



PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

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INVESTIGATE THESE INVESTIGATORS

ED. NOTE: Written before the actual trial of Jessie Curl and, in all fairness, held until a court verdict was reached. See Holloway's article: "The Case and Trial of Jessie Curl," Page 5.

"When In Rome..."

HERE is an age-old axiom, "When in Rome Do As the Romans." This axiom fits the case upon which this article is based. I refer to the recent episode in New York City when Rev. Jessie E. Curl was booked at the West 68th Street Station on the charge of "practicing medicine without a license."

The story about Rev. Curl's arrest appeared in the New York Journal-American, dated November 23rd. The article began with the heading, "Arrested For No License." The arrest was made by policewoman, Irene Malst, the complaint allegedly made at the office of the Attorney-General, Nathaniel Goldstein.

The report was made by a woman investigator working under August J. Bardow, Jr., Executive Secretary for Professional Conduct of the State Department of Education.

The investigator says she visited Mrs. Curl at the Sherman Square Hotel, Broadway and West 70th Street and pretended to have stomach pains and said that Mrs. Curl took \$5.00, placed a hand on her abdomen to relay electronic heat. The investigator also claimed that Rev. Curl analyzed the trouble as a gall bladder ailment. It is alleged that Mrs. Curl said that when she treats cancer cases, she gets blisters from the heat.

The article continued by saying that Mrs. Curl denied the charges when arraigned before Magistrate Fusco in Washington Heights Magistrate Court. She was held in \$1,000.00 bail for a hearing.

Our Files Show...

At this writing (Dec. 1st), Mrs. Curl, accused under three sections of the State Education Law, faces a fine of \$500.00, a year in jail, or both, if convicted.

Cases of this kind are very seldom carried in detail in the columns of a Spiritualist journal and to prevent possible misunderstanding, it must be understood that the editors of *Psychic Observer* know, and have always known, that spiritual healing is definitely a part—an important part—of our case. Certificates for Healing are granted by most of the leading Spiritualist organizations and I understand Rev. Curl possesses such a certificate.

Spiritualist churches throughout the country devote considerable time, prior or during their regular service, to spiritual healing.

It must, also, be understood that the editors of *Psychic Observer* are well aware of the fact that Rev. Curl, during her visit to America, has worked continuously in the field of Spiritualism, always specializing in healing.

In the files of *Psychic Observer*, there are numerous testimonials written by persons who have been helped by Rev. Curl—all attesting to her ability to direct effective healing power to the end that many were satisfied with the results.

But, there is much to be taken into consideration by all those who devote their time to spiritual healing—meaning there are various laws in this country and that these laws vary in the different states.

Those familiar with what can,

and what cannot be done, by a spiritual healer know that the New York State laws are severest. First, because of the watchful eyes of the powers that be—those associated with the A.M.A. (American Medical Association). They are forever examining the work done by all healers, especially those connected with Spiritualism.

Man-made Laws

In many states, "the laying on of hands" is not only frowned upon but absolutely forbidden.

Now it appears there is a new group to reckon with in New York State, namely an organization known as "Professional Conduct of State Department of Education." So long as Spiritual healers, especially certified healers, carry on their splendid work in their chapels, in their churches and in the summer camps; so long as they conduct their ministrations solely on the love offering or free will donation basis, they should not be molested by anyone.

Furthermore, there is no record during the past 20 years, as far as I have been able to ferret out, when any Spiritualist healer has been taken to task by a police officer. What then can be the answer to Rev. Curl's plight?

U. S.; Not Britain

By delving a little deeper into the case, we find that for many years Rev. Curl has demonstrated spiritual healing in New Zealand, Australia, and Great Britain—the latter being her home.

But Great Britain is not the United States. Just recently, leading British Spiritualists were successful in having their laws rewritten in such a way that Spiritualist healers can now conduct their work without the fear of being molested. As a matter of fact, Britain's old moth-eaten Witchcraft Act was amended by prominent Spiritualists on behalf of their mediums.

Again, I say the United States of America is not Great Britain. Spiritualist mediums and healers in this country still respect and work in accordance with the laws of this country. By the same token, mediums and healers from foreign countries should examine

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

Decker Challenges DuBois

Recent lecture by New York conjurer and "psychic researcher" stirs ire of sincere group of Spiritualists.

There is no case unless opinions are backed by facts.

By THE EDITOR

IT ALL STARTED when Rhea Schor, 6818 52nd Drive, Maspeth, N. Y., submitted an advertisement on behalf of the Association for Research and Enlightenment, Inc., 125 West 16th St., N. Y. C. 11.

The ad simply stated that one Richard DuBois would lecture in the Wilkie Memorial Building, 20 West 40th St. The lecture scheduled for Thursday, March 18th, was titled "Physical Phenomena of Spiritualism," with the explanation "A Lecture on the Demonstration of Fraudulent Practices."

At the time the ad was submitted I was asked to give this lecture a free write-up. Both the ad and the write-up appeared in the columns of *Psychic Observer* but at the time "We smelled a rat."

Consequently, we promptly dispatched a letter to our good friend, Mary Mendelson, 857 Lexington Ave., advising her of the forthcoming lecture.

We suggested she contact Frank Decker, internationally-known test medium, and it so happens that these two good people followed through, and attended the meeting as interested spectators.

I was reasonably sure that, since Mr. DuBois classified himself as a magician, the usual procedure would set the pattern for his presentation.

After having accepted the ad, and given publicity to the affair, I tried to ascertain just how Mr. DuBois proposed to present his case. Miss Schor's letter stated

that the lecture would be followed "with a demonstration of fraudulent practices of the spurious Spiritualistic medium." She further stated that "Richard DuBois is a distinguished researcher in the field of magic; a past president of the Society of American Magicians, and also past president of the Magician's Guild."

I asked Miss Schor whether I could send copies of *Psychic Ob-*

His Challenge



FRANK DECKER

Hotel Ansonia, B'way & 73rd St., N.Y.C.

He is one of America's foremost direct-voice mediums; challenged Dunninger on numerous occasions; and now will his challenge to Richard DuBois be ignored? Says Mr. Decker: "It's high time for a committee of Spiritualists to investigate the qualifications of these investigators."

server to be sold at the meeting, because inasmuch as they were charging \$1.25 per chair, the meeting would come under the heading of a commercial affair and not under the heading of philanthropy.

She answered by saying "Regarding the sale of *Psychic Observer*, I must tell you that it is our policy to handle literature written only by the guest speaker and the Association for Research and Enlightenment, Inc."

This statement proved to me that DuBois was only interested in presenting one side of the case, his side—the magician's side, the side taken by Houdini, Dunninger, Mackenberg, LaFollette, and all of the rest of that ilk, who have tried to make the public believe they are acting the part of a great benefactor to mankind, whereas they are really riding on the coat tails of the Spiritualist medium. This type of person seldom can draw a crowd solely on the merits of his or her chosen profession, magic.

I was told by Miss Schor that I would receive a letter from Lucille Kahn, president of the New York group presenting DuBois. But to

date, no letter of explanation has been received.

When I asked Miss Schor to give me a report on the lecture, she said, "We shall be happy to send you a report. I believe that fraudulent mediumship should be exposed." During the course of correspondence prior to the lecture, I wrote Miss Schor as follows:

"Now about Mr. DuBois, since you say that he recognizes physical mediumship, let him mention some seances he had attended with some of America's leading direct voice and materialization mediums.

No Facts, No Case

"Since he is a magician he may, as all magicians do, try to have the audience believe he can duplicate phenomena that happens in a seance room. The fact that he claims he can duplicate phenomena does not automatically make a physical medium who produces phenomena by psychic means, a fraud. If he is of the opinion that, today there are mediums who practice fraudulent mediumship, let him mention the name of the medium, by stating the time and the place the seance took place. If he was there, and can do this, fine, if not he has no case. For what he thinks happens in a seance room does not make it a fact.

"I trust he will treat the subject fairly and it is quite possible that Spiritualists will attend to see how he presents his subject. Unless he presents both sides he has no right to be called a member of the Association for Research and Enlightenment, because by the very name his job is to research and enlighten instead of spreading red herrings to those desiring to investigate the subject."

