NOTE.

(*) \$1.00; order from Psychic Observer, Inc., Chesterfield, Indiana.

FOUNDERS AND EDITORS
Ralph George Pressing and Juliette Ewing Pressing

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

May 10, 1954

It is the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then your subscription has expired. You are cordially invited to renew your subscription some time ahead of its expiration. Watch the number on your wrapper! When renewing your subscription write your name and address plainly. Make all checks payable to: *Psychic Observer, Inc.*, Chesterfield, Indiana, U. S. A. Entered as second-class matter, September 1st, 1938, at the Post Office, Jamestown, N. Y., under the act of March 3rd, 1879. Additional entry as second class matter at Chesterfield, Indiana

THREE HUNDRED SEVENTY-SIX

MAY 10, 1954

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The *Psychic Observer*, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document. All material, articles or news must be typewritten, triple space, one side of the paper. All manuscripts submitted are the property of *Psychic Observer* and will not be returned unless accompanied by sufficient postage to insure delivery.
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Spreading The Truth

THERE is not a Spiritualist church nor is there a Spiritualist organization nor is there a Spiritualist medium, in the strict sense of the word, that does not desire to spread the truth of Spiritualism. That is their job and all are doing the very best they can from their point of view.

In these United States, there are actually over 5,000 workers in the vineyard—all doing their bit to bring the knowledge of our philosophy to their groups or congregations.

And how is this done?—by the spoken word either in class or from the rostrum. In addition, most Spiritualist ministers devote much of their time to demonstrations of our phenomena, both publicly and in the seance room.

But that is not news! There are two ways in which to spread the truth, not only by the spoken word but by the written word. If the latter is treated lightly or even brushed aside then those who really have that burning desire to spread the truth are not taking advantage of their opportunity if they do not bend their efforts, to a greater degree, toward the written word—in the sense that they stress current Spiritualist literature, especially their journals and newspapers.

Over 15 years ago, *Psychic Observer* was the first to inaugurate a plan, conceived principally to help the churches and ministers along the way. And that plan was to give each church a free notice in our columns asking only that they sell 10 or more copies of our journal every two weeks.

And today that plan cannot be stressed too forcibly. Spiritualist churches will always need organs through which they can tell the world where they are and the time services are held. Because in many instances I am sorry to say, more than ever before, daily papers all over the land are becoming more reluctant regarding the placing of Spiritualist notices, even paid advertising. And some metropolitan papers even refuse to accept an ad for a Spiritualist church.

And why are things tightening up? Simply because, in spite of it all, this thing called Spiritualism continues to attract attention. Those who oppose us fear our religion will indeed permeate their teachings. And so, it behooves all Spiritualists, and Spiritualist churches, everywhere, to face facts and do their part toward giving the public, especially their own congregation, an opportunity to obtain Spiritualist literature.

It has been said that every worthy Spiritualist journal is read by at least 10 persons. Consequently, churches selling 10 papers every two weeks have a potential of reaching 100 souls with the written word.

By some, this may be viewed as a propaganda scheme to sell more papers. Well, it is, but it is also high time all Spiritualists become aware of their duties to that truth they claim they are trying to spread.

I am afraid, however, the truth of the matter is that the desire to spread the philosophy of Spiritualism diminishes in ratio to the cost because thousands say they want to spread the truth but what they mean is that they will spread it if it doesn't cost them anything.

I trust this essay will not be too disturbing but the fact remains that only through the combined use of the spoken and the written word can the religion of Spiritualism, its science and philosophy, continue to flourish.

To prove my point, I feel it necessary to continue this harangue and cite the fact that since the publication of the first Spiritualist newspaper, "The Banner of Light," in Boston, Massachusetts, and up to the present time, over 77 Spiritualist papers made their advent. Of this number only three were self-sustaining during the life of the editor—said editors being financially depleted during publication.

At the present time, the existing Spiritualist journals are either subsidized by organizations or individuals who carry on merely because they have a job to do. If the truth were known, no Spiritualist paper could exist without contributions from time to time.

All of this could be remedied and all of this will be remedied only when Spiritualists everywhere realize their support is needed.

SPIRIT PHOTOGRAPHY

I am looking for a book with instructions how to take spirit photographs in the best way. The only advice I read long time ago was, that the best results would be obtained for spirit pictures, when instead of ordinary glass lenses in a camera, quartz lenses would be used. No explanation why was given. Probably somebody found this out by experimenting.

CONRAD H. F. CREUZ

522 West Adams St.,
Jacksonville 2, Florida.

SAME SUBJECT

I shall be exceedingly obliged if you will kindly enlighten me on the subject of Spirit photography.

I have read in the "Psychic Observer" that Mr. J. Edward has succeeded in getting very good photos at seances. Could it be possible for us to have through you his expert advice on the subject?

My paper, "Psychica Nea (Psychic News)" is published weekly in Greek, since the 6th September, 1952, and it is doing everything possible to spread Spiritualistic knowledge in these parts of the world.

On the 26th and 27th March next, the famous English Healer, Harry Edwards, is coming to Cyprus at our invitation to give two public demonstrations of Spiritual Healing. Later on we intend to invite other famous mediums to strengthen our movement here.

We get your precious paper regularly.

Hoping to hear from you early, and thanking you in anticipation,

A. ROLANDIS

Managing Editor of "Psychica Nea"
P.O. Box 700,
Nicosia, Cyprus.

THE ANSWER

You really have asked the \$64 question regarding Spirit Photography. You must know there are dozens of books on the subject in which can be found results of experiments conducted by men in science, as well as sincere psychic researchers—to say nothing of the thousands of experiments conducted by Spiritualists.

The term, Spirit Photography, is used loosely. Few understand the difference between Psychic photography and Spirit photography. Let's put it this way. Assume you attend a materialization seance where the spirit forms are seen objectively by all present at the seance. If you choose to photograph these forms, the best results are obtained when you receive directions from the guides. Then you use infra-red film with a 22R bulb.

(22-R bulbs (50c each)—obtainable from
Psychic Observer, Inc., Chesterfield,
Indiana.)

You also must know, for materialization demonstrations, a red light is usually used. This red light is either dim or bright, depending upon the conditions and instructions from the spirit guides. All this is called Psychic photography.

Now about Spirit photography. Any camera can be used by the medium, but in most cases, where this phase has been developed, the medium uses the same camera which we have every reason to believe, has been what they call "sensitized or magnetized."

Demonstrations of Spirit photography are made in bright light, the phenomena taking place within the dark recesses of the camera itself. It is within this darkness that spirit force of sufficient nature is built up—to a degree where the spirit extras are sometimes projected on the negative. If successful, when the negative is developed, spirit extras appear around or over the object, person or scene photographed.

There is another phase of photography that many confuse with psychic and Spirit photography. . . . that is a phase known as skotography. In skotography demonstrations, the camera is not used. Rather a packet of plates or photographic paper is held by the sitters and the medium in a pitch dark room. In cases of this kind, faces have appeared but, in most instances, symbols or other markings dominate.

In Japan, a version of this latter phase is known as nemography and is sometimes referred to as thoughtography. A book on this subject has been written by the

LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

late T. Fukurai, whose wife still lives. Her name is Tatsu Fukurai, 70 Higashi-6-Bancho, Sendai, Japan.

During the past 25 years, there have been several spirit photographers: Wm. Hope, Wm. Mansfield; Wm. Keeler (brother of the famous slate-writing medium, P. L. O. A. Keeler); J. Edward, Camp Silver Belle, Ephrata, Pennsylvania; Robert Chaney, now in California; and of course the world famous John Myers, whose work in England was spectacular. Mr. Myers discontinued his work years ago and now manages a large business firm in New York City.

To my knowledge, there are no books that can tell you the "how" of spirit photography, any more than there are books that can tell you "how" to develop mediumship.

There are books, however, that tell you the proper conditions to set up, the general procedure to follow; and the results obtained through various procedures, such as: "What Mediumship Is" by Horace Leaf; "The Case for Spirit Photography" by Sir Arthur Conan Doyle; "Photographing the Invisible" by James Coates; "Phenomena of Materialization" by Baron von Schrenck-Notzing; "Materialization and Clairvoyance" by Gustave Geley; and "The Mediumship of Jack Webber" by Harry Edwards.

Most of these books, however, give case histories and photographs of these phenomena as experienced by the authors. I trust this information will help you.

AUSTRALIAN VIEWPOINT

My wife is interested in "Psychic Observer"; especially materializations and direct voice—so am I. There are very few good mediums in this part of the world. This is a great pity, as there are many waiting to be given the great awakening here, but there is nothing to attract them to it. The newspapers nearly always adopt the attitude of scoffing and, if they can, make it appear as a joke. However, I am of the firm opinion that they, and the people, will have to accept it (Spiritualism) some day; no matter how they "shy off" today.

A little chat overseas does no harm, lots of us here in Australia will never forget U. S. A. and what she did for us. My wife and I will never forget.

CLIVE CHAPMAN

Sydney, Australia.

"SEP" PROTEST

John Kobler in February *Cosmopolitan* is about on a level with the typical ignoramus who get into the public press with a lot of hooey about Spiritualism. In his article, "Fantastic Florida," Kobler goes out of his way to display the common, but ignoble, ignorant and asinine slant that uninformed writers have on this subject.

The thing that gets me down, in all this is the fact that American magazines will publish this sort of diatribe and triple-tripe—and absolutely refuse to publish a single line from some of the thousands of investigators and writers who could give them the low-down—as to reliable mediums and the total picture of Spiritualism, as it is lived and practiced by as honest folk as are any of their readers—or, I might add, as dependable as any of the snooty and biased editors.

Here's a line from the *Cosmopolitan* tale: "For a newspaper (he is describing in nasty terms what alleges to transpire at The Southern Cassadaga Spiritualist Camp) there is regular distribution of the *Psychic Observer*, which features stories like 'Is Lady Wonder Psychic?'"

Then there is this, "A free circulating library has 546 books on SPOOKDOM."

Just why the thousands of honest Spiritualists do not bombard the American press with protests—even (following another Church's lead) "boycotting" those who libel a religion operating under the Bill of Rights, I frankly would like to know!

To be even half way fair the editors might at least, once in a bluish-yellow moon, let into their biased column, a straight article

on this great subject. They treat it as if it were literary poison spewed out of some demon's mouth. And yet they publish this slanted, this putrid, this nauseating billingsgate, deriving from obvious flippancy and publicity low-downness.

I wonder how many Spiritualists have taken the trouble to mail a letter to *Cosmopolitan* or to any of the other periodicals that handle Writer's Tripe of Abuse—and refuse sacred space to Fair Appraisal! Did YOU, reader?

REV. THOS. F. OPIE

Great Barrington, Massachusetts.

MORE "HOME CIRCLES"

I have been reading the *Psychic Observer* for some time and like it very much, but I feel you should stress the subject of home circles a little more than you do. A department or column devoted to home circles, how various circles are conducted, and reporting any unusual results obtained, especially by beginners, would be very helpful.

If your readers could be induced to submit such reports it would encourage those who cannot get the assistance of a developed medium to try anyway, and I know, from my own experience, that results of one kind or another can be obtained in this way.

For example, my wife and I had been sitting by ourselves in complete darkness from once to three times per week for about four months without getting too much that could not conceivably be attributed to imagination, when we had a startling experience.

After sitting for about an hour and getting very little, we were about to close up, when I remembered that I had forgotten to set a large paper trumpet out in the circle. A small aluminum one was already there, but I got the paper one from a shelf behind me and leaned forward to set it down when bright lights appeared at several points in the room.

The brilliance of the display was startling after sitting in darkness for an hour, and we were both too surprised to look around to see all that was happening before everything went dark again. It lasted about two seconds.

I clearly saw two separate displays. One was a bundle of rods about the size of lead pencils, greenish in color, and radiating from a point near the floor. They were about fifteen or twenty inches in length. The other was quite similar except that the rods were conical, the pointed ends extending outwards. Neither of these displays was associated with either trumpet.

My wife was looking up at the time and described a large white ball near the ceiling. These lights were outstanding for their brilliance. I have not seen such bright psychic lights elsewhere, nor has such brilliance been repeated for us in subsequent settings. It was an experience we shall not soon forget and does much to set aside suspicions that lights seen in seances by developed mediums may be the result of clever trickery.

OREL Z. BURDICK

1340 Sanford St.,
Muskegon, Michigan.

I quite agree with you, the "Home Circle" idea should be stressed more in this country. In England, where this idea was born, most of the activity in Spiritualism is confined to this idea. But England is not America.

In this country, people are usually too lazy to take the time and sit for their own psychic unfoldment; they would rather run to Spiritualist churches or camps and attain their knowledge of communication this way.

They consider the Home Circles to be the hard way, especially in this work-a-day world when everybody is occupied with the job of living.

Christianity is not true because it works; instead, it works because it is true. We are all the product of missionary endeavor.

Early American Spiritualism

CHAPTER III PART I

AS HAS ALREADY been pointed out, Andrew Jackson Davis was not a Spiritualist or medium in the accepted sense of the word. He was a believer in Spiritualism and an active worker in its ranks and a teacher of its doctrines. He is even rightly called the father of Spiritualism; but his own works and philosophy were not wholly obtained through mediumistic channels. They were the result of his own inspirational and clairvoyant powers, and, as he himself states, they were not obtained from any spirit or person in the spiritual world.

Davis' teachings represent simply and perceptions and inspirations of a mind when placed in the superior state of development. Persons in this high clairvoyant state, says Davis, are not controlled by other intelligences, nor do they transmit their thoughts, but when in this high condition, they simply record what they themselves perceive.

The Interrogators

And the records of these perceptions and inspirations, says Davis, must inevitably take the shape of the particular personality or mould through which they come. Nevertheless, in spite of this distinction, Davis did possess mediumistic powers and frequently received messages from the spirit world; but as before stated, all of his works were not produced in this way.

Spiritualism proper was not in existence when Davis produced his chief work, "Nature's Divine Revelations". Its actual beginning was about two years later, in 1848, in Hydesville, N. Y. The principals in connection with its beginning were the Fox sisters, Margaret and Catherine, who lived with their parents in that city. The circumstances in connection with the phenomena which occurred were as follows:

In the house, occupied by the Fox sisters, a series of strange rappings suddenly occurred without any material cause. These rappings were found to show intelligence and gave answers to questions when asked. They correctly gave the ages of the various interrogators, the number of their children and other information.

In the course of questionings, the raps gave the initials C. R. as those of the spirit causing them and stated that he had been a peddler while in life, that he had been murdered in that house five years ago, and that his body had been buried in the cellar of the house.

Acting upon this intelligence, the records state, the Fox family, together with their neighbors, two days later, dug in the cellar of the house to the depth of about three feet, when they were stopped by water, but without finding anything.

About the Rappings

Later, however, when the water in the hole had gone down, the digging was resumed to a depth of several feet, when teeth, bones and hair, supposed to be human were discovered. Upon questioning the neighbors in connection with the matter, some were found to recollect that one winter a peddler had called in the village; had promised to return the next day, but failed to do so, and had never more been seen.

No actual evidence of a murder, however, was ever established, although there appeared to be some grounds for suspicion in connection with some previous tenants in the house.

The events, in connection with the rappings, created a great sensation in the minds of persons both near and far, and a great many people visited the house at which the rappings had been, and were still occurring.

It was ascertained that the presence of the two sisters, Margaret

"The HIGHER SPIRITUALISM"

THE PHILOSOPHY AND TEACHINGS
OF SPIRITUALISM IN THEIR RELATION
TO ACCEPTED PHILOSOPHY AND
SCIENCE

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, we are publishing the entire volume. Part II, Chapter II appeared in April 25th, 1954 edition.

and Catherine Fox, was necessary for the production of the raps, and these two were thenceforth looked upon as the real mediums for their production.

When the two sisters visited Rochester, at the home of their sister, the raps were found to accompany them, and were there studied as they had been at Hydesville. It was not long before the raps began to be experienced in connection with other persons as mediums in other places, and in a short while, the phenomenon was quite common throughout the whole eastern part of the country.

Sir William Crookes

Since the time the rappings occurred in the Fox family in 1848, controversy has raged as to the genuineness of the phenomena and also as to the correctness of the facts. But they seem about as well authenticated as any other facts of this nature could expect to be, and in spite of reported confessions of trickery by the Fox sisters, there is little ground to doubt that the rappings actually occurred as reported.

The common experience of rappings in connection with mediums in later years—a fact so common that no real investigator now doubts it—has removed all ground for doubt about the occurrences in Hydesville from the point of view of their uniqueness or impossibility, and there is now no more reason to doubt the rappings of Hydesville than those that have occurred at any other place.

In after years, Catherine Fox visited England where she was investigated, in connection with her phenomena of raps, by Sir William Crookes, in his own laboratory, and he states that, although he had experienced the raps in connection with many other mediums, yet, "for power and certainty, I have met with no one who at all approached Kate Fox. I have had these sounds proceeding from the floor, walls; I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper held between the fingers by a thread passed through one corner. I have tested them in every way I could devise, until there is no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means." (Researches in the Phenomena of Modern Spiritualism).

The Hieroglyphics

Much more clearly authenticated phenomena took place some months after those of the Fox family in the home of a Presbyterian minister, Dr. Phelps of Stratford, Connecticut.

Dr. Phelps had mediumistic sons and daughters, and in their presence, objects were frequently thrown about as by invisible hands. Windows were even smashed. Invisible writing and hieroglyphics were produced on things and many other strange occurrences took place.

The occurrences caused such wide report and interest that A. J. Davis himself went to Stratford to ascertain the truth of the reports. After careful investigation, he gave out as his opinion that the occurrences were actually instigated by spirits, through the mediumistic powers of the children.

Davis stated that the organisms of the children possessed an ex-

cessive amount of electricity and magnetism, and that it was by this instrumentality that the spirits were enabled to produce the effects. Davis also stated that, through clairvoyant perception, he had seen several spirits in the house who were there as delegates in furthering the Spiritualistic movement.

The hieroglyphics he explained as spiritual characters, belonging to no earthly language, and by interior impression, he interpreted them as follows: "A high society of angels desire through the agency of another and more inferior society to communicate in various ways with the earth's inhabitants."

Strange Phenomena

All these strange occurrences, which were seeming evidence of an invisible power and which purported to proceed from spirits, naturally aroused great interest in the minds of people who were inclined to give them credence. This interest was heightened by the fact that Davis' book "Nature's Divine Revelations", was fresh in the minds of people, it having been published for only about a year, and these strange occurrences were regarded as a direct confirmation of the philosophy expounded in the book.

It was remembered that Davis, in his book, had clearly taught that spirits can and do communicate with mortals and that he had predicted an era of spiritual intercourse between spirits and the inhabitants of earth.

On page 675 of "Nature's Divine Revelations", written in 1846, Davis says: "It is a truth that the spirits communicate with one another while one is in the body and the other in the higher spheres . . . and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement".

These new events without visible causes, were regarded as a direct fulfillment of Davis' prophecy.

The interest thus aroused in the strange phenomena soon made itself known in other phases of the subject. Intelligent investigators entered the field, not alone from curiosity, but from a desire to comprehend the causes of the phenomena and to obtain real evidence of a future life. Other phases of mediumship were developed, such as writing, speaking and inspirational mediumship,

and within three or four years after the beginning of the manifestations at Hydesville, Modern Spiritualism was well on its way.

Among the earliest to become interested in the deeper side of the subject were Judge J. W. Edmonds and Dr. G. T. Dexter. Edmonds was a judge in the State of New York and was also an ex-senator of the state. Dr. Dexter was a well-known physician.

The interest of the two having been aroused in the subject through investigations at various places, a circle for investigation was formed, consisting of Edmonds, Dexter, Mr. Warren, Mrs. Edmonds, her daughter Laura, and several others at various intervals.

Dr. Dexter was primarily the medium of the circle, but as the investigations proceeded, most of the others developed mediumistic powers, including the Judge, his wife and daughter Laura and Mr. Warren.

A variety of phenomena occurred at the sittings. Messages were received both spoken and written, and lengthy philosophical and religious dissertations were received in writing from noted spirits in the spirit world; principal among them were Emmanuel Swedenborg and Francis Bacon.

What Edmonds Found

In addition, various members of the circle were frequently entranced and placed in a mental condition in which they could perceive direct happenings in the spirit world. Important personages frequently came and conversed circle through some entranced member.

The results of the investigation were published by Judge Edmonds in two large volumes, under the title of "Spiritualism," appearing in 1852 and 1855 respectively. The book consists chiefly of communications from Swedenborg and Francis Bacon on philosophy and religious subjects and on conditions of life in the spirit world.

The communications sometime take the form of question and answer and direct discussion of themes pertaining to the spirit world. Sometimes they are in the form of lengthy dissertations by Swedenborg or Bacon on subjects of life in the spirit world or on philosophical and religious subjects.

The style and subject matter of these discussions are good and are consistent with the moral status and known characters of Swedenborg and Bacon. The answers received to questions regarding life in the spirit world are quite satisfactory from a spiritualistic standpoint and are in very good

accord with the best information received on these subjects through mediums in later years.

The following extract from a communication by Swedenborg will give a good idea of the many other communications in the book. It was received by automatic writing through the hand of Dr. Dexter.

Swedenborg is describing some aspects of spirit life: "Let it be understood then, first, that this is a world occupied by spirits, or rather, men, women and children, mingling as their desires, tastes, inclinations or pleasures impel them, accomplishing and carrying out the great objects of their formation, the development of the spirit itself.

"And second, that the different spheres are localities assigned to the progressed spirits, and they represent a state of elevation, and are reached only by a still more sublimated and refined maturity and advance of knowledge and goodness of the soul than belonged to the bodies or spirits occupying the sphere below.

The Spirit World

"Spirits possess a material nature and this nature or form in some is so gross that it is almost subject to laws as imperative as those of earth. I mean as material laws. Their material nature is under influences which require obedience, and though there is none of the physical suffering you have, yet there is as much material necessity and absolute want in proportion to the grossness of their natures as there can possibly be in your material world.

"We are sent to places (by our affinities always) where we can comply with all the circumstances, just as you do when you select a place to reside, though our population is divided more rationally, more justly, than are the divisions of classes with you.

"Most frequently, spirits associate together in neighborhoods or communities, composed of members varying from fifty to five hundred, and while the absorbing topics of progression and purity, or development and affection, occupy our minds mostly, yet the usual duties of material life are just as incumbent on us as with you, always modified by our organization and the circumstances in which we are situated, and the place where our affinities direct us.

"Now, you have the life of spirits as far as regards their bodies, and what think you, is the proper food for their minds? Everything which can open the beauties of God's handiwork, which can penetrate the assumed mysteries of his creation, which can typify his works by a resemblance or correspondence, as in painting, sculpture, music, or that which gives an understanding of God as he is in the whole—these are the proper food for the mind as it is eagerly sought for by spirits.

Bacon's Communications

"We stand on a broad plane overlooking two worlds, with our organization so sublimated that we innately understand the connection that exists between matter and matter, and spirit and spirit. We live in this world of spirits, but our duties are much with you, and on your earth, as they are with spirits and spirit-land."

An example of one of Bacon's communications is given in the extract quoted below. The communication concerns the identity of Lord Bacon. Judge Edmonds had been reading to Dr. Dexter a book on the life of Bacon, when the following communication was received in automatic writing by the doctor, purporting to be from Lord Bacon: "When the doctor first came in, you read him some extracts from a work purporting to be a life of Lord Chancellor Bacon. There were some tracts true and others not so, evidencing a want of just appreciation of the true character of the man as he was, in the full exercise of his mind and in the pride of that mind and strength.

"I believe I had ever, from my earliest youth, a strong desire (Con't. Page 5, Col. 1)

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"HIGHER SPIRITUALISM" (Continued From Page 4)

to understand not only the laws of nature, but the application of those laws to every condition of life, matter and man. . . .

"That I erred as a man, I cannot deny; that I was tainted with the habits and customs of my time and society, I honestly admit; but that I had not at heart the advancement of my race, that I did not labor for its good and that I did not forestall both age, education and public opinion, I proclaim to be a libel on my character and motives, as well as a base attempt to shield the wrong others conceived and executed by ascribing to me that of which I was not and could not have been guilty. . . .

Lord Bacon

"That I had a proper idea of what belonged to my position, gathered round me the highest intellects of the age and reduced the unsettled vagaries of speculation and false practice to a system of pertinent sense, I think no one will deny. But I was beset by trials and temptations and seducements to which I may at times have listened and yielded.

"The good I have done speaks for itself—it will live forever; the evil to which I was accessory is, perhaps, repented of, and may ere this have been swallowed up in my advancement and progression. At least this hope has comforted me and I may not be permitted to doubt."

Those who are familiar with the history of the life of Francis Bacon will remember that he was Chancellor of the Exchequer of England during the time he lived, at the beginning of the seventeenth century; that he was the founder of the system of inductive philosophy through his work, the *Novum Organum*, and that he later became accused of embezzling moneys of the exchequer, for which he was tried, found guilty, fined and removed from office. The communication received by Dr. Dexter bears internal evidence of emanating from the real Lord Bacon.

Besides the communications from Swedenborg and Bacon, the book under consideration contained some very interesting material in the nature of recorded visions of events in the spirit world by entranced members of the circle, and also very interesting personal narratives by noted personages in the spirit world who told their stories through some entranced member of the circle.

"The Spiritual Teacher"

Among others, Queen Elizabeth of England came to the circle and through Laura, the daughter of Judge Edmonds, related an account of her life in the spirit world describing in touching manner the retributory effects in the spirit world of her misguided and wrongful acts on earth.

The book of Judge Edmonds and Dr. Dexter, "Spiritualism", was perhaps the most important of all the early works of Spiritualism. It was received with enthusiasm by the public and soon ran into many editions. It is still a very valuable and readable book today. (Two Volumes, Used, \$10—Psychic Observer, Inc.)

Another important spiritualistic writer and medium of this earliest period of Spiritualism was R. P. Ambler. He was a medium of the impressionist type and his books expound the philosophy of the spirit world. He wrote several small volumes on Spiritualism, built up the material atoms from which matter is formed.