Decker's Challenge

After the DuBois lecture was over, I received a report from Mary Mendelson, which in part follows: "Richard DuBois, the suave and experienced stage magician, performed a heart-rending travesty on Sacred Spiritualism, when he entertained 150 at \$1.25 per person with a demonstration of what he called 'fraudulent practices of the physical phenomena of Spiritualism.'"

"The audience laughed and applauded in the middle and at the end. Frank Decker and a large delegation from his class, sat dismayed. When Mr. Decker challenged the speaker at the question period which followed, he was hissed and shouted down, but leave it to Decker to stand his ground. When asked to name the mediums who carry on these practices, DuBois hedged and said, 'I will not name names. No sir!'

"When a member of Frank's class asked DuBois whether he knew of any fraudulent mediums 'licensed or not,' DuBois really turned red, saying, 'I told you, I will not name names. I am not here to indict anyone.'

"During the lecture, DuBois followed the old threadbare trick of magicians by accusing Eusapia Paladino and the Fox sisters. Since they have passed on, he could not be afraid of a libel suit.

"At one point, Ed Bodin asked DuBois his opinion of E.S.P. as related to Spiritualism and genuine phenomena, but there again DuBois

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

Principals In The Recent Court Trial



Rev. Jessie Curl (left) and her attorney, Kenneth W. Greenawalt (right) See Holloway's article, Page 5, "The Case and Trial of Jessie Curl"

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

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

Investigate These Investigators

(Continued From Page 1)

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would not be drawn into the discussion.

"I then asked what he hoped to gain by harping on 'so-called fraudulent practices at the turn of the century' when the whole world today was trying to solve universal problems with the 'spiritual approach.' The audience shouted me down because this association, it seems, had already sponsored Eileen Garrett and Gerald Heard. They feel they do give both sides a hearing, though not necessarily the same night. By the way, Miss Garrett is a trance medium.

"I looked around, but could recognize no other mediums besides Frank and his group. Do you think other Spiritualists didn't know about this meeting, or do they lack stamina and guts to 'fight back'? Wherever a travesty is being made of our sacred knowledge, we need supporters and fighters.

Spiritualist Shouted Down

"Anyway, another in Frank's class, in an unscheduled 3-minute talk, urged the audience to read the many fine books in the library dealing with all the scientifically-proven, genuine seances and phenomena. Because she didn't ask a question, they shouted her down, too. For shame!

"One of our class, however, gravely impressed DuBois and the audience when she made them listen as she related the materialization of her own mother in her own kitchen six months after her transition. 'What are you doing here, Mother? You're dead six months!' 'I am not dead, darling! I'm more alive than ever!' the mother answered."

"I am glad Frank Decker and members of his classes were there, because no matter how outnumbered we were, as defiant believers, we still made the audience think and take home with them our inner conviction and steadfast faith that God's wonderful laws of communication were true!

"After the above outburst, Mr. DuBois announced he was not there to attack anyone's religion or religious beliefs. He was merely there to show that 'many people in the seance room, believe what they want to believe' regardless of what they are told or shown. 'Magicians,' he added, 'do likewise—they make people believe they see what the magicians want them to.'

"The highlights which followed the lecture are really the most interesting and important: Frank and all of us surrounded Mr. DuBois. In a friendly and smiling manner, Frank tackled him first with a message which Patsy gave to the class only the night before: Patsy told how a long time ago, during a test, while Mr. DuBois

was trying to extricate himself from a bag, he lost his toupee.

Red-faced Magician

"With a red face, Mr. DuBois acknowledged, 'Why, that's very interesting! It's true, very true! I must tell you all about that sometime, Mr. Decker.'

"Referring to the large use Mr. DuBois made of walking sticks and auto antennae which he said mediums use to suspend rubber hands and masks on, Frank said: 'Those things belong to Coney Island, not in a seance, Mr. DuBois. It hurts me to see you belittling this Truth in such a low-down manner. Why don't you come up to the Hotel Ansonia and attend a real seance?' Mr. DuBois said he would. To date he has never darkened Frank's door.

"We then listened as Frank told David Kahn, Edgar Cayce's sponsor: 'You researchers are researching so long now, it is high time we began investigating the 'investigators'."

"Mr. Kahn recalled Frank vividly. He and Cayce had attended a test seance with Frank many years ago at the Ansonia, and Mr. Kahn said, 'You were very good, Mr. Decker. Mr. Cayce and I were much impressed by your work.'

"Again Frank bemoaned the 'belittling' influence of the evening's show on Edgar Cayce's life-long work and devotion to Our Cause, and his good name. Mr. Kahn, however, insisted they had already presented Eileen Garrett and Gerald Heard.

"Frank then said if you want to know where there are good mediums, why don't you tell people about Camp Chesterfield? They have some of the world's best mediums! People don't need magicians; they need to know where to find genuine mediums; tell them where to go to get the best; tell them about Chesterfield! And so it went. . . ."

It seems a pity that an organization founded by the famed Edgar Cayce could sink so low as to allow lectures of this nature to be pawed off on the public as "enlightenment." Edgar Cayce was a marvelous healer and trance medium. Why did not Mr. DuBois mention his name as a genuine medium—or Eileen Garrett? Could it be that he classes them in the same category as Palladino?

Then too, we have Hugh Lynn Cayce, son of Edgar Cayce, who was a featured lecturer at a Spiritualist convention not too long ago. It seems that when the Association needs free publicity, they call upon the Spiritualists, and that the son certainly must have a high opinion of Spiritualists, else he would not lecture on the same platform.

As far as **Psychic Observer** is concerned, we have sold the Cayce and Sugrue pamphlets and books for years and will continue to do so because we do not think DuBois will be able to wreck the high ideals of fairness heretofore exemplified by all members of the group, the headquarters of which are at Virginia Beach, Virginia.

And now, someone might ask, what is wrong with the Spiritualists that they do not want fraudulent practices exposed? The answer is: DuBois did not mention a single physical medium, whether associated with organized Spiritualism or not, that he could classify as fraudulent. The fact of the matter is, he hasn't sat in a seance room with any of the top-notch physical mediums during his lifetime. He is not qualified to present the side he took, simply because he has had no first-hand experience and admits it!

Despicable Conduct

Just because he shows off a lot of gadgets that he would have to use to produce the phenomena, doesn't prove his case. These gadgets have to be placed in the seance room and found in the medium's seance room by DuBois before he has a case, provided, of course, he doesn't plant them as Houdini did.

His presentation was despicable. He has no case unless he can present facts. I have before me a letter dated March 24th, signed by Mr. S. Goldberg. The letter was supposed to be a review of the lecture, sent to **Psychic Observer** at the request of Rhea Schor.

Mr. Goldberg, a member of the association in question, said: "The aim and purpose of DuBois' lecture was to describe the fraudulent practices used in seances. His lecture was both provocative and interesting, even if a bit one-sided. He brought with him a number of gadgets which were used for demonstration purposes. These included a collapsible reaching rod which extends to forty feet, a bell that rings by itself, several yards of ectoplasmic gauze and a Hopalong Cassidy gun which can produce luminous ghosts in the dark."

"Mr. DuBois first mentioned an unusual psychic experience that happened to him many years ago. The experience involved the appearance of his grandmother who had just passed away while many miles away. He then went on to describe the fraudulent practices associated with physical phenomena. He made it quite clear that, in his opinion, not all mediums used these methods."

"Mr. DuBois is a member of the American Society of Psychical Research and claims to have one of the largest private libraries on

psychic phenomena in the world. In his opinion, it is necessary to have a magician present at seances to determine whether the phenomena observed is fraudulent in character. He added that some scientists are the easiest to fool at such sittings.

"The Extra Sensory Perception Study Group of the A.R.E. held an open forum on Psychic Research and Survival on April 24th and 25th. On this occasion some of the strongest evidence for survival was presented. This group also

Defense Witness



Lt. Com. Fred Jordan, (U.S.N. Ret.) Norfolk, Virginia, President of The International General Assembly of Spiritualists, testified on behalf of Rev. Jessie E. Curl. Said Jordan: "Our organization is on record as not permitting any diagnosis by its ministers." (See Holloway article, starting Page 5.)

maintains a research staff capable of investigating mediums under scientifically controlled conditions. If you know of any mediums who will be willing to cooperate in such experiments, please let us know."

We ask: "Who are these investigators? What are their qualifications? To be selected is no proof of their ability any more than a card holder in any research society make a person a qualified psychic researcher."