Its conception of creation is very much the same as that of the Hindu philosophy of the periodic in-breathing and out-breathing of the universe from the universal substance or God; but it proceeds much beyond this conception in its idea of the forces of magnetism and electricity as the first differentiated elements from the original substance or mind, and of these

among which were "The Elements of Spiritual Philosophy," "The Spiritual Teacher" and "The Birth of the Universe".

They were all very instructive volumes, expounding a philosophy very much like that of A. J. Davis. The terminology used in the books was also chiefly that of Davis, because at this early period, Spiritualism had no particular terminology of its own and was obliged to use the terms which Davis had coined to express the realities of the spiritual world.

"Fire-Mist" Theory

The last of the three books mentioned of Ambler's "The Birth of the Universe", was a very remarkable and suggestive little work, explaining the process of the creation of the material universe. It was received, Ambler stated, from the spirits of the seventh sphere. It went back of the fire-mist theory of A. J. Davis by explaining the origin and method of production of the fire-mist.

It began with the absolutely formless universal substance or mind and showed how, acting from a center, it produced first the forces of magnetism and electricity and then, from a combination of these,

an emanation from the divine mind, is also very interesting and suggestive. This little book by Ambler, published in 1852, has long been out of print and it is difficult now, even to obtain a copy for reference.

Besides Ambler and Judge Edmonds, there were several other important spiritualistic writers, with mediumistic ability, who wrote during this beginning period of Spiritualism.

"Healing of Nations"

Charles Linton, a young man, produced under mediumistic control, a remarkable book, published in two volumes or series, entitled "The Healing of the Nations." It is a book of rhapsodical or free verse, somewhat after the manner of the Psalms of David. It embodies a very high moral and religious philosophy and contains passages of great beauty. It bears evidence of emanating, as Linton claimed, from a very high source.

Linton says in the preface: "When about to write the book I felt descending upon me an influence whose holy sweetness words can never express. Ere taking my pen to write, my whole being entered a calm and tranquil state which was expressed to the Holy One in a devout prayer, such

Charles Hammond, who wrote, "Light from the Spirit World," "The Pilgrimage of Thomas Paine" and others to the seventh circle in the spirit world.

Then J. B. Ferguson wrote, "Spirit Communication," a record of communications from the spirit spheres; Pasqual B. Randolph wrote, "Dealings With the Dead"; Josiah Gridley wrote, "Astounding Facts From the Spirit World"; S. B. Brittan wrote, "The Battle-ground of the Spiritual Reformation."

Professor W. Robert Hare, professor of Chemistry of the University of Pennsylvania, wrote, "Experimental Investigations in Spiritualism"; Hudson Tuttle wrote "The Arcana of Spiritualism," and a great many other less important writers and investigators.

Most of the above mentioned writers were mediums themselves and their works simply embody the messages and inspirations they received from the spirit world.

The New Doctrine

Besides these writers, however, there was a large number of other investigators who were not mediumistic themselves, but who simply wrote books summarizing the results of the mediums and endeavored to promulgate the truths of the new doctrine, as they had themselves become convinced of its truth.

Of such writers were Adin Bal-lou, who wrote, "Views on Spirit Manifestations"; Epes Sargent, who wrote, "The Scientific Basis of Spiritualism"; E. W. Capron, who published in 1855 a history of the spiritualistic manifestations to date; Robert Dale Owen, who wrote the two well-known books entitled "Footfalls on the Boundary of Another World," and "The Debatable Land"; Moses Hull, who wrote "Which, Spiritualism or Christianity?" and "The Christ Question Settled"; and Warren Chase, member of Congress, who wrote several books on Spiritualism.

At the same time with these protagonists of the new doctrine of Spiritualism, there was an equally large number of writers who opposed the new doctrine and who were very active in endeavoring to point out to the public the falsity and fraudulency of its pretensions.

These writers were mostly from the orthodox religious camps, who saw in the new doctrine of Spiritualism a menace to their own doctrines. Some of them attacked the new doctrine on the ground that its so-called manifestations were entirely fraudulent.

Others, forced through their own experience to accept the fact of the manifestations, claimed that they were a new ruse of the old enemy, the devil, to lead astray the faithful.

"The Mystery Solved"

The controversy of the two opposing sides became very intense, and perhaps at no other period in Spiritualism has the interest in Spiritualism or the ardor of the combatants from the point of view of both writers and the public, reached so high a pitch.

Foremost of those opposing the new movement was Professor Asa Mahan, who wrote several volumes purporting to be an exposure of both A. J. Davis and the Spiritualists in general.

Those who care to read his contentions will find them in two volumes entitled, "Modern Mysteries Explained and Exposed" (1855) and "The Phenomena of Spiritualism Scientifically Explained and Exposed," by the Rev. Asa Mahan (1875).

Another book seeking to expose Spiritualism on another ground, that of its demonic origin, was "The Mystery Solved," or a Bible expose of the spirit rappings; showing that they are not caused by the spirits of the dead, but by evil demons or devils, by John C. Bywater, 1852.

Another book bears the title of "The Infidelity of the Times," as connected with the rappings and the mesmerists and especially as developed in the writings of Andrew Jackson Davis, by Rev. W. H. Corning (1854).

Another volume is entitled, "Spiritualism a Satanic Delusion and a Sign of the Times," by Wm. Ramsey.

PART II of Early American Spiritualism will appear in May 25, 1954, edition.

Former Judge Supreme Court of New York



John Worth Edmonds (1818-1874) the most influential early American Spiritualist. His interest in the phenomena, called the "Rochester Rappings," was aroused in 1851.

two elements as the constituent parts of material atoms.

About the Atom

According to the book, the first material elements to be formed were hydrogen, oxygen, carbon and nitrogen, and from the chemical affinity existing between oxygen, carbon and the other elements, the whole mass was thrown into a state of conflagration, which was the original fiery state of matter. Then from the cooling and condensation of this fiery mass, the various suns and planetary systems came into being.

The little book is very suggestive and is especially interesting as anticipating the latest results of science regarding the electrical constitution of the atom. Its detailed working out of the conception of the material universe as

as this, 'Oh Father, if it so please Thee, let Thy servant write only which shall glorify Thee.'

"In answer I have written that which I felt to be true, though at times my outward ignorance was much at a loss to substantiate the wisdom of that within.

"I have never felt but one presence and one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me.

"Some will naturally ask 'What is that Power?'. In answer to this question, I must say I do not positively know. I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source."

The "Superior State"

Linton's book was sponsored and published by ex-Governor Tallmadge of Wisconsin, then a U. S. Senator and himself an active writer in the ranks of Spiritualism. Senator Tallmadge wrote a lengthy introduction to the book.

Other well-known writing mediums and investigators at this period were: John Murray Spear, who wrote, "Messages from the Superior State," and another series of messages later published under the title of "The Educator";

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Unselfishness, Virtue
and Spiritual Aspi-
ration Open Wide
the Very Doors of
Heaven.

You, Too, Can Leave This
Plane With Full
Confidence

PART II

—by—

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

ONE OF THE GREAT con-
solations that Spiritual Sci-
ence has brought to many
persons is the news, well
established and attested by intelli-
gent observers, that at the moment
of death there is an awareness of
loved ones who have gone before.
Dying persons who are still articu-
late often reveal the intense emo-
tions of seeing or meeting individ-
uals who were deeply loved but
presumed "gone."

These facts of psychic science
make an inquiring mind wonder
who will be his companion on the
Other Side. Will married
couples be bound together as un-
der man-made laws? Will parents
and children be reunited? Will
the relationships of earth life
simply be repeated in another di-
mension of existence?

Law of Congeniality

Word comes to us from the
Astral World, through various
channels, that in the life to come
relationships are determined by
congeniality. That is, if a man
and woman lived happily in a mar-
ried state and loved one another
dearly, there is every reason to
believe that they will meet in the
next world and resume their mu-
tually beneficial relationship. But
if a marriage has been one long
misery after another, with a
thwarting of the evolution of
either or both parties, there will
be no contact on the Other Side!

People with whom there is no
sympathy or attunement will sim-
ply not come into one's conscious
experience in the next world—un-
less there is a "karmic debt" or
something left undone from earth
life. Thus forgiveness is an es-
sential principle for all of us to
practice in preparing for optimum
conditions on the Other Side; if
you cannot forgive a person who
has slighted or wronged you, a
connection exists that will unite
you to him to some degree in the
hereafter. It is far better to for-
give and release, and thus be free
from all negative ties when this
world is left behind.

Activities In Spirit Life

A reflective consideration of our
average earth life shows that it is
largely spent in ministering to the
needs of the physical body. Epic-
tetus, famed Roman Stoic philoso-
pher, complained that he was al-
ways struggling "to fill this sack
and then empty it again." While
on earth from 90 to 99 per cent
of our time is spent in adorning,
feeding, cleansing, procreating, ex-
ercising, resting and other wise
tending to the needs—fancied or
real—of this physical envelope.
How little time here below we
devote to the real needs of the
mind and spirit! Jesus warned
us to lay up our treasures where
moths and rust do not corrupt or
destroy—that is, in the higher
worlds.

In the Astral, if it is our desire,
we shall be able to devote our-
selves to the gratification of our
desires for knowledge, beauty and
truth. The more sincerely we can
desire and work toward these

higher values while below, the
greater will be the impetus to-
ward their fulfillment in the life
to come.

Some of the most miserable
spirits are those who yearn for
the presumed delights of earthly
sense life, yet have no suitable
bodies for their fulfillment. Yet
if the desire can be for wisdom,
spiritual love and companionship,
beauty and truth—how wonderful
are the opportunities for such
learning and experience!

Astral Life Is Education

The only real purpose for our
sojourn on earth—and how often
is this completely ignored!—is the
evolution and unfoldment of con-
sciousness. If we can only realize
it, earth is but a school, an inter-
esting and sometimes painful
classroom in the University of the
Cosmos!

When we get to the Other Side
and have gathered our wits, so to
speak, we should realize at once
the marvelous opportunities for
unfoldment that lie before us. So
many limitations of mortal life
have been left behind. We begin
to sense more of the immense
power of thought, will and creative
imagination. Actual "matter"
bends to our thought. Our divinely
creative imagination forms
homes and "things," and our en-
vironment becomes almost imme-
diately a projection of our habitual
thoughts. It was eventually so on
earth too, but the process was
slower and many escaped this basic
metaphysical lesson.

Developing Thought Power

Let us for a few moments "think
ourselves into the Astral" and see
what life is like. First our atten-
tion is turned to the "body." Yes,
there is definitely a body, and very
much like the one we may have
just left below. But there is an
aura of potential radiance about
it. An Etheric Teacher advises
us to think of this body as perfect,
beautiful, healthful and wonder-
fully free in movement. For a while
such novel thoughts may be rather
difficult to accept and believe, but
gradually we get the new idea.
Our bodies respond immediately.
The diseases that caused our earth-
ly demise no longer remain with
their scars and vestiges of misery
and mortal suffering. We are
young in appearance, radiant and
even beautiful! It seems so
strange, and yet so hauntingly
familiar.

Travel and Communication

We now begin to think about
the loved ones and friends whom
we knew so well in the earth life.
Already we have seen some of
them and now others come into
our astral environment. Great
changes for the better have come
to them too, but we recognize
them from their essential "vibra-
tion of personality" and from the

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Dr. HOLLOWAY



thoughts they send to us. We con-
verse, and yet words seem hardly
necessary, for thoughts travel in-
stantly from mind to mind.

There is a fascinating mystery to
our travel in the Astral, but gradu-
ally we become accustomed to it
and understand the principle. Our
radiant bodies respond immedi-
ately to thought impulses and direc-
tion. If we think intently of a
person or place, we are there and
we behold the person or condition.
Sometimes, of course, those whom
we desire to see are busy or pri-
vately engaged, and there is no
immediate contact established. It
is like calling a friend on the tele-
phone while on earth; the person
is usually there, but there are cer-
tain times when he cannot be
reached by phone, and his privacy
is always respected.

Under proper conditions we find
it possible to visit other planetary
bodies and their Etheric realms.
Life is everywhere, and all space
teems with orders and hierarchies
of beings.

Variations of Astral Life

We note in these astral travels
that there are many planes and
sub-planes, and that all of them
correspond to vibratory degrees
of consciousness. Persons deter-
mine their own astral status by
the vibratory note of the selfhood
they have evolved. It is imper-
sonal, exact and entirely just.
Natural Law plays no favorites and
allows no short-cuts to the Higher
Spheres.

We find that the Spheres above
our consciousness are not available
to our inspection or knowledge;
we shall find it necessary to evolve
to them, either through progress
in astral domains or through addi-
tional experience upon earth or
other planets in the solar system.

Plaintive notes of appeal and
suffering rise often from the lower
spheres. There are wonderful
bands of missionary spirits who
go with the speed of thought to
succor these unfortunates when
they finally turn their minds from
earthly indulgences, hates and pas-
sions and reach up with a cry of
the heart to Spirit. It is a great
moment in evolution from lower
consciousness, and the compassion
of the missionary workers is beau-
tiful to behold.

Music and the Arts

Words cannot describe the music
that wafts continuously through
the heavenly and even lower astral
planes. Philosophers of earth have
seized upon moments of contact
with these heavenly harmonies and
described them in glowing terms.
There is continuous rhythm, a de-
licate blending of harmonious vibra-
tions that exalts soul, inspires
the mind and encourages every
noble facet of one's nature.

The creative arts, which so often
are neglected in the earth world
in favor of more "practical" con-
siderations, come into their own
in the Astral. The creative imagi-
nation is set free, and is able to
produce the most lovely pictures
with delicate hues just by thinking
of them.

Spirits have described to us cul-
ture-hungry mortals some of the
beautiful cosmic dramas that take
place in the astral realms. Great
companies of creative artists and
dramatists move across vast ether-
eal stages, to the accompaniment
of celestial harmonies, angelic
choirs and incredible symphonies
of tone and color. Our stunted
earthly imaginations can only be-
gin to visualize the breath-taking
beauty of these etheric festivals of
the Arts.

It may surprise some of our
readers who expect to play the
inevitable golden harp in the next

ones in the Etheric are linked
with us in bond of sympathetic vi-
bration. In a moment of crisis or
personal distress, your thought
vibration registers in the higher
planes, and instantly a loved one
or Guide is with you mentally, and
may give great help or protection
without your being aware of it at
all. Or, as often happens, the
earth person will be very much
aware of the loving protection and
guidance that are given.

Guidance Through Spirit

Astral people generally have a
greater perception of causative
forces and tendencies than do we
here below. The "future," which
develops from lines of mental
and spiritual causation, is often
visible long before it comes
within our ken. Since ancient
days "Spirit Prophecy" has been
honored and given thoughtful con-
sideration by the wise ones of
earth. The inmost shrine of the
Greek Temple of Delphi was
called the *Necromanteion*, or cham-
ber of prophecy received from the
living dead.

So while it must be clearly un-
derstood that people in the subtle
worlds have a definite and impor-
tant life of their own, it is yet true
that their thoughts are often with
us, and they help us more than
we realize. "Clouds of witnesses"
attend some of the great events
of earth; and we are told there is
great interest on all planes in
present climactic events of earth
politics and science.

The Riddle of Return

The modern psychic movement
churns with controversy on the
moot points of reincarnation. Do
astral people return to the earth
plane through the natural process
of human birth, to live other lives
on this planet? Communications
from the Etheric give conflicting
testimonies. Strong opinions de-
veloped during earthly life seem
to endure for a considerable time
in the Astral. If you think re-
incarnation is "Oriental supersti-
tion," and later after passing from
earth communicate from the Astral
and give your opinion, it will prob-
ably be the same.

There are at least two keys to
this riddle of rebirth: Desire and
Karmic Law. If you pass from
earth with intense desire for addi-
tional experience here, then in all
probability you will have that op-
portunity. Some of the occult
schools teach such a discipline: If
you longed in earth life to be a
doctor or minister, but could not
attain your goal, then dwell upon
this idea strongly in the closing
years of your incarnation, and fol-
lowing a cosmic interval in the
Astral you will reincarnate on this
planet to become a doctor, min-
ister or whatever your reasonable
desire may have been.

But if you can bring your life
to a close on earth with all desires
transmuted into spiritual urges,
and with your karmic debts paid,
then it is probable that you will
not return to this unhappy globe.

The Hindus have a clever way
of presenting this truth. They ad-
vise us not to expect to go to
heaven after we "die," but rather
to seek to enter heaven-conscious-
ness while yet on the earth plane.
Those who can rise at will into
this heavenly state of awareness
are liberated souls, and will not
return here. But those who are
chained by the greed, lust and
desires of earth must come again
and again to purify themselves,
until at long last they attain free-
dom.

Reincarnation, if true, is not a
blind and remorseless law. When
the lessons of this earth school
have been learned well, then we

(Con't Page 7, Col. 1)

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CONUNDRUMS

FOR THE ORTHODOX CLERGY

One Hundred Questions About the Bible,
Revelation and Spiritualism,
Respectfully Addressed to Believers
in the Old Theology

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



1. Does the history of religious dogmas warrant a conviction on your part that your present religious belief is a full and final statement of the religious question?
2. Does not history show an evolution of religious thought? And if so, is your present belief likely to be the one you will hold when you reach a higher plane of development—say 100 years from now?
3. Does the present divided and distracted state of Christendom with its 157 churches and creeds, all more or less contradictory, warrant you in the belief that you have the Truth while the others are in error?
4. Is there any other safe attitude of mind towards the Truth than a perfect willingness to discard error, however dear it may be from its associations, and to receive new conceptions of Truth, however much against our prejudices?
5. Do you believe, with the illustrious Bruno, that "No one is worthy of the truth who is not willing, if need be, to die for the truth"?
6. Are you willing to calmly and seriously consider the following questions, involving the correctness of so-called Orthodoxy, and to open your mind to more liberal and rational views, if these views can be demonstrated correct?
7. Can Truth ever be dangerous to humanity? Can error ever profit either teacher or hearer?
8. Is not all Truth equally sacred? Is the Truth written in a rock or in man's nature, not as sacred as anything written in the so-called sacred books?
9. Must not all Truths harmonize? Can two Truths ever contradict each other? If the Bible and nature are both divine revelations to man, can they disagree?
10. Do you believe the Bible is "the Word of God?"; an infallible revelation of God's will to man?; given because necessary to show man the "way of salvation?"
11. If so, why was it not given for 4,000 years after Adam and Eve fell into sin? Why was the human race deprived of its light and comfort for 4,000 years or more?
12. Why is it, that not over one man in every 500 who have lived on earth since Adam, has had the Bible?
13. Why is it, that after 6,000 years of human history (according to Bible reckoning,) only a small minority of the race have this so-called "Word of God?"
14. If the Bible is the infallible "Word of God," how do you ac-

count for 157 churches and creeds all teaching different and opposing dogmas, professedly from one Bible?

15. Why is there not a single passage in the Bible which claims for that volume the title, "Word of God?"; or one which claims for the Bible as a whole, divine inspiration?

16. Who made the Canon of Scripture? Where did the makers get their authority for rejecting some books and accepting others? Was the selection infallibly inspired? What proof can you offer the world?

17. Was the Council of Nice, which settled the New Testament theology, convened by Constantine and presided over by him? A man who murdered his father-in-law, cut the throat of his twelve-year-old nephew, and in the very year he convened the Council (325 A.D.) beheaded his eldest son, and put Fausta, his wife, to death!

18. Is the inspiration that would come to a Council presided over by such a monster likely to be "plenary," and "divine," and infallible?

19. Is it true, that to that Council 2,048 bishops came, and that their meeting resulted in a general quarrel, and that Constantine, as moderator, dismissed 1,730 of the bishops and left 318 to settle the question of the "Deity" of Jesus and the policy of the church?

20. Are you sure the decision of the Council would have been the same had all the bishops taken part?

21. Is it true that the first method of determining which books were to go into the Scripture Canon in a subsequent Church Council was to place the books under the communion-table and wait for them to jump upon the table?; and that, this method, resulting in mockery and a general quarrel, they put the books to vote?

22. Is it true that there were 50 Gospels submitted and only four accepted, and that Luke had a majority of one vote only? What if the bishop representing that vote had been one of those dismissed by Constantine?

23. Are you sure that mankind need an infallible revelation?

24. Is it true that the two grounds upon which it is urged that divine revelation is necessary, are man's ignorance and depravity, in consequence of Adam's transgression?

25. Are you certain that it is the plan and purpose of any Deity to save man from errors and mistakes in his religious ideas and

practices any more than in any other department of human thought and activity?

26. Is not Nature's plan (everywhere apparent) to teach us by Experience, and are not our errors and mistakes our best instructors?

27. Are you sure of the truth of your dogma of man's depravity, and that it originated in Adam's transgression?

28. How many scientific minds the world over, unbefogged by early Orthodox teaching, believe in the literal story of Adam and Eve, and the record of the "Fall"?

29. How do you reconcile this doctrine with the "fore-knowledge of God," the "justice" of God, the "goodness" of God?

30. If you had it in your power to change, by a word, the pebbles upon the beach into men—knowing that some of them would so use their liberty and freedom of will as to sin and suffer eternally—would you do it? If you would not—because your sense of justice and humanity revolts at the idea—are you better than God?

31. How do you reconcile the doctrine that "God is no respecter of persons" with the doctrine that God gave a revelation to one age and nation and withheld it from every other nation and every other age? Would you give one of your children a favor you withhold from the rest? Are you better than God?

32. Is it true that suggestion is a law to the hypnotic subject, and that to people in normal condition, and children especially, it is a mighty power for good or ill? If so, is the preaching of human depravity a good work?

33. Does not the preaching of depravity produce depravity? Does not the doctrine of hell make hell in human minds and hearts? In view of the power of Suggestion, as revealed by psychology today, is it not criminal to teach the doctrine of human depravity to children?

34. Did you ever know any permanent good to follow religious appeals to man, except such as recognized his spirituality and inherent nobility and goodness?

35. Do not the highest educational authorities today (and of past days, like Froebel, Lord Tennyson, Andrew Jackson Davis,) assert that human nature is inherently good in itself?

36. If the Bible saves its readers from errors in doctrines, and mistakes in practice, how do you account for the multitude of conflicting creeds and dogmas in the churches and for the same frailties and sins among Christian people which you find among non-Christians?

37. Which of the churches and creeds represents today the teaching and practice of the Nazarene?

38. If the Bible came from God and is a revelation of His will and love to man, how do you account for the evident mistakes, errors, contradictions, myths, fables, barbarities, obscenities, etc., which are found in its pages? When you read some of the absurd and impossible Bible stories and its obscene literature and attribute these to a God of purity and Truth are you not committing blasphemy?

39. Do you really believe that the Old Testament Jehovah, who was described as "a man of war," and whose record throughout Jewish history is that of a blood-thirsty tyrant, is really the same God that Jesus proclaimed as our "Father

A Tribute To Rev. Geneva S. Peet

Rev. Geneva S. Peet, (79), Ithaca, Michigan passed to the Higher Life March 1st last. Born September 29, 1875, in Lansing, Michigan, she was among the first graduates of Morris Pratt Institute and knew many of the outstanding leaders of Spiritualism: Moses Hull, E. W. Sprague, Cora L. V. Richmond, Abbie Sheets, Amanda Flowers and Dr. James M. Peebles.

Rev. Peet was ordained as a Spiritualist minister June 24, 1934. For many years, she served Lily Dale Assembly, Lily Dale, N. Y. and Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Rev. Peet served on the official board of the Spiritualist Episcopal Church for several years and was also elected to an office especially created for her, Clergyman Emeritus.

Rev. Peet became well known and beloved in church circles: Ithaca, Lansing, Eaton Rapids, Owosso, Flint, Jackson, Michigan; and Toledo, Ohio. She was past president of the Unity Literary Club of Lansing; past Worthy Matron and life member of Arbutus Chapter, Order of Eastern Star; past High Priestess of Bethel White Shrine.

Besides her husband, Rolla J. Peet, she is survived by two stepsons, Kenneth Phillips, Lansing, and Arnold Olson, Ithaca; also two brothers: Charles and George Spaulding, both of Lansing.

Commemorative Services, held March 4, were conducted by Rev. John W. Bunker, Presiding Clergyman of the Spiritualist Episcopal Church, Owosso, and Rev. Austin D. Wallace, Appellate Clergyman.

Though Rev. Peet may have grown older in years, she always kept herself alive in the hearts of her younger friends and was respected and revered by many—as was duly shown in the mass of floral tributes and great number of people who attended the commemorative services—one of the largest for the city of Ithaca.

Rev. Austin D. Wallace



REV. PEET

in heaven" — the same as Faber sings about:

"There's a wideness in God's mercy
Like the wideness of the sea."

40. Is it true or false that this Old Testament Jehovah ordered the indiscriminate slaughter of the Canaanites: men, women and innocent babes?

41. Is it true that he required, through his accredited mouthpiece, the murder of the Midianites, for alleged wrong-doing of their ancestors 400 years before?

42. Is it true that his altars reeked with blood, and that unnumbered innocent victims were slaughtered and burnt as a "sweet-smelling savor" to Jehovah?

43. Were not human sacrifices offered to him in the case of Jephthah's daughter, and Agag, and others, whom Samuel, his prophet, hewed to pieces "before the Lord?"

44. Is not the Jehovah of the Old Testament frequently styled an angel? And are not the terms men and angels used interchangeably?

45. Did not Abraham style one of the three angels that appeared to him in Mamre, "My Lord?" Is it true, think you, that God came with two of his angels and partook of Abraham's hospitality?

46. Do you really believe that Jehovah was the Infinite Spirit, Almighty Father, boundless in his perfections, and yet that he said he would "go down and see" what was going on at Babel? Would he not know without going down?

47. Can you, without violating all propriety, think of the Almighty appearing to Jacob in a dream, and teaching him how to cheat Laban out of his share of the flock? Does the communication given to Jacob in Genesis xxxi, about the ring-streaked, speckled and grisdled rams, by the angel of the Lord—who afterwards styles himself "the God of Bethel"—sound like the word of the Infinite Spirit?