Egotism Personified

Let the Spiritualist mediums investigate these investigators to find out first if they are pseudo claimants of ability or not. If they cannot qualify, they could be classed as fakes and frauds. Few magicians have ever qualified, they are mostly self-appointed.

Furthermore, the fact that Mr.

DuBois claims to have one of the largest private libraries on psychic phenomena in the world is preposterous. In the first place, Mr. DuBois hasn't seen all the libraries in the world, public or private, so how could he know the extent of his own? (Just a lot of poppycock as the result of an inflated ego.)

To enlighten our boy scout magician, Mr. DuBois, we can name a few: The libraries at Marylebone Spiritualist Association and the London Spiritual Alliance; the massive library assembled by S. Roland Morgan of Philadelphia, containing some 9,000 books—the same library that was donated to Swarthmore University—a library that is indexed in a book of 117 pages. The index probably contains more pages than DuBois has books and it is a sure gamble that 90 per cent of DuBois' books were written by magicians and have nothing to do with psychic research.

I have before me a letter from one of our subscribers; J. H. Bajtis, who says:

"I had the pleasure to attend Richard DuBois' lecture. After being properly introduced by the hostess, he read your (**Psychic Observer**) letter before he began his lecture. I realize it did carry some weight because, every now and then during his lecture, he would emphasize that the tricks were used by fraudulent mediums and not genuine mediums."

Wrong Approach

"The sincere believers of Spiritualism that were present made sure he did weigh his words. Mr. DuBois did give a very entertaining evening with the material he had purchased, and with his skill as an outstanding magician. We know it was the practice of fakers hiding behind the cloak that they called Spiritualism, and sincere believers of Spiritualism realize the points of truth from the lecture because they are open-minded to truth."

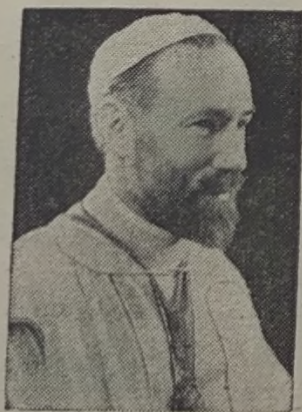
"The lecture also gave me food for thought when Mr. DuBois stated he had about one of the finest collections of books on **Psychic Research**, pro and con."

"Fantastic as my thoughts may be, I believe all the years in the life of Mr. DuBois as a practicing magician, purchasing material for tricks before the public, put him in a rut where he followed only where tricks were used, instead of giving his spare time to carrying out the highest truth like the courageous scientist of yesterday; and recognizing truth, would not be shaken from this truth."

"I believe if genuine spirit pictures were taken in the seance meeting with Mr. DuBois present, he would be looking throughout the city for pictures on trick pho-

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

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

STAR ROUTE, CALABASAS, CALIFORNIA

(P-382)

California Bishop Suggests New Federal Stamp

By the Editor

RT. REV. Robert Raleigh, Primate Bishop of the Ancient Holy Order of Chaldea in the United States, Great Britain and Canada, has been currently informed that the new stamp bearing the inscription, "In God We Trust" will be issued by the time this article appears.

This new stamp, printed in blue with a red picture of the Statue of Liberty, is surrounded by a white halo on which the words "In God We Trust" appear.

It all came about when, in the preparation of the coming Easter season, the Malibu Times printed one of Bishop Raleigh's poems entitled "Easter Morn." This poem written after the Bishop had meditated upon the words "If You In God Will Trust," follows:

One night in meditation, I saw a distant hill,
The scene around me slowly changed and everything grew still.
I saw a tomb between the rocks, the door was rolled away,
There stood a figure sending forth a lovely golden ray.
He raised his hand in blessing, the birds began to sing,
Around his feet grew lilies, the air was full of spring.
The Vision spoke, "Fear not, my child, I've risen from the dust; I am with you always, if you in God will trust."
"The world about you may be dark and everything seem wrong, But just remember, I am He who gives you Easter Morn."

The poem also inspired Bishop Raleigh to write a letter to the

President of the United States and to the Postmaster General suggesting that a new postage stamp be issued bearing the inscription: "In God We Trust."

This inscription now appears on some of our coins but Bishop Raleigh felt that a postage stamp with those words inscribed would have a spiritual impact on people all over the world where letters from the United States could reach.

It should help people to understand that in the United States of America, under the Fatherhood of God and the Brotherhood of Man, people of all races and creeds can live together in harmony.

As a follow-up to the Malibu Times article, the Los Angeles Daily Mirror published the story with the heading, "Bishop Inspires Stamp." There was included a double column photograph of the Bishop holding a letter he received from government officials in Washington, D. C., telling of acceptance of his suggestion that the words "In God We Trust" be printed on stamps.

In part, the Daily Mirror story reads: "The Bishop felt that the postage going to all parts of the world and carrying a message that was indicative of the deep religious feeling of the American people would have a specific affect on the people in other lands—lands where there may be a leaning toward the communistic idealogy."

FOUNDERS AND EDITORS
Ralph George Pressing and Juliette Ewing Pressing

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THREE HUNDRED SEVENTY-SEVEN

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 Observers* issued up to date. The date of this paper is:

May 25, 1954

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SPECIAL NOTICE

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The Future of Spiritualism

ON SEVERAL occasions during the past number of years, I have heard it said: "There is no future for Spiritualism as an organized movement." The first reaction of any Spiritualist to such a statement would be to challenge. However, since the very purpose of Spiritualism is primarily to spread the truth of survival, the statement might well have been phrased: "The size and solidarity of any organization was not really the goal."

Anyone who takes the trouble to examine the record must come to the conclusion that the science and philosophy of Spiritualism, yes, even its phenomena,—are fast permeating all religions. To prove a point,—have not orthodox ministers, to a great degree, reoriented their philosophy to the end that they are talking more about a future life?

Are not the orthodox scientists, men and women who are steeped in other religions, experimenting in the field of clairvoyance and telepathy?

For the past thousand years were not other church groups dramatizing the phenomena of Spiritualism? And today especially, are not healing and objective phenomena being stressed?

The only real fear that could possibly be in the minds of the Spiritualists themselves, may be that the truths we cherish may be taught and gradually absorbed by our orthodox brethren.

Some seem to forget that the real reason for the continued growth of Spiritualism is the smooth functioning of all associations making up the organized movement. True, they all differ somewhat, so do their ideas as to presentation but, in the main, they espouse the same truths.

For those who seem to think the religion of Spiritualism should become better organized, even under one organization, let them ponder a moment and make sure that if this did come to pass whether it would really be good for the movement as a whole.

One organization would mean more legislation and the investing of power to its leaders which, if sufficient, may do more harm than good, even to the point where the very philosophy of Spiritualism may be stilted or even jeopardized.

There is little likelihood that the associations now representing Spiritualism will ever unite for the simple reason that all Spiritualists are aggressive of survival; and 2. the differing ends any large conference many

The difference of cities. shall communicate, her tech- they should comm assimilated communicate. To be as taught from Long and ancient Polynesian. Another she went much easily prevent shed, and many zation of leaders to the definite such an organization received.

People in 1953, she was in- to New York City. dogma. The Psychology Forum said by the feature her, and did manuals by. Crowds gathered services by her work, and to receive for ser- healing treatments. She a small church in the

And of her hotel suite, and zation at The Chapel of Divine teachers a was very busy, and and present doing much good. And so, she praised her work zation within their gratitude in be boxed up in an

proof of the teach to this. For cannot regiment of, she was we can organize the charged and philosophy, interpreted this dividual guides as they over

Another point, not to the one can teach mediumship, any the laws governing it can be be taught. The "whys" of the laws will still remain some-

MINISTER COMMENT

The article in March 25th edition where Mrs. Pressing writes that she heard a voice and meditates each morning before starting her day is exceptionally fine. As I read her words where she rejoices in Spirit for, "Another day—another glorious opportunity to be alive and fulfill my mission," I saw about her a golden light of two or two and one half feet flashing out around her and a Spirit Entity that apparently has a strong influence in her daily spiritual work has the same light. This is a man and under his guidance she will experience in the years a head a work unknown to her at this time.

The pleasure of visiting Chesterfield has never been mine but this I know—your move was wise indeed and you will be able to give much much more help where it is so needed.

Your church column is most helpful in giving us the opportunity to know about our Spiritualist Churches and their leaders. This is of prime interest to those of us who have churches.

At the present time, our Chapel of Truth can use only fifteen copies of each issue of your paper, for we opened to the public only last September. We were fortunate in obtaining the Women's Club one night a week and it is a lovely place.

Our growth is a slow, steady, healthy one. Perhaps by advertising we could mushroom but this has never seemed advisable to me. Many visitors have been directed to us through your paper and most of them from out of state.

Thanks for the help you have given us and any suggestions that you feel may help us would be appreciated. No personal favors are asked or expected. I merely want to advance Spiritualism and get it out to the people—especially the philosophy.

REV. GUITA PRINEAS

737 Farrington Lane,
Burlingame, California.

SPIRITUAL HEALING

On advice of Dr. Gilbert Holloway and William MacMillan, I secured the help of Harry Edwards, England, for the healing of a brother, Clifford, 102 East Utica Street, Buffalo, then in the last stages of cancer and expected to die within a few days.

The fact that he is still alive indicates that a great deal of spiritual healing has resulted, but neither his wife or the hospital doctors have any conception of how a medium heals, and I do not secure the cooperation needed for reports and care of patient.

In his book, "A Guide to Healing," Harry Edwards states that when doctors have reached the

thing to conjure with. Since no one can actually decree the form in which Spiritualist services should be presented, consequently any organized Spiritualist College would have its limitations. Present, yes; suggest, yes; outline procedures, yes; but to insist upon a cut and dried creed or dogma to follow, no;—nor was this the intent of their founders.

One of the most significant signs that Spiritualism is coming into its own as an organized movement is the recent clearly on the Bureau of Census in Washington. They pressure, they completed a survey to determine the number of "mumbling" could es and adherents in the United States. prayer; also that Re a measuring rod of progress for it is the counseled one of them census has been attempted.

no way had representation of the growth of organized Spiritualism to be anything other than the increase in the number of chartered UAL AND DIVING regular meetings. While the records may Finally, after complete, there are 6,800 Spiritualist churches tiredly too long, cry at present,—as compared with 5,200 establishments months ago.

She was be- worst witnesser interesting comparison, though one hardly also quistic bearing on the subject at hand, is the fact that trying to d reportedly only a few dozen physical mediums in ing her ad while in this country there are some three thousand.

Rev. Significant, from my point of view, are the increasing "advertising" campaigns being carried on by the orthodox churches in their attempt to bring their parishioners back into the fold. These campaigns have as their keynote the "fact" that people are becoming less religious. What they are really saying is that people are not going to their churches.

Today the public wants something more than lip service. Spiritualism is coming into the news more and more. This in itself is a step forward because a thing only becomes news when people are interested.

Despite all of the bickerings, our progress has been tremendous. This proves the future of Spiritualism is assured for millions will always want to know about survival and life after death. If this desire to know permeates the followers of other churches, so be it. However, they need no longer hope, let them come to us . . . we can prove!

LETTERS TO THE EDITOR

Get It Off Your Chest Air Your Views

opinion that death is inevitable they give morphine or other poisons that make death certain even though the cancer has been healed. This brings up the question if any attempt has been made to list doctors who will cooperate with Spiritual Healing.

Do you know of any doctor or individual in Buffalo that might induce hospitals to desist in giving poisonous drugs long enough to determine if healing of cancer has actually taken place. Some such list on a national or state basis could be of great assistance to people who are trying to make use of such mediums as Mr. Edwards.

S. A. MCGAVERN

1121 N. Kensington St.,
Arlington 5, Virginia.

You must know that it would be suicide for anyone to be a party to any action directed towards doctors who are purported to be doing things mentioned in your letter.

The American Medical Association should be able to police any deviations from their accepted code of ethics. The best thing for any Spiritual healer to do is to carry on his work in his own way and cast no aspersions whatsoever upon the medical profession. They have their hands full when they carry on their Spiritual work.

"HIGHER SPIRITUALISM"

The April 10 issue of "*Psychic Observer*," which began the reprint from the book in the form of Articles "The Higher Spiritualism" by John C. Leonard, is very gratifying, and the Editors of "P.O." should be congratulated by many Spiritualists to select such a splendid book for the benefit of all those who subscribe to this enlightening paper.

Andrew Jackson Davis, was the first one in the history of mankind, who revealed the true meaning of higher spiritualism in his 33 volumes of Wisdom. Every sincere Spiritualist who is absolutely convinced of conscious survival after physical dissolution, should read A. J. Davis' books in order to build up his character here and be prepared for the everlasting life.

Our life on this earth is only a preparatory phase of the fully development which will last throughout eternity. Because: "Truth is limitless, endless, we do

not learn of it in one day or one life time, nor even in one "eon." To learn of it is the works of eternity, yet eternity is one endless Today."

I have not been a subscriber of the "P.O." for very long. But I must congratulate the editors for their selection and variety of articles for this splendid paper.

B. ZIELINSKI

235½ Crandall St.,
Los Angeles 57, California.

SPIRITUALISM HAS IT!

For several years I have been an ardent reader of *Psychic Observer* and have greatly enjoyed every department in it. My heart thrills when something new is demonstrated and reported in your paper, and sometimes I get fighting mad at the stupidity of some people when they write such narrow-minded criticisms of top-notch workers in the field of Spiritualism.

It's quite true that our movement has its blind spots and its dark spots, what religions doesn't (?), but the wonderful teachings and the marvelous phenomena away more than counter-balance the so-called questionable elements of it.

This much I have learned. If a person sincerely seeks understanding of Spiritualism, and tries to live a good Christian life, following the teachings that Jesus of Nazareth left us, he or she cannot help but find that "peace that passeth understanding," nor can he fail to learn how to live a fuller, more abundant life on this earth-plane.

Also I have learned where I came from, why I am here, and where I am going when I complete my earthly mission. What more is there need of knowing, in all its fullest meaning?

You people are doing a great service to the people of this earth in the publishing of your paper, and you have done and are doing a grand job of it. May all of God's Blessings continue to be yours in your new location. What place on earth could be nicer to live in than beautiful Camp Chesterfield?

REV. ANNA TYLER

11431 E. 10th Street,
Kansas City 21, Missouri.

IF NOT, WHY NOT?

In all my reading, I have not seen anything pertaining to the departed people communicating with Christ in the Spirit world, in any form or fashion, or His having appeared in any seance in the formation of ectoplasm.

I wish to know if there is any record of Christ having appeared or communicated to anyone in any seance through any medium, or have heard any departed spirit make mention of having contacted Christ in the Spirit World.

From the Bible: Christ states from His cross that on that day the robber would be with Him in paradise.

I would appreciate a response from you on this matter, either through the *Psychic Observer*, or otherwise.

O. E. MARTIN

7408 Third Avenue, North,
Birmingham 6, Alabama.

No one can answer for what has transpired in seances all over the world, so consequently it is impossible to handle your query.

In many instances, reports have been sent to this office stating that Christ actually has not only spoken but manifested. In all of the thousand seances I have attended, I have not personally witnessed one instance.

The Bible does relate, however, that He appeared many times after His crucifixion and, since many people adhere strictly to the text, there is no reason why they should set aside THESE occurrences.

The question has often been asked in seances, when people speak to their departed loved ones, "Have you seen Jesus?"

Some spirits answer Yes, some No. Some are of the opinion that, due to the "high vibrations" it would be difficult for the man Jesus to manifest either by word or being.

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WHAT I OBSERVE

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

When In Rome . . .

these laws and work in accordance therewith.

Even so, it appears that certified Spiritual healers can get into difficulty but false charges seldom convict no matter how careful the trap is set.

It appears that the case they were trying to launch against Rev. Curl is none other than a claim that she was practicing medicine without a license. When the newspaper mentioned that \$5.00 was involved, it was evidently trying to imply that a charge of \$5.00 was made by the medium.

Whether the \$5.00 was an out and out fee or whether this money was a "free will offering" is a matter that will, no doubt, be brought up in her defense.

According to the story, which we propose to follow in detail as soon as we can ascertain the facts, she is alleged to have placed her hand on the patient (said police-woman).

At this writing, we understand that Rev. Curl was conducting her work under the auspices of two Spiritualist church charters.

It is not the purpose of this journal to find fault, condemn or exonerate. The whole case is being ably defended in court by Kenneth Greenwalt, noted New York counsellor at law.