48. Do you think the Infinite Spirit is a "jealous" God? Can you attribute jealousy to an infinitely perfect and pure being?

49. Is it a sufficient reply on the part of Orthodoxy to these charges against the inhumanity and blood-thirstiness of Jehovah, to say the Israelites were at that time barbarous and uncivilized (remembering that this Old Testament economy is supposed to have come down from Jehovah's own lips?) Was Jehovah at that time a barbarian?

50. If a man did the deeds attributed to Jehovah of the Old Testament—inciting to wholesale murder, rapine, lust and slaughter of his own children—would he not

be regarded as a brute and unfit for civilization?

51. Can you think of an Infinite and Perfect Being concocting a "scheme," making a "plan," or devising "means" to effect any object he might have in view? Does not such language apply solely to men, and is it not entirely inappropriate to God?

52. Did the Infinite devise a plan, lay a scheme, or use means to effect his purpose in Creation? If not, why in Grace?

53. Is there not a striking parallel between the histories of Jesus and Buddha? Both having their births foretold, both suffering for men, and both reappearing after death?

54. May not this parallel be extended to the founders of other great religions? As Buddha preceded Christ, is it not evident that the story of Buddha could not be copied from that of Christ?

55. Is it not true that in Assyrian and Babylonian records there are stories of Creation, and Fall, the Deluge, etc., similar to, and antedating, those of the Bible? Does not this account more rationally for the Bible narratives, than any supposed revelation to Moses?

56. Is it true that the Higher Criticism has shown most of the books of the Bible to be without known date and authorship, in many cases such as can easily be

(Con't. Page 8)

PURPOSE IN LIFE?

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

Neither you who are up and doing; nor the laggards can disassociate yourselves from your citizenship in the Cosmos. God has provided the Mentors and the Earth for our experiencing so surely we should be grateful and appreciative of the opportunities for attaining greater knowledge which should render us fit when the time arrives for graduation.

No one need any longer believe, "You are born in sin, and were conceived in iniquity," as has been asserted by those who know nothing of the real dignity of the imperishable Soul-man.

We have now arrived at a new age with added knowledge and this knowledge which brings with it added responsibilities. By the same token, we must thank God for the opportunities which are ours and go forward with renewed vigor and determination. Therefore, combine all efforts toward that end so that you shall not be found wanting.

A Guide To The Spirit World (Continued From Page 6)

students of God pass to higher and nobler classrooms. The astral world is simply another vast room of the universe, where function teachers and guides far beyond the best that grace this earth with their helpful presence.

The Death Mystery

Socrates long ago declared that the contemplation of death is the beginning of wisdom. Every thoughtful person must evolve an intelligent philosophy of life, and of death too! Charles Dickens said we are all fellow-passengers to the grave, and it behooves us to consider well our ultimate destination. Death and taxes come to every man, so we should prepare to meet both.

Speaking of inevitable death and

taxes, the story is told of a dying man who was being attended in his last hours on earth by a dear friend. The friend asked the dying man what disposition he wished of his mortal remains. The man replied that he wished cremation.

"And what do you desire that I do with the ashes?" inquired the friend.

Replied the man about to quit this earthly vale, "Put them in a box and mail to the Collector of Internal Revenue. Then he'll have everything that I'm leaving here below!"

So we hope that this modest guide to the world to come will be a comfort to many of our read-

ers, and will assure them in truth that there is a wonderful life beyond this one, and our experiences there are related definitely to the type of life and thought we are sustaining here.

Socrates comforted his young friends with the thought, on his own dying day, that the good man or woman has nothing to fear, in this world or the next. Virtue, unselfishness and spiritual aspiration open wide the very doors of heaven. When our time comes to honorably leave this plane, we can do so with full confidence that the loving wisdom of God governs all worlds, and that marvelous things of the Spirit are in store for all who love Him.

Sealed Questions

— ANSWERED —

Chaplain

H. MONROE HOWARD

... has re-activated his own organization, The Temple of Spiritual Logic (established 1928) at 1218 Eiden Ave., Los Angeles, California, where at 8:30 P. M. every Thursday, he answers material questions through his Spiritual collaborators. Phone: DU 4-9010.

Rev. Howard is well-known for his accuracy and definiteness. He has worked with such outstanding bi-let readers as: George Francis, Vincent M. Wilson, Alexander J. McIvor-Tyndall, Evelyn Burnside, and many others during the last 30 years. (P-377)

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Conundrums For The Orthodox Clergy (Continued From Page 7)

accounted for as of purely human origin?

57. Is it true that, as George Adam Smith declared in his recent Yale Divinity Lectures, "The attempt to interpret the Old Testament as history has been disastrous?" Also that "The Church made the Canon; and the Church has as much right to make a new Canon today as it had to make the old one?"

58. If the Church were to make a new Canon today, do you think it would contain Solomon's Songs, the story of Jonah, the story of the two she bears, and those passages of the Bible which are never read in the home and church, and which are admittedly among the most obscene in our language?

59. Is it true that a publisher was recently convicted and fined for sending obscene matter through the United States mails, who had only circulated some selections from the "Holy Bible?"

60. Could not this age, by a judicious selection of beautiful and inspiring passages from the Bible and from the inspired literature of today, make up a sacred collection of far nobler character than the present Bible?

61. Did Jesus teach Presbyterian, Methodist, Anglican, Baptist, or Roman Catholic doctrine? How many articles were in his creed? What are they?

62. Did He ever teach Adam's fall, human depravity, vicarious atonement or salvation by faith?

63. Could you not summarize the Nazarene's teaching thus:

- a. God is our common Father.
- b. All men are brethren.
- c. Let us love and serve one another.

Have not the theologians buried Jesus beneath 2000 years of theological drift?

64. Does not the statement, "The Father is greater than I," and the self-assumed title, "Son of Man," plainly imply the humanity of Jesus? and is not His claim of sonship with God perfectly reconcilable therewith, since "We are now the sons of God?"

65. Did Jesus claim any miraculous powers for himself which He did not assert for His disciples? Did He not say, "The works I do ye shall do also, and greater works shall ye do?"

66. Did He not assert that certain signs follow those that believe in Him; that they should lay their hands on the sick and heal them, etc.? Do the followers of Jesus today duplicate His miracles, and have they the "signs" proving their genuine discipleship?

67. Did He not commission His followers to heal the sick as well as to preach His gospel? Are the clergy of today healers of the sick?

68. What has become of the Nine Spiritual Gifts described in I Cor. xii.? Are they not as truly lost as the ten tribes?

69. Did not the possession and exercise of these nine gifts constitute the very life, and power, and propelling force of primitive Christianity?

70. Were not these spiritual gifts in the early church, and were they not exercised generally for 300 years after the time of Jesus?

71. Does the Roman Catholic Church claim the power of working miracles today? Can it not in many, many cases, demonstrate its claim to the possession of the so-called miraculous powers of early Christianity?

72. Is it not evident, then that the miracles of Jesus and of the early church, and the psychic healing of today—which is generally outside of the churches—are all of one origin? Is it not clear that they are all manifestations of psychic power, in accordance with the laws of the spiritual realm; laws so little known and understood that their operation is considered miraculous?

73. Is not this more clearly apparent, when you read the records of noted healers in other lands and among other nations in different ages?

74. Did you ever read the life history and work of the late Dr. J. R. Newton, the great psychic healer, who healed, it is said, 150,000 people? (His record surpasses that of any other healer known).

75. Does it not seem eminently reasonable that what happened 2000 years ago, may happen now? Is not this passage a part of the "infallible" Bible? "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun."

76. Do you still hold to the view that the Bible is infallible? Will you then tell us how Thaziah could be older than his father? How Jonah lived three days in a whale's society? How Sampson caught 300 foxes and, by tying their tails together with a firebrand between them, burned the cornfields of the Philistines?

77. How do you account for, or reconcile, the genealogies of Jesus? Can you make 42 and 14 equal? If these are genealogies of Joseph, as is generally taught, what have they to do with Jesus? Since Joseph was not, according to Orthodoxy, the father of Jesus?

78. Why are there five irreconcilable methods of salvation given in the New Testament; as follows: Salvation by faith, salvation by works, salvation by election, salvation by blood, and salvation by knowledge of the truth?

79. If men are "justified by faith, and also saved by 'working out their salvation,' what need of an election—"according to the foreknowledge of God"—which saves some, leaving the "vessels of wrath, fitted to destruction," to eternal misery?

80. In view of Romans ix:15-22 and the Westminster Confession, is not Burns' poem apropos?:

"O Thou who in the heavens dost dwell,
Wha, as it pleases best Thyself,
Sends ane to heaven and ten
to hell
A' for Thy glory;
And no for ony good or ill
They've done afore Thee."

81. Do you believe the statement in Hebrews, that the Old Testament is "the word spoken by angels?"

82. Can you deny that angels frequently appeared to men and women in early Bible times, and that nearly all the miracles of Old and New Testament times are in connection with, or a result of, angelic visitation?

83. Were not these angels, in most cases at least, the spirits of departed men and women? Did they not come in the form of men, speak like men, eat like men, and show by their language and conduct a sympathy with men that could only be born of common experiences?

84. In Genesis xviii and xix, and many other passages; are not the terms "men" and "angels" used interchangeably?

85. Is not Gabriel styled both a man and an angel? And similarly, the "man" who appeared to Joshua with drawn sword? And likewise, is not the "young man" who appeared at the tomb of Jesus styled also an angel?

86. Does not Revelation xxii:9, expressly prove this point?

87. Does not Jesus declare the same doctrine in Luke xx:33?

88. If men who have passed through the change called death are "angels," or "equal to the angels"; and if angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation," may not all the so-called miracles wrought on our plane be the exercise of spirit-power through their ministry? The works of Edison and Tesla—though in strict accord with law—seem miraculous to the savage observer; it is strange that spirit-power exercised on our plane should seem miraculous to those who do not understand it?

89. It is not true that angelic manifestations and displays of angelic power occurred only in presence of those possessing certain natural endowment; and that such people were variously styled prophets, seers, apostles, oracles, mediums, saints, and in some cases wizards: according to the nature and character of the manifestation and enlightenment of the people?

90. Is not the Bible record full of significant dreams, visions,

94. If you went to a perfect stranger, thousands of miles from your home, and in a room well lighted received messages from deceased friends upon blank paper you had folded and held in your hand, that proved in the message, thought and style the identity of the intelligences from whom they came—would you believe?

95. If you got messages you did not at the time believe to be authentic, but which afterwards proved to be true; if parties appeared whom you did not know, and you afterwards proved their identity by investigation; if your own friends came in presence of a medium who was a total stranger to you and to them; if some near and dear friend came and you recognized face, form, clothing, speech, and had as much opportunity to identify as Thomas had when Jesus bade him thrust his hand into his side—would you believe? If you believed would you be honest and bold enough to confess the truth?

96. Do you know that Alfred Russell Wallace, F.R.S., at one time believe there was nothing in the universe but matter and force; but after patient investigation, in his own home, was compelled to believe in spirit-return?

97. Do you know that the late Dr. George Sexton, the eminent scientist and lecturer, at one time an infidel, after fifteen years' investigation in his own home, found the truth of spirit-return through members of his own family?

98. Do you know that Sir William Crookes, F.R.S., the eminent English scientist, ex-president of the British Association for the Advancement of Science, investigated under absolutely test conditions in his own home and proved scientifically the phenomenon of materialization? Have you read his "Researches in Modern Spiritualism?" Do you know that fifty-nine of the leading scientists of the world investigated and endorsed the truth of Spiritual Phenomena?

99. Have you read Epes Sargent's "Scientific Basis of Spiritualism," Zollner's "Transcendental Physics," and "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.S.?

100. Who would know about these spiritual questions if not those who are supposed to minister in spiritual things? If you have not read these Gospels of Modern Spiritualism, or investigated fully or fairly the phenomena, are you fit to be a teacher in Israel? If the blind lead the blind, what will happen to both?

AN OPEN LETTER TO THE ORTHODOX CLERGY

Dear Brethren:

Permit a few words of earnest remonstrance from one who for over twenty years stood in the ranks of the orthodox ministry and preached the Old Theology until the increasing light of this wonderful age, so fully revealed its unscientific character, that to continue such teaching would have been a crime against truth and humanity.

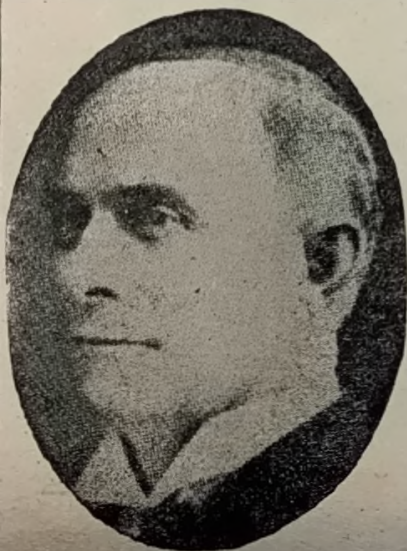
Few statements appeal more strongly to the sense of justice in every human heart than the words of the Nazarene implying *how much is given much will be required*. Great responsibility is upon the man who assumes to teach spiritual things of today—for the greater knowledge and greater opportunities of this age are ours. We cannot measure, then, our responsibility; nor should we compare our teachings with the standards of the past.