Curl's Charter

The lesson to be learned by all foreign mediums who practice their work in this country is that "When in Rome, do as the Romans," meaning their work should be conducted under the by laws of an organized Spiritualist church, duly authorized to conduct said work under the provisions of their charter and Rev. Curl has such a charter.

Whether they have healing certificates or not, work of this type should be conducted in a Spiritualist church or chapel devoted to this type of spiritual work. Rev. Curl's hotel room was her chapel.

Many Spiritualists will remember, some years back, when a man known as "Hermes" (Marion Frantz), was taken to task in this same New York City when he conducted his spiritual work, principally healing, on Prince Street. A charge was launched against him as a result of a complaint registered with the same Attorney General Goldstein. Hermes was unable to escape the charges and suffered a jail sentence. Since his release, we understand he is conducting his work in Mexico City.

The point of this article is not to bring out distasteful details nor is this an attempt to scare anyone. It is merely a curt examination of the facts as they are today and an admonition to all Spiritualist mediums and spiritual healers to recognize the fact that their own Associations cannot do it all but that they themselves must conduct their work in such a way as not to run afoul of the laws of this land. Truly, there are man-made laws and these laws do appear unjust, but they are laws just the same.

Proper Decorum

The time must come when all mediums, especially those who visit our country from foreign lands, learn that if they choose to work in this country they must either join a Spiritualist organization or at least work under the auspices thereof. This does not apply to Rev. Curl.

Now when we speak of "When in Rome, do as the Romans," the saying works both ways. In the past, some of our blind-fold billet mediums journeyed to London where blind-fold billet reading is not exactly popular with the leaders of the Spiritualist movement . . . for that matter neither is physical mediumship whether it be direct voice or materialization.

But, you don't see American mediums breaking their necks to trot over to Britain and demonstrate these phases. Not that they would not be well received but because it is a little bit out of the ordinary and not generally accepted in the best Spiritualist circles over there.

And there is still another point which all Spiritualist healers, especially in this country, should be quick to recognize and that is: **of themselves they can do nothing.** Rather it is the power that flows through their organism that makes it possible for healing to take place. Rev. Curl always makes this clear.

It is very rare that you hear a Spiritualist healer say, "I healed

so-and-so," "I can heal you," "I demand that you be healed," etc. . . . but some other healers do say it!

When Spiritualist healers use the first person, sooner or later, they court disaster. Furthermore, no Spiritual healer should ever demand a healing on the behalf of anyone . . . but some do it!

Spiritual healers, in the main, have come to know that only if it is in accordance with the Divine Plan "Thou shalt be healed," and that they are merely the instruments through which the power flows to the patient.

In London

This thing called healing, whether it be spiritual, psychic, scientific or magnetic, has always been and always will be. The Spiritualists have no copyright on the power. It is the same power that operates at Lourdes, in Catholic tradition; it is the same power that manifests as a result of prayer in the Christian Science Church, it is the same power that numerous Orthodox ministers are becoming conscious of to the end that they are now devoting time to healing. Nothing has changed. Cases of spiritual healing are recorded down through the ages, throughout the Bible and will persist, the only difference being in the "modus operandi."

Some time ago, I was asked my opinion regarding the booking in the U.S.A. of Harry Edwards, noted English healer. An enthusiastic Spiritualist in Los Angeles felt that he should be given an opportunity to come to this country and demonstrate his healing power. There again, London is not Los Angeles, or New York City for that matter.

In London, Edwards conducts his work at mass meetings attended by several thousand people and glowing reports of successes have been written about his work, which, no doubt, is outstanding. Imagine the turmoil in Los Angeles or New York City if he would demonstrate his gift in the midst of several thousand people! Assuming also that the results would be gratifying, would not all this attract attention? It certainly would! The A.M.A. would be in a dither, as would Attorney General Goldstein.

Of course, thousands would be helped but just as sure as the sun would set that day, some stooge would be sent in to be healed . . . someone with crutches who didn't use crutches at all; someone who was blind but had perfect eyesight or any one of a thousand other instances that could be conjured up by those who do not like it. And this very thing occurred several years ago in one of America's largest cities.

And so, let the Spiritualist healers in this country carry on and work as they have in the past—in their chapels, in their churches, at the camps and under the proper charter. By so doing they will have nothing to fear provided no fees are charged and the work

INVESTIGATE THESE INVESTIGATORS

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

tography and double exposures the following week.

"I am not trying to be sarcastic about Mr. DuBois, but it shows how we can slip in one direction if we are not careful.

"I do hope that the 'Good Lord' blesses him with inspiration to seek the higher principles of truth in Spiritualism."

To sum up the entire DuBois affair, it is high time that someone started a movement to investigate the investigators. For years, Frank Decker has had to combat, practically alone, the magicians who continually harp upon their own great prowess. These magicians continually sing the same song—they have nothing new. They think by apeing Houdini's tactics, a good livelihood is assured.

Even Hereward Carrington, in his early days, claimed to be somewhat of a magician and that is why his writings have been occasionally colored by a magician's skepticism.

And while on the subject of Carrington, DuBois made much of the fact that a review of one of Carrington's books appeared in **Psychic Observer**. Why not? Our job was to publicize both sides, even if the Association for so-called Enlightenment, does not.

It's Their Move!

Some readers of **Psychic Observer** think because at times we take Carrington to task for some of the things he says about mediums publicly, that we have crossed him off our list—not so—he has earned his rightful place in the field of psychic phenomena, and if at times **Psychic Observer** sees fit to take exception to some of the things he says and writes, that is our privilege. By the same token, it is only fair to tell about the good things he has done.

In closing, the only contention Spiritualists have with presentations such as the lecture recently given by DuBois, is that in all fairness, they must present facts if they are going to talk about fraudulent mediums.

If these warp-minded critics cannot mention the mediums they accuse, they simply have no case.

is carried on in a prayerful attitude; provided there is no diagnosing; and provided the "laying on of hands" is not a part of their ministrations.

There is a solemn lesson to be learned by all healers as the result of Rev. Curl's plight. Let those visiting this country, always remember that even if they "do as the Romans," they can still be tricked!

CHURCH NEWS

St. Petersburg, Florida: The Church of the Beloved, 2800 Central Ave., reports an active winter season. Minister, Ethel Post-Parrish was assisted by James M. Parrish, lecturer, teacher and soloist; Lena M. Parrish, author, lecturer, and internationally known pianist; Ruth Carpenter, and message.

Many of the mediums were featured in winter months: Ethel Post-Parrish, Camden, N. J.; Falls, Muncie, Ind.; Green, Detroit, Mich.; Etna, Maine; and Elizabeth, Ephrata, Penna.

Music was an important part of the program. Guest artists appeared at intervals throughout the winter season: Nona Marsic, violinist, Chicago; Hugo Ferraro, cellist; Vroman and Kathryn Du Fais, concert harpists; Chief Silver Tongue, well-known Indian singer; Mae Simpson Cherry, organist, and Olive Seales, pianist.

Included in the general activities of the church work was an intensive schedule of study courses and spiritual development classes. The Parrishes stress the teaching of the science, philosophy and religion of Spiritualism, contending that to be a qualified worker, whether a lecturer, teacher, or message bearer, a sound knowledge of the basic principles of Spiritualism is necessary.

Four classes were conducted

each week, under the direction of Mr. and Mrs. Parrish—comparative religions; a study course, conducted by Mrs. Parrish and Mrs. Jeffs; Mr. and Mrs. Carpenter, study course; Rev. Marta Mallory, class in occultism and esoteric interpretation.

RT. REV. Robert Raleigh, Primate Bishop of the Ancient Holy Order of Chaldea in the United States, Great Britain and Canada, has been currently informed that the new stamp bearing the inscription, "In God We Trust" will be issued by the time this article appears.

This new stamp, printed in blue with a red picture of the Statue of Liberty, is surrounded by a white halo on which the words "In God We Trust" appear.

It all came about when, in the preparation of the coming Easter season, the Malibu Times printed one of Bishop Raleigh's poems entitled "Easter Morn." This poem was written after the Bishop had meditated upon the words "If You In Will Trust," follows:

At night in meditation, I saw a distant hill,
And around me slowly changed
Everything grew still.
A bomb between the rocks,
Was rolled away,
A figure sending forth
Hidden rays,
And in blessing, the
Song,
Grew lilies, the air
Sung,
I saw not, my
24th annual season of
Belle at Ephrata, Penna.

Official season opens June 24 and continues through September. For 1954 programs, write Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

They can be likened unto boys who sneak around and set off fire alarms and then skitter down some street and hide in an alley.

On the other hand, if they do have a case, let them get on with their job and present it. The truth of the matter is, those that holler the loudest about fraudulent mediums, never sat in a seance with any of the hundreds of splendid physical mediums throughout the country.

I trust that this blot on an otherwise splendid organization will be removed. **That is the job of their leaders!**

Spiritualists and Spiritualist mediums will continually be called upon to prove their case. They are doing just that—by presenting facts of survival. When our opponents can present facts to back up their anti-case, let them present these facts. Until such a time comes, I trust that they will stop their babble and get on with their job.

As far as the Association for Research and Enlightenment is concerned, let them do a little research on their own regarding physical mediumship and enlighten the world as to their findings. The world at large is sick and tired of the red herring routine whether it be religion or politics.

SUMMERLAND

COLLINS, Norman C. (59) Georgetown, Colorado, April 2; Survived by wife, Delores; Son-in-law of Rev. Anna B. Kness, Van Buren, Missouri.

DAWSON, Mae C. (66) Lookport, N. Y., March 27; Survived by son, Harold and daughter, Ina Greene and eight grandchildren; Rev. Rosebud Vogel Williamson, minister of White Rose Center, Niagara Falls, N. Y., officiated.

DETWEILER, Beulah (77) Philadelphia, Penna; Feb. 13th; Rev. Mary Fulton, First Association of Spiritualists, officiated.

GAWEHN, Zilla (90), Fort Wayne, Indiana, March 13th; survived by two sons, George and Erich; two daughters, Betty and Luella. Rev. Dallas C. Crider, minister of the Good Will Spiritualist Church, Toledo, Ohio, officiated. She was a pioneer medium and Spiritual healer.

GILLESPIE, Bernice Aletha (74) Dallas Texas, February 2nd; a life-long Spiritualist; Nancy A. Huston officiated.

GROPP, Margaret Grace (80) Camden, New Jersey; March 15th; Rev. Catherine Broome officiated.

HASPER, Anna, Bridgeport, Ohio, January 31st; member of the Way Memorial Temple, Wheeling, W. Va.; Rev. Velma Gasper officiated.

HUSON, Lottie B. (6) Ithaca, N. Y.; March 19th; member Harmony Center and Freeville Spiritualist Assembly; survived by son, Fay; wife, Mildred; service at Dittman Memorial Chapel, Freeville; Mildred Stevenson officiated.

KLEMENT, Rudolph E. (87), Houston, Texas, passed away December 15th. Member of the First Spiritualist Church, Houston.

KROMREY, Gertrude, Tampa, Florida, February 5th; member of Co-Operative Spiritualist Church; Rev. Sarah Parker Thomson officiated.

NORTHMORE, Susan (71) St. Vital, Winnipeg, Canada, March 19; she was minister of The Inspirational Church of Truth, Winnipeg.

OLSON, Harry (51), Chicago, Illinois, March 26th; survived by mother, Emma; Rev. Ruth Foster, minister of Church of Higher Spiritualism No. 2, officiated.

RICK, Charles Arthur (8), Buffalo, N. Y., February 4th; Rev. D. Mona Berry, officiated.

SILVERBERG, Wilmer, Chicago, Illinois, died Feb. 6th, Rev. Victoria Barnes

officiated. **Rev. Gustav** (70), New York City, God We Trust; Rev. Richard Renardo, Faith, officiated.

This inscription, some of our colleagues felt that a stamp of those words inscribed on the spiritual impact on the world where the Spot

United States could not afford to ignore it.

It should help people understand that in the United States, under the leadership of God and the Brotherhood, people of all races and colors live together in harmony.

As a follow-up to the CRAIG Times article, the Los Angeles Daily Mirror published the week, Craig with the heading, "Bishop In Stamp." There was included a double column photograph of Bishop holding a letter he received from government officials in Washington, D. C., telling of a labor and of his suggestion that a "In God We Trust" be placed on the stamps.

In part, the Daily Mirror reads: "The Bishop, Blessed and postage going to a Stone free. Writer world and carrying on, P. O. Box 7283, was indicative of the feeling of the people in other parts of the country."

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THE CASE AND TRIAL OF JESSIE CURL

—by—
Gilbert N. Holloway, D.D., Ph. D.

(See Photographs, Pages 1 and 2)

TRUTH WAYS

with
Dr. HOLLOWAY



ON NOVEMBER 23rd, 1953, three New York City police officers knocked on the door of a modest apartment in the Sherman Square Hotel, Broadway and 70th St., and arrested a small, unassuming woman of middle years who was living there quietly with her ailing husband.

She was taken to the station house, booked on a charge of "practicing medicine without a license" and put in jail. An hour and a half (and a cup of tea with four wafers) later she was freed on bail of \$1,000, supplied by a grateful friend who put up the deed to her property as surety of bail.

The Background

This lady was Rev. Jessie E. Curl. It had been a long way from England, then Melbourne, Australia, to the humiliation and bitterness of this unhappy jail incident.

Rev. Curl was born in England and received the education of a gentlewoman. She married, then went to Australia with her husband. A son and daughter graced this marriage; the son grew into a successful Australian engineer, and the daughter became the wife of a businessman in South Africa. Grandchildren were added to the family, and all seemed well; indeed, the very picture of British propriety and stability.

Then Spirit entered the scene and things began to happen. Early in 1948, Jessie Curl attended a Spiritualist church meeting in Melbourne. Towards the close of the service, a voice from the Etheric bade her rise, go forward, speak and give messages. This she did, and it was the beginning of her career. It was not long before Healing Guides were added to her band, and surprising cures and benefits were received by many sufferers. A principal Guide named "Hoola" was instrumental in transmitting much healing force, also Dr. Harrison and other helpers from the Higher World.

International Travels

Her reputation grew apace. She was invited to New Zealand, then Tasmania, and to many parts of Australia. Finally came invitations to visit America, and she landed upon our shores in that same year of 1948.

Rev. Curl's work was successful in this country from the beginning. She made many friends, gave many effective healings and won a large following in a number of cities. As the months passed, her techniques improved; she assimilated some of the Huna lore as taught by Dr. Max Freedom Long and developed by the ancient Polynesians. Everywhere she went much good was accomplished, and many persons testified as to the definite healing benefits they received.

In the fall of 1953, she was invited to come to New York City. The New York Psychology Forum promised to feature her, and did so excellently. Crowds gathered to witness her work, and to receive spiritual healing treatments. She established a small church in the large room of her hotel suite, and called it "The Chapel of Divine Love." She was very busy, and seemed to be doing much good. Many spoke highly of her, and grateful patients praised her work and expressed their gratitude in many ways.

But now it had come to this. For the first time in her life, she was under arrest, jailed, and charged with a serious offense under the New York state law. For this offense, a number of persons over the years had been sent to the state penitentiary for one to five years. It was a very difficult and embarrassing position for a lady

of such a spiritual, moral and cultural background.

Defense Forces Rally

Slowly the forces for her defense began to mobilize. It should be noted that some prominent New York City Spiritualists "washed their hands" of her case from the beginning. They contended that Rev. Curl had been duly warned of the severe, often unjust treatment that Gotham accords to spiritual workers—especially as they become prominent and successful. One person said privately to this writer, "Whatever the Court gives her, she deserves it for ignoring our warnings and violating the law."

The first strong move in her behalf was to obtain the legal counsel of Kenneth W. Greenawalt, member of the firm of Davies, Hardy and Schenck, of 1 Wall Street, New York City 5, N. Y. Mr. Greenawalt had proved his sincerity and ability not too long ago when championing the appeal of a minister who had been convicted by a lower court of "fortune-telling" or predicting the future. This case was won upon appeal, and Greenawalt wrote a brilliant brief of book length which seemed to win more religious freedom for Spiritualists.

There was a preliminary hearing in December, at which the four witnesses for the "people" testified against her, and received stiff cross-examination by Mr. Greenawalt.

The People's Case

Trial was first set for February, then delayed until March 2nd when an important defense witness, Rev. Fred Jordan, could not travel to New York because of illness in the family.