When the Old Theology had its birth men were in ignorance of their own history, of the world they lived in, of the heavens, and especially of the Supreme Power; believing themselves the product of fiat creation, the earth a flat plane, the sun a satellite of the earth, and God a monster who could be appeased with blood, and so cruel, and jealous, and war-like, that he could order the ruthless destruction of a race, the murder of innocent women and children, and the sacrifice of pure maidenhood to the lusts of a brutal soldiery.

In those days before the brain of man had been as highly organized as today; before the birth of the natural sciences; before the

(Con't Page 9, Col. 1)

Canadian Spiritualist



BENJAMIN F. AUSTIN, D.D.
(1850-1933)

prophecies, angelic appearances, angelic voices, spirit-writing, miraculous healing, speaking with tongues, etc.; and are not these classes of spiritual phenomena found in every nation and among every people? Are they not very common among Spiritualists today?

92. Are there not scores of classes of spirit phenomena today amply authenticated by expert testimony under test conditions that were unknown in Bible days? Have you ever seen a spirit-painting? Have you ever received a message on stone (slate), as did Moses? Have you ever seen one of these angel visitors, as did Abram? Have you seen them "vanish out of sight," as did Jesus, and as thousands have today in the modern seance?

93. Do you know that, under absolute test conditions, you can secure spirit-messages, receive specimens of spirit-art work, and witness the phenomena of spirit-materialization?

Tribute To J. Francis Small

He was known to thousands as "Brother John" but March 7th he left this old earth world. He would have been 83 years old May 20.

For the past thirty years, he had served selflessly in His Master's Service... writing the "Brother John Metaphysical Papers," lecturing on The Great Pyramid and the occult significance of the United States currency and teaching his class of Truth Seekers each Friday.

Each morning he was awakened about 3. As he sat at his desk, he wrote down what was given him from the other side of the veil. That dictation formed the basis of his weekly lessons, and the guidance which he freely gave in answering the hundreds of letters that poured in to him from all parts of the country—asking for prayers and healing.

From the day after his beloved wife, Betty, passed on, he was in daily communication with her. He saw and communed with Spirit Forces in broad daylight.

The first conscious direction he received was from a spirit entity that appeared before him as he sat on a bench along the Hudson River. Apparently it was the man from ancient times that dictated the information about the ancient symbology, Atlantis and Mu, much of which was later incorporated into the teachings of The Christ.

When he began to take the dictation from the Other Side of the veil, he was instructed to sign his writings simply as Brother John... and as such an imprint was left upon the lives of many.

ANN KOERNIG

COMING EVENTS

NOTE. The opening and closing of all summer camps will be listed in this column without charge. All camp secretaries please send information at once.

June 4, 5, 6: Annual Conference of The Spiritualist Episcopal Church, Durant Hotel, Flint, Michigan; For information, write: Austin Wallace, Eaton Rapids, Michigan.

June 18, 19, 20: Annual June meeting, Temple Heights Spiritualist Camp, Northport, Maine... featuring: Rev. William Hubbard, Rev. Harre C. Miles and Gladys Laliberte; Lodge open for guests, write Gladys Cove, Liberty Maine.

June 20 - Sept. 12th: Official summer sessions at Lake Brady Spiritualist Camp, Brady Lake, Ohio. For 1954 programs write: Della Kingsbury Brady Lake, Ohio.

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

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

June 27 - Sept. 5: Annual sessions of Freeville Spiritualist Assembly, Inc., Freeville, N. Y. For 1954 program, write: President, Elmer W. Alvord, 407 Hector St., Ithaca, N. Y.

July 3rd-September 5th: Annual sessions of The Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Connecticut; Sec'y: Alice M. Dayton.

July 4th - August 29th: Annual season of New Era Spiritualist Camp, Route No. 2, Box 517, Canby, Oregon; For 1954 programs, write: Sec'y, Howard Cudaback, 1424 N.E. 14th Ave., Portland, Oregon.

August 1st-22nd: Official summer session of Sunset Spiritualist Camp, Wells, Kansas. For 1954 program, write: Maxine Windhorst or Vice President, Corinne Mason.

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

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield, Indiana.

CONUNDRUMS FOR THE ORTHODOX CLERGY

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

steamboat, and railroad, and telegraph, and telephone, and wireless communication between continents; in the days of man's childhood and savagery, your theology was born.

It sprang, it is true, out of man's inherently religious nature—out of that god-ward movement of the soul, that evolutionary force in man's spiritual being has ever led him on, and out, and up—but it took its coloring and essential character from that ignorance and cruelty which has ever characterized all men not yet evolved out of the animal conditions of life.

The Old Theology

Tell me, Teachers of the Old Theology, what other teachings save the religious which had their origin in the dim and distant days of human history, are considered

worthy of being set up as a standard of faith and practice today?

Today we know (and our fathers who constructed the Old Theology did not) that the earth with its 1,500 millions of men, is but a speck of the material universe; we know that all religions are essentially one in origin and character; that all the worlds and systems of worlds have one origin, and that all are governed absolutely by law; that there is no room, under the present conception of a universe governed by invariable law, for a Power outside of Nature, and that the conception of a personal God interfering with Nature's order by miracles or special providence is an absurdity; that under the conception of God immanent in Nature, there is no room for a personal devil; that man originally was not a perfect and holy being, but a savage fighting for a bone; that man has lived on earth hundreds of thousands of years, and not a paltry six thousand; that there never was an historical Adam or Eve—in short, that this and similar stories of Creation, the Deluge, the Tower of Babel, Giving of Law, the Exodus, etc., and the whole story of the Nazarene, are all paralleled in the religions of other lands, long anterior to the Bible times.

If these things be true, and few scientific minds deny them, is it not time to revise and reverse your system of teaching? Let me urge upon you a few reasons for discarding the Old Theology and accepting the new teachings of our age—brought to us by scientific study and experiment, and by revelations from the spirit spheres.

1—The Old Theology is an essential falsehood. Man has not fallen; the world is not under a curse; man's spiritual nature is not vile and depraved; man cannot be saved by faith, nor damned by lack of faith; there is no dread judgment day—save the perpetual self-judgment of man under a constantly-operative law; there is no hell where the wicked are shut in, or heaven from which the wicked are shut out.

There is no eternal separation of parents and children in spirit-realm, any more than here; the doctrine of a final state; a fixed moral condition; an unalterable destiny of woe, is the most damnable falsehood that human ignorance and intolerance ever uttered—the cruelest of all the abominable brood of lies ever hatched out of the nest of superstition under the palsy of fear and dread. In the light of man's eternally progressive nature, the doctrine of man's fixed and unalterable doom is a scientific impossibility! When you preach these horrible dogmas, remember, you are preaching what the scientist, the philosopher, the historian and, it may be, multitudes of your hearers, know to be false.

2—These dogmas have no inspiration, courage, comfort and help for humanity.

They hinder, but do not help men; they discourage, but do not inspire men; they fill man's present with apprehension and his future with dread; they are at once irrational, unscientific and mischievous.

What possible good can come to

"One Minute Treatments" The House of Spiritualism Has No Closets

By ALBERT E. SCHEFFLER

How You Can Soften Approaching "Death"

"LIFE'S a funny proposition after all," as the song goes, because we are always wanting what is not. The strange thing is that the phase of life we are living in often makes us happy.

We are too interested in pushing ahead in the procession to find time for change. This does not



A. E. Scheffler

make us very different; rather do we fall in step with the crowd to nourish a friendly exchange of ideas among everyday friends.

Even if we did not find life a "funny proposition" it would be a tragedy if we discovered ourselves withdrawn from the race and anchored in a quiet lagoon, and to perceive that as a somebody we now do not mean very much to our former team-mates in the market places.

We are so determined not to lose our present place in world affairs—the associations we have formed—that we go screaming and beating our breasts furiously in a vain hope of warding off the collapse of our house of cards, fearing that our life will crack like a dropped egg.

Life is funny that way! And so is Spiritualism for much the same reason, mostly because Spiritualism deals with life. "Spiritualism," said one woman, "is a funny approach to reality because nobody can teach you how to live it, nobody can tell you much about it. You just have to learn for yourself."

She conceded that Spiritualism

suffers from being considered generally as a "secondary avenue of approach" to salvation; that its principal office is in the comfort it might afford the bereaved, and added that while a person is still in the prime of earthly affairs Spiritualism has little else to offer the church member.

A church can teach us how to sing hymns, how to pray, how to be loyal to our belief, and tell us about where we stand in relation to a possible spiritual inheritance. But when it comes to the big requirement—Salvation (soul's deliverance from eternal judgment)—the member then finds himself bouncing from his own spring-board. He must persuade himself that if he wants to score and win, he must now knuckle down to work on his weaknesses.

Be Not Amazed!

We breathe, eat, work, sleep and die, but in doing these things we do not realize we are dealing with a natural principle. We cannot isolate any one of these happenings and study it apart from the others. All we know is what they do, not what they are.

That is what makes life a "funny proposition." But the immediate fun in life comes in winning with what we do well. It takes a lot of convincing to make some people realize this. We do not have to be saints to die well, but knowing how to live well will soften the approach of "death" and recompense us liberally.

These facts no longer amaze and startle Spiritualists any more, who are charting their lives into the richer aspects of being, who are prepared to win out with the worst and who rely in their aptness to see them through. With them everything is on the barrelhead and nothing is hidden. The house of Spiritualism has no closets.

Compare this with those who like to dream of truth, but are afraid to live with it; yet long for the better things.

from the encompassing spirit-worlds; and learn this fact: that the world possesses greater prophets and seers, higher and fuller inspiration today than ever before. We are making better bibles, performing greater miracles, "unfolding" and developing more Christs than in any preceding age. We are in no sense dependent upon the dim and distant past for truth, inspiration and salvation.

Break, then, the leading-strings that bind you and your people to the ignorance, and superstition, and cruelty of a dead age; and awake to the fuller and richer light of our own glorious day.

Break your way, Brothers, out of the shell of Orthodoxy, and you will be amazed and astonished to learn how large and how glorious is the realm of mental and spiritual liberty.

"Art thou a master of Israel and knowest not these things?"

SPIRITUALISM OF THE BIBLE

MATERIALIZATION—Genesis III:8; XVIII:1; XXXII:24; Exodus XXIV:10-11; Ezekiel II:9; Daniel V:5; Luke XXIV:15, 16, 29, 30, 31; John XX:19-30.

SPIRIT WRITING—II Chronicles XXI:12-15; Daniel V:5.

INDEPENDENT SPIRIT WRITING—Exodus XXIV:12; XXXII:16; XXXIV:1; Deuteronomy V:24.

TRUMPET SPEAKING—Exodus XIX:13, 16, 19; XX:18; Revelations I:10.

TRANSE—Genesis V:12-17; Daniel VIII:18; X:9; Acts IX:3-9; XXXII:17; II Corinthians XII:2.

HEALING—(Old Testament)—Numbers XXI:8-9; II Kings V:14; I Kings, XVII:17-24; II Kings, IV:18-37.

HEALING (New Testament)—Matthew VIII:5-13; XII:10-13; Luke XIV:24; Mark III:2-5; Luke V:17-25; John IV:47-54; Luke XI:11.

DISCIPLES COMMANDED TO HEAL—Acts XIV:8-10; Acts III:1-3.

GIFTS OF HEALING—I Corinthians XII:9-28.

HEALING BY MAGNETISM—ARTICLES—II Kings IV:29; Acts XIX:11, 12.

INDEPENDENT SPIRIT VOICES—Deuteronomy IX:12, 13; Ezekiel I:28; Matthew XVII:5; John XII; John XII:28; 29, 30; Acts VII:30, 31; IX:4, 7; XI:7, 8, 9.

SPIRIT LEVITATION—I Kings XVIII:12; II Kings 11:16; Ezekiel III:12, 13, 14; VIII:3; Acts VIII:39, 40; possibly Matthew IV:1.

SPIRIT TESTS—Genesis XXIV:14-19; Exodus IV:14-31; Judges VI:36, 40; I Samuel I:10, 11, 17, 26, 27; I Samuel X:2, 6, 9, 10.

SPIRIT COMMUNICATION IN DREAMS—Job XXXIII:15; Joel II:28; Genesis XXVIII:12; XXXI:24; XXXVII:5; XLI: Judges VII:18; I Kings III:5; Daniel II: 4; Matthew 1:20; II:13; XXVI:19.

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Harmony Temple of Spiritualist Brotherhood, 1039 Seventh Ave.; Michael Floranza.

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

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

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 Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold billet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y.: Cecelia Isert, Phone: 22365.

COLORADO

Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath St. (bus line 50). Services: Sunday, 7:30 P.M.; Tues. and Sat. 8 P.M.; (3rd Sat. Social). Minister: Rev. Freida Nicklis, 3440 Zuni St.; Phone: Glendale 7344; Asst. Pastor: Rev. John M. Denny, 845 South Pearl; Phone: Spruce 5065.

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 Branlard.

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y.: Harry C. Todd, 88 Lindale St.; Phone: 3-0275; Church: 3-5411.