Finally the day of trial came, in the Court of Special Sessions, Criminal Courts Building, 100 Center St., New York. Three judges were on the bench; there was no jury, and the room was filled with

spectators—mostly friends of the defendant.

During the first two days, the case for the "people" was presented. Every time the blessed word "people" was used in this connection I winced, for to many of us it seemed that the clever band of organized medicine and orthodox religion lay behind the so-called "Education Law" which she was charged with violating.

Prosecution Witnesses

The prosecution based its case upon four witnesses, all women. They were special investigators for the department responsible for enforcing the Education Law of New York, which includes provisions relating to the practicing of medicine and other therapeutic arts.

All four witnesses testified that they had called Rev. Curl and made appointments under assumed names. One Gertrude Datz said she presented herself for treatment, saying that she was suffering from a gall bladder condition. She then testified that Rev. Curl had said, "No, you do not have a gall bladder condition, but you have a stomach ulcer." Then, it was said, Rev. Curl had suggested a bland diet without roughage.

Witness Sally Dyller testified that she told Rev. Curl she had pain in her left shoulder; whereupon the healer said it was arthritis in the back and shoulders, caused by an acid system.

Another witness testified that Rev. Curl had told her that her swollen feet were caused by "wind around the heart."

Problem of Diagnosing.

All witnesses testified that Rev. Curl gave them spiritual treatment, which included (they said) some "mumbling" that might have been prayers, plus the laying on of hands, and kindly advice. The witnesses said they paid five dollars to Mrs. Curl before leaving the apartment chapel, and understood this to be the "fee" for treatment.

This was damaging testimony, since the Education Law does not permit diagnosis or prescription by unlicensed practitioners.

It should be noted in passing, however, and this is of HIGHEST IMPORTANCE, that the only exception to the Education Law in this particular is the case of an ordained minister PRACTICING THE TENETS OF HER RELIGION.

In his cross-examination, defense attorney Greenawalt patiently tested and probed the four witnesses. They had to admit that everything they told Rev. Curl was false, including the names they gave. They resorted entirely to entrapment methods—even simulating friendly feelings to the point of using first names in conversation.

They admitted that they did not disrobe; there was no medical examination, no drugs, medicines, prescriptions, manipulations, appliances or any other accoutrements of a medical practitioner.

Getting At the Facts

They admitted seeing her church charter upon the wall, a picture of Jesus, but were uncertain about other religious symbols and objects. They saw her name very clearly on the door, in large letters, as "Rev. Jessie Curl." Under pressure, they admitted that the "mumbling" could have been prayer; also that Rev. Curl had counseled one of them to continue seeing her medical doctor, and in no way had represented herself to be anything other than a SPIRITUAL AND DIVINE HEALER.

Finally, after what seemed entirely too long, it was Jessie Curl's opportunity for her "day in court." She was both her own best and worst witness. One of the judges also questioned her considerably, trying to draw out details regarding her diagnoses, if any.

Rev. Curl admitted the charges substantially, but completely denied any intent at medical diagnosis. She expressed surprise that the witnesses could not understand that she was praying, as she "prays all of the time" while giving treatment. She added this eloquent and persuasive point: "God does the healing. I am just a channel. I am nothing. FAITH AND LOVE DO THE HEALING."

Prayers In Court

Then followed a dramatic and moving moment of the trial. At the suggestion of the one sympathetic judge, Rev. Curl gave her healing prayer. It was altogether inspiring. She seemed caught up in inspiration, and then prayed for the Court, and prayed for the four

witnesses who had testified against her!

Jessie Curl is not an intellectual type of woman. She is loving, intuitive, spiritual and kind. The legalisms of the proceedings did not seem to register deeply in her consciousness. For weeks, she had been under great strain; this whole affair had been deeply distressing to her as a sensitive and virtuous woman. Probably she "talked too much" while on the stand; perhaps she could have been more clever, even evasive—but she told the simple truth as she saw it and remembered.

Seemingly, the Court was impressed by her GOOD FAITH. Surely the spectators were moved by her simple, truthful testimony. I looked at the four witnesses who, in the Judas tradition, had betrayed this good woman. Were they sleeping well at night? Did they enjoy looking at themselves in the mirror? Do people like that have a conscience, or is it "just another job" to them?

Rev. Curl released them from her when she prayed for them; but their KARMIC DEBT to her must be paid, every jot and tittle of the Spiritual Law. Fortunately for us all, the LAWS OF GOD sustain and operate the universe. Often when viewed in this higher perspective, the laws of man seem ridiculous, sorry and unrighteous indeed.

Rev. Jordan Speaks

Next witness for the defense was Rev. Fred Jordan, Norfolk, Virginia, president of the International General Assembly of Spiritualists. Rev. Curl was and is an ordained minister and healer of the I.G.A.S.

Rev. Jordan gave her a splendid character reference. He testified that Rev. Curl had spent six months as a house guest with him and Mrs. Jordan at Norfolk, had presented many healing meetings in his church, and had accomplished great good. He gave the Court his firm opinion of her as a qualified and very successful spiritual healer and minister.

On one point the testimony of Lt. Cmdr. Jordan was disappointing. Under direct question of one of the judges, he admitted that the I.G.A.S. is on record as not permitting any diagnosis by its ministers. This was damaging; but Rev. Jordan could not testify otherwise, since his organization had filed its statement in this regard with the state authorities.

Main Point of Defense

Then it was the privilege of the present writer to take the stand in her behalf, as an official representative of the Universal Church of the Master, of which he is also an ordained minister and healer.

Rev. Curl carried two ordinations, which is unusual but not un-

ethical or impossible. She is an ordained minister, healer and missionary-at-large of the Universal Church of the Master, whose headquarters is in Oakland, California, and whose president is Dr. B. F. Fitzgerald.

The Court accepted me as one able to give "expert testimony" in her behalf, since I had similar religious credentials, and was principal writer of the official textbook of the U.C.M., under the editorship of Dr. Fitzgerald and the Board of Trustees.

Mr. Greenawalt introduced this "New Text of Spiritual Philosophy and Religion" as an item of evidence for the defense; and called attention of the Court to the certificate of ordination of the U.C.M., held by Rev. Curl, tenet No. 5 of which charges her to "ENCOURAGE, TEACH AND PRACTICE DIVINE HEALING IN ALL ITS MODS AND PHASES."

Within Religious Tenets

Our testimony, with the encouragement and prompting of Mr. Greenawalt, then established clearly, and under oath, the main point of her defense: That in the ecclesiastical view of the Universal Church of the Master SHE WAS PRACTICING ONE OF THE MOST IMPORTANT TENETS OF HER RELIGION, and this was officially recognized and supported by the U.C.M.

It was also established with the Court as an item of "expert opinion" (if there are any experts in these subtle matters!) that spiritually sensing the bodily conditions of a patient or subject is very common in this religion; that the healer will sense sympathetically conditions that exist in the SPIRITUAL OR ETHERIC BODY of the patients, and are thus related to the physical. Also that there are considered "spiritual impressions" and not, in any sense, a medical diagnosis.

It was clearly and emphatically set out that Jessie Curl was acting entirely within the province of her religion and its authorized tenets. It was also testified that Rev. Curl is in good standing with the U.C.M., and that her reputation as a spiritual healer is one of the finest in the country. She is clearly one of the best known spiritual healers in America today, with hundreds of letters and personal testimonials to support this claim—which, incidentally, she does not make, but is often said about her.

Excellent Character Witnesses

Then followed a number of persons, all of whom gave splendid testimony as to her upright moral character and good reputation. The Court would not permit them to testify as to the good they had re-

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

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OBSERVER, MAY 25, 1954

ceived from her treatments—ruling such information not germane to the discussion of "diagnosis," for which she was being tried!

Finally it was time for the Defense Summation. Eloquently and with deep sincerity, Kenneth Greenawalt pled his case for dismissal. He asserted that the prosecution had failed to prove its case beyond "reasonable doubt"; that Rev. Curl was in no sense practicing medicine, as there were no drugs, medicines, prescriptions, appliances or medical diagnoses and courses of treatment.

Religious Freedom Involved

The Court was charged with the fact that Rev. Curl was and is an ordained minister practicing her religion in good faith; and that in her healing work and methods she is entirely WITHIN THE TENETS AND OBJECTIVES OF HER RELIGION.