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, 2400 16th St. N.W.; Services: Sun. & Wed. 8 P.M. (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMMerson 0010; Sec'y.: Freda Dorothy Eghert, 7529 Alaska Ave., N.W., Washington (12).

Christian Light Church of Divine Healing, 7 4th St., N.E., American Legion Hall, Services: Sunday 8 P.M.; Minister: Rev. Millie Thrash, 23-4th St., Apt. 4; Phone: LI4-3270.

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 Heitz.

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

Coral Gables: Universal Church of The Master, No. 408, 1520 San Remo Drive, Apartment No. 1; Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Shillito.

Daytona Beach, Florida

Hays Memorial Spiritualist Church, 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.

Psychic Science Church, Inc. (N.S.A.C.) Prince George Hotel, 212 North Ridgewood Ave.; Services: Sunday 3 and 7:30 P.M.; Minister: Rev. Betty Possel; Sec'y.: Laura D. Ball; Treas.: Alice M. Dayton.

Fort Lauderdale, Florida

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

Jacksonville, Florida

United Spiritualist Church, 125 Market St.; Services: Sun., 8 P.M.; Home Circle, Wed., 8 P.M., at 1138 Hubbard St.; (United Bible Spiritualist Ass'n.) Minister: Rev. Elta Gardner; Phone: 61361; Asst. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

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

Miami, Florida

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.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. and Tues., 8 P.M.; Thurs., 2 P.M.; Minister: Rev. Maude Allen; Phone: 7-0511.

St. James Church of Spiritual Science, Dolphin Hotel, N. E. First Ave. and Tenth St.; Services: Sunday 3 and 7:45 P.M.; Thursday 8 P.M.; Minister: Rev. Theresa N. Heister; Healers: Mary Kingsley and Buhl Potts.

Beckoning Light Spiritualist Church, 1621 S. W. 6th St.; Services: Sun. 7:45 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Bettie Lilly Candler; Asst. pastor: Rev. Marge Hart.

Sarasota, Florida

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

St. Petersburg, Florida

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P.M.; Religious Study Class, Tues. 8 P.M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jeffis; Phone: 27-4134.

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

Universal Psychical 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 Panton; Phone: 53-9155.

Temple of Truth Church, 3525—17th Ave., South, Sun. 3 P.M.; Friday 7:30 P.M.; Minister: Rev. Mae Merritt.

Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P.M.; Minister: Rev. Dorothy Graff-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.

ILLINOIS

Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andreas, 3816A North Grand Ave., St. Louis, 7, Illinois; Phone: 3-8744.

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: Sun. 3:30 and 8 P.M.; Tues. 8 P.M., Prayer and Message service; Wed., Thurs. and Fri., 8 P.M., Class for Spiritual Unfoldment and Psychic Development; Co-pastors: Sylvia and Clifford Birchfield; Phone: ANdover 3-0776.

First Roseland Spiritualist Church, 10957 South Park Ave., Services Sunday 4 P.M.; Minister: Deon Fry; Sec'y.: S. Henderson.

Ayers Memorial Spiritualist Church, 1645 North Cicero Ave., Services: Sun. 7:45 P.M.; Minister: Rev. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y.: Rev. Marie Bell, 565 North Lockwood Ave., Chicago, 44.

Your Church Should Be Listed in These Columns.

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.

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 Ave.; Worship service: Sunday 7:30 P.M.; Message service: Wed. 7:30 P.M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Haase.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P.M.; President: Lester J. Bolman; Phone: SLeeey 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.; Minister: Birkner.

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

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HElock 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 Psychical Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P.M.; Healing Service: Thursday 8 P.M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

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

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

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. Thea-Slers; Phone: B. E. 5-7455.

Church of The Spirit, 2651 North Central Park Ave.; Sunday, Junior Church (Lyceum) 10:30 A.M.; Sunday evening service at 7; All message service Wed. 7:45 P.M.; Founder: Rev. Frank Joseph; Minister: Rev. Ernst A. Shoenfeld, 3501 Shakespeare Ave.

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.; (U.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

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

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

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

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

Peoria, Illinois

Spiritual Church of God Center, 416 Ham. Ilton Blvd., G.A.R. Hall; Services: Sunday 7:45 P.M.; Minister: M. E. Price, 106 North Madison Ave., Apt. B-1; Phone: 6-3554; Sec'y.: Ethel M. Gibson.

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

Rockford, Illinois

Psychic Science Spiritual Church, 1507 Bruner St.; Services: Sun. Healing 7 P.M., regular service 7:30 P.M.; President: Mary E. Jayce; Phone: 5-6390.

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

INDIANA

Anderson: Madison Avenue Spiritualist

PSYCHIC OBSERVER, MAY 19, 1954

SPIRITUALIST CHURCHES

(Con't. from Page 11)

Bay City: Congregation of Spiritual Unity, 215 South Linn St. Sunday, 7:45 P.M.; President: Clara Trombley, 613 Hart St., Essexville; Phone: 8425.

Coldwater: Coldwater Spiritualist Temple, 52½ West Chicago St. Services: Sunday, 7:30 P.M.; Class: Thursday evening; Minister: Rev. Pearl Burns, 25 Orchard St.; Phone: 221-J; Asst. pastor: Agatha Raster.

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: Berlium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

First Spiritual Temple: Strathmore Masonic Temple, 14059 Hubbard Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd.

Dr. Robert Jensen Memorial Ch.: 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor: 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P.M.; Elizabeth Armitage.

St. Paul's Church: Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

First Church of Spirit Communism: 3919 Avery Ave.; Homer W. Watkins.

Bible Christian Spiritual Church: 4464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: Tasmos 5-9134.

Trinity Spiritual Church: 2501 Coplin; Sunday 8 P.M.; President: Mable Allison; Phone: WA 4-8677; Sec'y: Marie A. Orr; Phone: Tuxedo 2-1459.

Allen Memorial Spiritualist Episcopal Church: Federation of Woman's Club Building, 618 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 Laro Ave.; Services: Sunday and Wednesday 7:30 P.M.; Minister: Rev. James Tingley.

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

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

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

Pontiac, Michigan:

1st Spiritualist Ch.: 15 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, 3353 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. Witford, 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: FR 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, 320½ N. 7th Ave., E.

Minneapolis, Minnesota:

Spiritualist Episcopal Church (Psychic Center): 1418 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; 1st Sun. of each month services 3 and 7:45 P.M.; Following Sunday 3 P.M.; Consultations: Thursday 2-5 P.M.; President: John Koorn; Sec'y: Lily M. Hinman, 3420 - 19th Ave.

St. Paul, Minnesota:

Spiritual Science Church: No. 205, 310 Frontier Bldg., 4th and Robert Sts.; Sunday services: 2:30 P.M.; President: R. A. Habertorn, 1040 Laurel Ave., St. Paul (4); Phone: Elkhurst 4815.

First Spiritualist Episcopal Church: 2922 Cedar Ave.; Classes 4 P.M.; Private consultation 5 to 7:15 P.M.; Services: 7:30 P.M.; Minister: Rev. Anna A. Redlack; Associate Minister: Lillian Bach; Phone: Victor 4-1408; President: Mable Pagenhart.

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: WEsport 4723.

Ethelaine Chapel (Spiritualist): 4317 State Line; Services: Sunday 7:30 P.M.; Chartered by Science of Progressive Life Ass'n; Minister: Rev. Anna Tyler; Phone: CL 7749.

MISSOURI—Continued

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, 3513 Washington Blvd.; Thurs. & Sun. 8 P.M.; Rev. Ida E. Eggers, Minister.

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, 3693 Dover Place.

Christian Spiritual Science Church: Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 5705 Chippewa Blvd.

NEW HAMPSHIRE

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

NEW JERSEY

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

4th Spiritualist Ch.: 28 N. 26th; Sun. & Wed. 7:30 P.M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.

Clifton—Church of Spiritual Advice: 17 Yearance Ave.; Martha Heimann.

East Orange—Ch. of Sp'lst 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: 533 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.

Divine Spiritualist Church: 191 Griffith St. (near Summit) Services: Sunday 8 P.M.; Sec'y: Mrs. R. Koch, 702-87th St., North Bergen, N.J.

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

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

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

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

Trenton: Spiritualist Friendly Church: 700 Liberty St.; Services: Sunday, 8 P.M.; (I.G.A.S.) Minister: Rev. Adah R. Crew, 146 Lillian Ave. Phone: 3-0234.

Union City, New Jersey:

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

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

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

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 Jacobson.

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.

Temple of Mental Science Spiritualist Church: 145 Beethoven St.; Services: Sun. and Fri. 7:30 P.M.; Class: Tues., 8 P.M.; Minister: Rev. Ivah B. Leland; Phone: 2-2215.

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 5-2493.

Church of Divine Guidance: 222 Eldert St.; Services: Tues. & Thurs. 2P. M.; Tues., Thurs. & Sun. 8 P.M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 128 Cornelia.

ALL SPIRITUALIST CHURCHES SHOULD BE LISTED HERE

NEW YORK STATE—Continued

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

Nazarene Unity Science Church: 172 Goodell St. Services: Sunday, 7:45 P.M.; Wed., 8 P.M.; (Second Sunday, Rally Day, 3 and 7:45 P.M.) Minister: Rev. Roland A. Henry; Phone: MO1883.

Sacred Heart Spiritualist Church: 89 Butler Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Rose E. Orlovski; Phone: EL-7543.

Center of Psychic Science, Fraternity Hall: 971 Jefferson; Sun. 7:45 P.M.; Pres: Joseph Bies; Pastor: Norman Mootz.

Cortland, N. Y.:

Sacred Temple of Harmony Spiritualist Church: 85 Homer Ave. (G.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 Ave.; Phone: S. K. 6-7188.

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

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; 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.A.S.) Suite No. 708: 152 West 42nd St.; Inspirational address and Healing Session, Sunday 11 A.M.; Tues., Thurs., Fri. & Sun. 7 P.M.; Tues. & Fri. 2 P.M.; Class: Mon. 7:45 P.M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

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

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

Spiritual Temple of Light Church: 163 West 71st St. (flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P.M.; Class: Saturday, 7:30 P.M.; Minister: Rev. Jean Delores Stewart.

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

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

First Spiritual Science Church of Brooklyn: Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 6:30 P.M.; Minister: Rev. Frances H. Parker, 685 St. Marks Ave., Brooklyn, N.Y.; Phone: P.R.-8-4408.

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) Hazel Watson, Director; Message services: Sun., Thurs. & Sat., 8 P.M.; Sat. 2 P.M.; Metaphysical Class: Tues. 8 P.M.

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

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

Helen Brand Memorial Church (G.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: 41 West 73rd St.; Services: Sun. 6:15 P.M. (Worship) 7:30 P.M. (Messages); Wed. and Sat. 1 P.M.; Wed. and Fri. 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994; Personal problem clinic, Tues., 1-3 P.M., under the direction of Minerva Flower, Assistant, (Coffee Shop on the premises).

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, Inc.: 53 West 82nd St. (upstoor, 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 & Broadway, Suite 106. Minister: Carolyn C. Duke; Sun., 6 P.M. and Monday, 7:30 P.M.; Class: Wed., 2:30 P.M. Also services by Rev. Sylvia Greco, Wed. 6:30 P.M.; and services by Rev. Olive Kruger, Friday, 7:30 P.M.

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.

NEW YORK CITY

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(P-378)



(NEW YORK CITY—Continued)

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

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. (BRNX, 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.: Suite 703, Steinway Bldg., 113 West 57th St. Services: Sat. 8 P.M., Sunday 3 and 8 P.M.; Meditation for members, Monday 8:30 P.M.; Healing Circle, messages: Tues. 8:15 P.M.; Lecture on Hindu Yoga (Hall's philosophy and Oriental Symbolism), Wed. and Thurs. 8 P.M.; Astrology Classes, Elementary, Mon. 7:30 P.M.; Advanced Wed. 7:30 P.M.; Dr. Sant Ram Mandal of India; Phone: IN-5827.

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

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.

Chapel of Divine Love: Sherman Square Hall, B'way and 71st St. Services: Sun., 3 P.M.; Wed., 8 P.M.; Minister: Rev. Jessie Curl; Phone: SCHuyler 4-4756.

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

Rochester, New York:

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

Church of Divine Inspiration: 27 Appleton St.; Services: Wed. and Sun. 7:30 P.M.; Friday 8 P.M.; (Medium's Day every 4th Sunday 3 P.M.) Minister: Rev. Ethel T. Andrews.

Schenectady, N. Y.:

Progressive Spiritualist Church, Inc.: 6 Mynderse St.; Services: Sunday, 7:45 P.M.; Messages: Tues. 8 P.M.; Sec'y: Lillian L. Weil.

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: 9-3235; Sec'y: Luania Caley.

Tonawanda—Elmlawn 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-Genesee 2527R or Utica 4-8313.

Yonkers—Occult Science Society: 65 South Broadway; Sun. 7:30 P.M.; Healing Demonstrations; Minister: Rev.

PSYCHIC OBSERVER, MAY 19, 1954

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NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., New York City. 23, N. Y. C. Telephone: TRAfalgar 7-1113. Services daily 7:30 P. M., with the exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of the Eternal Star, 237 West 72nd St., New York City, 23, N. Y. (P-377)

NEW YORK CITY: Personal Counseling, healing prayers, absent treatment, love offering. Write the well-known Spiritual Science minister, Rev. Bernard George Weinberg, care of Spiritual Science Mother Church, Inc., Studio No. 1010, Carnegie Hall, 56th & 7th Ave., New York City, 19, N. Y. (private interviews at above address every Monday from 1 to 3 P. M. (P-378)

NEW YORK CITY: Akashic Records interpreted. Readings of Life Patterns and Reincarnations. Rev. Glenn Argoe, Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th St. at 7th Ave. Phone Columbus 5-2952. (P-378)

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SCHENECTADY, N. Y.: Rev. Frederick W. Mitchell, D.D., pastor of The Universal Church of Science, 4 Eagle St., Schenectady, N. Y. Services: Sunday 3 and 7:30 P. M.; All message service Wednesday 7:30 P. M. Class Tuesday evening; direct voice and materialization seances, Friday by appointment only. Private readings daily. New York State headquarters for Universal Church of The Master, Inc. Church charter and ordination certificates when qualified. Phone: (Schenectady) 7-6933. (P-380)

LONDON, ENGLAND: Horace Leaf, Ph.D., F.R.G.S. To become a medium or psychic, join The Psychic Development Correspondence Course Club, personally conducted. For particulars write: Horace Leaf, 10 Northwick Park Road, Harrow, Middlesex, England. (P-380)

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CONNECTICUT

CHURCH NEWS

ORDINATION — Minneapolis, Minnesota



The photograph above was taken at the First Spiritualist Episcopal Church, 4532 S. Vincent Ave., Minneapolis, Minnesota.

Minister of the church, Rev. Anna A. Redlack, (left), 398 E. Cass Ave., St. Paul, is presenting associate ministers certificate to Lillian Bach, (center), 310 S. 8th St., Minneapolis. The presentation was made January 31st. Mabel Pagenhart (right) was sponsor. Special music by Valerie Olsen, Darwin Korum and Eva White Hutzel.

Santa Barbara, California: During the past month, Rev. Billy Hill was featured speaker and medium at the Universal Chapel of Light, 1509 Del la Vina Ave., according to minister, Rev. Johanna Ruhnau. Regular services are held every Sunday evening at 7:30 and every Friday at 8 P. M.

★
Huntington, W. Va.: Rev. Pearl Kerwin, Washington, D. C. was guest medium recently at the "First Anniversary" services of the Clara Pritchard Memorial Spiritualist Church, 510—4th St., according to Albert Scheffler.

Those assisting church pastor, Rev. Marie E. Doyle, were Rev. George W. Gilkison, Proctorville, Ohio and Milton Turley. Rev. Doyle says, "During the past year, many have received the light and now that they understand the truth of survival increased membership results, proving that a treasure is usually found by searching and not by accident."

★
Warren, Ohio: As a result of a recent meeting of the board of directors of Sunflower Spiritualist Church, regular Sunday services resumed recently in Carpenters' Hall, 545 High Street, N. E.

According to secretary, May D. Tidball, the pastor of the church will be Rev. Ethel Worley. Clarence H. Haas, trustee of the International General Assembly of Spiritualists and vice-president of the Federation of Spiritualist Churches and Associations, Inc., delivered the dedication address.

Others taking part in the opening service: Bertha Orr, Lillian Reebel, Phoebe Steele, Ida Lewis and Bessie Johnson. Services will continue every Sunday evening.

★
Chicago, Illinois: Rev. Lena Schaefer, founder and pastor of the Sunflower Spiritualist Church, 2424 N. Avers Avenue, announces the celebration of their 17th church anniversary.

Rev. Rose MacKay, vice-president of the Illinois State Spiritualist Association was guest speaker.

★
St. Paul, Minnesota: The Minnesota State Spiritualist Association held a series of mass meetings currently (April 23-24-25) in Pioneer Hall. Rev. F. W. Hutchinson was the featured speaker and medium.

KLINE At Phoenix



During the month of February, Rev. Maude Kline, N.S.A. Missionary, Long Beach, California (left) was featured at the First Spiritualist Church, 10th and East Fillmore St., according to Ruth A. Mosher, Avondale, Arizona.

Rev. Walter L. Holder (right) pastor, chairman at all services, was assisted by Rev. Virginia Hackett, Eugene, Oregon. Hundreds traveled great distances to witness these services.

Muncie, Indiana: Dr. Benjamin F. Clark, president of the Indiana State Spiritualist Association, presented a charter recently to Rev. Virginia Leach Falls, pastor of The Unity Spiritualist Church, 517 Rex St.

Others taking part in the charter presentation were Paul Leach, vice-president of the I.S.S.A. and Faye Anderson, mother of Rev. Falls.

★
Long Beach, California: A charter was presented recently to the Peoples Spiritualist Church, 785 Junipero Ave., by Rev. Harold P. Courtney, president of the California State Spiritualist Association.

Those taking part in the services: Rev. Edith Niles, minister; Rev. Margaret Bright Ford, Rev. Maude Kline, Rev. William F. White, Gene Holdridge, Dale Cross, Lillian M. Gettemy, George Crooks, Katy Crooks, Verlyn Hicks, Bonnie Hughes, Winnie Burnett, Inez Lane, Rev. William Donovan, Rev. Lillian Courtney and Rev. William Meier.

★
Bronx, N. Y.: According to Angela J. Sessa, pastor of the Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., a capacity attendance greeted their recently featured guest speaker, Rev. Arthur Ford.

Those taking part in the service: Rocco De Nino, Gertrude L. Holmgren and Ethel Perkal. Says Rev. Sessa, "All who enter our doors not only receive spiritual blessings but we strive to always create a loving atmosphere and have them know the true meaning of 'Franciscan hospitality!'"

Regular services are held every Monday, Wednesday and Sunday evening.

★
Schenectady, N. Y.: The 107th anniversary of Modern Spiritualism was celebrated recently at the Progressive Spiritualist Church, 6 Mynderse St., according to Lillian Weir, leader.

Dr. John Heiss, president of the General Assembly of Spiritualists was guest speaker. Others to serve the church during recent months: Rev. Arthur Ford, N.Y.C. and Rev. Frederick Mantell, pastor of the First Spiritualist Church, Albany, N. Y.

Lillian L. Weir and Lettie Layman occupied the chair at both meetings.

★
Stamford, Conn.: Regular Sunday services continue every afternoon at 4, according to H. C. Todd, secretary of the Albertson Memorial Church, 485 Summer St.

All services are conducted by Rev. Raymond E. Burns, minister, who recently served Spiritualist organizations on the continent.

Other speakers assisting Rev. Burns during recent months: Winifred Bruce, Patricia Henry, Meroe Morse, Gladys and Kenneth Cusance, George Smith, Kate Lavors, Erich Beseler, Anita Lonergan, Alice Thomas, and Gertrude Holmgren.

★
New York City: Regular services are being held by Rev. Martha K. Seidler in Suite 202-203 of the Great Northern Hotel, 118 West 57th St. Rev. Seidler's psychic center, known as the Church of Divine Guidance, featured the following mediums recently: Bertha Fischer, Ida MacGovern and Rev. Marguerite M. Heaney.

Oklahoma City, Oklahoma: The Oklahoma State Spiritualist Association will hold their annual convention April 20th to 23rd at the Huckins Hotel, Main and Broadway.

The opening banquet is scheduled for 7 P. M. Tuesday, April 20th in the main dining room of the hotel.

According to state secretary of the O.S.S.A., Nola Fields, Enid, Oklahoma, all business and devotional meetings will be at the Central Spiritualist Church, 1005 N. Harvey St.

★
Cleveland, Ohio: The Cleveland Psychic Research Society are currently (April 22nd) presenting the internationally-known lecturer and medium, Arthur Ford.

The leader of the group, sponsoring the special meeting, has selected the W H K Auditorium, Studio 1, 5000 Euclid Avenue in which to present one of the special rallies.

After Mr. Ford's lecture, which will be based on "Psychic Research, Science and Religion," there will be demonstrations of clairvoyance and experiments in "extra-sensory perception." Ford's lecture is scheduled to start at 8 P. M.; doors open at 6:45. The auditorium seats 1300.

Reserved seats are available. There should be ample room to accommodate one of the largest crowds of this kind ever to assemble in Ohio.

★
Chicago, Illinois: Belle Turner Daiches, author of "Adventures in Survival" was interviewed during the month of February over station WEAU. This broadcasting station is located in Evanston, Illinois, home of Northwestern University.

Psychic science was the subject of discussion. This proves the tremendous interest in fourth-dimensional topics when presented in the same serious vein as other educational and religious subjects.

★
Chicago, Illinois: Fred Haase, president of the First Spiritualist Episcopal Church, 721 West Belmont Ave., submitted their complete program for the month of March. This program featured, in

addition to the regular services, Sunday, March 7th, a demonstration of trumpet-in-the-red-light by church minister, Rev. Rosemary Jackson. Preceding this service, missionary papers were presented to Peggy Sorgatz.

March 13th: a demonstration of materialization by Rev. Jackson and psychic pictures in watercolors, produced through the mediumship of William Jackson.

March 14th, Rev. Lytle Sensabaugh, minister of the Church of Christ Memorial, St. Joseph, Missouri, lecture and message service; followed by pictures on silk through the mediumship of William Jackson.

March 29th, Rev. Henri Zacharias, chairman of the 1954 Chicago convention of the Federation of Spiritualist Churches and Associations, Inc.

Message services featuring blind-fold billet reading are scheduled every Wednesday evening at 7:30.

★
New York City: During the month of March, the New York Psychology Forum presented Stewart Robb and Rev. Jacoba Van Duyzers, Bradford, Pennsylvania. According to Ann Koernig, director, meetings are held in Room 608, Steinway Hall, 113 West 57th St., every Thursday evening, 8-10.

Mr. Robb's subject March 2nd: "Secrets of Sir Francis Bacon Revealed." Rev. Van Duyzers presented a psychic interpretation of the Holy Grail.

Others featured at the forum: March 23rd, Ariel Yvon Taylor, subject: "Your Numbers and Colors"; March 30th, Dr. H. B. MacDonald, subject: "Nostradamus and His Prophecies"; April 8th, Arthur Ford, subject: "New Dimensions of Consciousness."

★
Rochester, N. Y.: The annual convention of the General Assembly of Spiritualists, headquarters, 225 Lafayette St., N.Y.C., will be held May 21st, 22nd, and 23rd, at Hotel Seneca, according to secretary, Everett F. Britz. The convention will open with a banquet the evening of May 20th.

★
Eaton Rapids, Michigan: According to Pauline Swann, Chesterfield, Indiana, the Spiritualist Episcopal

Institute have scheduled their annual classes for August 23rd to August 29th, inclusive. These classes will be held at Chesterfield Spiritualist Camp, Chesterfield, Indiana. The faculty: Clifford L. Bias, John W. Bunker, Lytle Sensabaugh, Austin D. Wallace and Lillian Dee Johnson.

In all, there will be fifteen intensive study courses taught by the faculty. These courses include Spiritualism, Metaphysics, Occultism, Bible, Public Speaking and Psychic Development.

Activities on the extra-curricular program: Seances, Psychic Experiments, etc., will also be sponsored by the Spiritualist Episcopal Church, headquarters, Eaton Rapids, Michigan. For complete prospectus write: Pauline Swann, Registrar, Chesterfield, Indiana.

★
New York City: According to Rev. Glenn Argoe, the work of the late Rev. John Francis Small, known as "Brother John" is being carried on by a group of earnest students and healers.

The last public appearance of Brother John was at the time of his ordination as a Spiritual Science Minister, January 12th, when Rev. Argoe officiated. The ordination was conducted in the Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, of which Rev. Argoe is president.

Memorial services were conducted for Brother John March 12th last, as part of the regular Friday meeting of the True Seekers Study Group a-group he founded and taught weekly for thirty years.

Others who have served the Spiritual Science Mother Church, Inc., during recent months: Rev. Bernard George Weinberg, Dr. Sant Ram Mandal, Dr. Robert T. Browne and Rev. Jennie Moore.

Says Rev. Argoe: "All requests for healing at the noonday prayer sessions and for the famous 'Brother John' papers, are made to Marilyn Hubbard, secretary."

★
Brantford, Ontario, Canada: William ("Billie") Turner, youthful trance medium, Cassadaga, N. Y., completed a series of services recently at the Hope Memorial Spiritual Church, Chatham and Queen Streets, according to secretary, Leslie Lievers.

Services are conducted every Sunday, 3 and 7 P.M. W. C. Richardson is president.

★
Bellingham, Washington: A newly organized children's lyceum has been started at the First Spiritualist Church, Rulsham and North Sts., according to president, Fern Balus. It will be known as the Bellingham Lyceum, Edith Kellon, the director.

Wisconsin Minister



REV. VALERIA HORVATH
She is minister of The Spiritualist Science Church No. 142, 2219 South 55th St., West Allis, Wisconsin. Says Rev. Horvath: "The understanding of spiritual science brings immortality to light, here and now!"

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