He told the Court that only spiritual methods of treatment were employed; that Rev. Curl told the witnesses she could not diagnose their conditions medically; that everything was done in good faith, and that there was no harm whatsoever to the four witnesses or to the public welfare.

Most important of all, in an ultimate sense, the U. S. Constitution guarantees freedom of religion and the practice thereof; and since this lady was definitely practicing her religious tenets, any infringement of her rights in this regard is a violation of the Constitution which is the supreme law of the land, and nullifies any state law which seem to be in conflict with it.

It was altogether a brilliant summation and a powerful plea for religious freedom, and one could not help but admire this highly trained lawyer as he marshalled his arguments and facts in defense of his worthy client.

The Verdict

On March 23rd the Court returned its verdict: **GUILTY AS CHARGED.** Judgment or sentencing was set for April 27th, giving time for investigation of the background of Rev. Curl, and also for an appeal.

Under the law, this "offense" can bring fine and imprisonment. One simply does not know until the Court pronounces its decision. It is very possible, in view of established good faith, that she will receive a small fine and suspended sentence. The verdict can be appealed. Appeals are time-consuming and quite expensive. This lady has already suffered so much from the entire case, and one wonders what is the wisest path to follow.

Reflections On New York Justice

Now I should like to speak as a philosophical "reporter" and commentator on the case and its verdict. These remarks are entirely my responsibility, and are not made in conjunction with Rev. Curl or her counsel.

As an impersonal observer, I could not help but reflect that a Spiritualist minister was being tried by three judges, none of whom were Spiritualists. Spiritualism, while universal in all its implications, has its closest affinity, at least in this country, with the Protestant religious tradition. WHY WAS THERE NO PROTESTANT JUDGE UPON THE BENCH? Why not an even balance? WHO IS RESPONSIBLE FOR DETERMINING THE PERSONNEL OF THE COURT?

Evidently there was division in the Court. I am told by someone present on March 23rd that one judge filed a minority opinion. Evidently he thought there were sufficient arguments for the dismissal of the case. Throughout the trial this one judge seemed to be more concerned to get all the facts.

The Judges

The second day of the trial, March 3rd, was Ash Wednesday. As the three judges entered the tribunal, we noted that two of them wore the black mark in the center of the forehead. The presiding judge, who was Catholic, spoke little throughout the case but gave full attention. The third jurist gave evidence of hostility throughout the trial. He badgered Attorney Greenawalt upon several occasions. While I was on the witness stand, during a discussion

of prayer as a part of spiritual healing treatment, he asked me abruptly if one could pray while **STANDING ON HIS HEAD?**

The irrelevancy of such a question rather took me aback; after a moment or two I replied that in Hatha Yoga and other Oriental disciplines there is quite a bit of praying done while one stands upon his head. Such a question was irrelevant, judicially improper, undignified and immaterial, and I felt like telling him so, but felt also that a wise silence would be more helpful to our defendant!

Good Faith?

Later it occurred to me that I should have told this odd jurist that Prime Minister Nehru of India, one of the key men of Asia, stands on his head in his office for several minutes every morning—and undoubtedly prays and meditates while doing so.

Nehru is also said to have made this classic remark: "The modern world is so topsy-turvy that the only way I can understand it, and get right perspective, is while standing on my head!"

As a free native-born American citizen, I raise this question: Were the cards stacked against Jessie Curl in this trial? Did she receive justice in this case? Would the verdict have been different if there had been one or two Protestant judges to tip the scales? I cannot prove this, of course, and make no charge impugning the good faith of the individual justices involved.

I believe that this Court, to show its **GOOD FAITH** to the public, should have had some Protestant judges upon the bench. Then there could have been no doubts in our minds about this religious question. Why was one judge apparently able to see grounds for dismissal of the case, but not the other two jurists?

The Court attempted to brush aside the religious angle of this case, but **THAT IS THE HEART OF THE QUESTION, AND IS THE BASIS OF HER DEFENSE.**

Freedom In Healing Arts?

Another reflection I would like to offer—also very controversial—is that the shadow of organized medicine is evident. The stringent provisions in the New York Education Law were put there

through the influence of organized medicine. Medical men have a strangle-hold upon the healing arts in America today, and that is wrong. It is contrary to the **SPIRIT OF OUR CONSTITUTION**, is un-American and ethically indefensible.

On this very matter of diagnosis, we still have much to learn about diagnosing human ills, and much research should be done along lines of auric, psychic and intuitive diagnosis. But how can this be done when the healing atmosphere includes the penitentiary hanging over one's head?

We do not permit any **ONE CHURCH** in America, or any **ONE POLITICAL PARTY**; why in the name of the Founding Fathers and the true spirit of America do we permit organized medicine to dominate all of the healing arts in this country? We certainly need a **NEW BIRTH OF FREEDOM** in this field, and as before, brave Americans will have to fight for their rights.

Credit to Greenawalt

Kenneth Greenawalt deserves credit and approbation for his hard work and sacrifices in this case. His busy law office will lose four or five times the amount financially that he will receive for a modest fee in this case. He took the case because of his belief in religious freedom, and his interest in the spiritual arts and sciences.

Those who feel strongly about this case should write to Mr. Greenawalt and express themselves. He is a champion of religious freedom in the finest American tradition, and I salute him for his splendid work in defense of Jessie Curl!

Write to Rev. Curl

If you are a friend, grateful patient or well-wisher of Rev. Curl, write to her at the Sherman Square Hotel, New York 23, N. Y. and express your moral support. All of this has been most difficult and trying for her. It has hurt her professional work badly, too, as one can imagine. Whether or not she decides to appeal the case has not as yet been determined.

In conclusion, this case and trial afford important lessons for all of us who work in the spiritual and metaphysical field. We must be prudent and cautious. Investi-

gate the laws of the city and state in which you are working. Find out the prevailing attitudes in the public and official mind regarding your type of work.

Do not work with two people at the same time. One of them can be a policewoman taking mental notes which will be read back to you at your trial!

If possible, work under the legal protection of an established spiritual (or other) church in the community. Have your credentials and papers in good order and available. Make the point to all who know you that you are doing religious work and that you expect and demand the constitutional safeguards and protection for sincere religious expression. Be an ordained minister, healer, teacher or missionary in good faith, and with great sincerity.

Prudence and Caution

Realize that the more prominent and successful you become, the more you are a target for malicious and envious minds, also for forces of orthodox religion who try to stamp out **CONTINUING REVELATIONS AND INSPIRATION** from God and the world of Spirit.

Be careful how you accept and talk about money. Keep your service, whenever possible, on an offering basis. If money is mentioned, it is only a suggestion for donation; never any flat fees or charges that are demanded. Do not commercialize or give the impression of being financially-motivated. If some people cannot pay anything, treat or advise them anyway; and let this be a matter of record and common knowledge. In other words, try to act within the finest traditions and idealism of the Spiritual Ministry.

Predictions

Be guarded in any predictions you make. In some cities anything that is said about future time is classified as fortune-telling, and ranked with vagrancy and the work of gypsies. Know well the tenets of your religious group, and work within them.

Open your meetings with prayer, and include meditation in all services. Conduct your entire ministry of counsel, healing and teaching on a genuinely **RELIGIOUS BASIS**. Then demand your rights and constitutional privileges as

an ordained minister or healer serving mankind in good faith.

A Salute to Jessie Curl

So God Bless You, Jessie Curl. In behalf of most of our fellow-Americans, we apologize for the callousness and stupidities of our culture, and especially of New York, in this instance. Your character is unsullied. Your Forces and loved ones are still with you. No court can take away your spiritual gifts, or your sense of God-consciousness. Throughout the U.S.A., Canada, England and elsewhere you will be received gladly, even enthusiastically.

Try to think of all this as only an educational episode along life's way. Spirit gives you strength to bear it all, and somehow, in the inscrutable workings of Providence, good will come to you as a result of this total experience.

God be with you, and prosper your healing ministry!

CHURCH NEWS

Onset, Massachusetts: Gladys and Kenneth Custance, co-pastors of the First Spiritualist Church of Onset Cape Cod, Massachusetts, announce the opening of their summer season with an Anniversary Weekend, June 25-26-27. Last year the church's fiftieth anniversary observance of three days proved so successful that many requests have been received for something similar this year.

Guest speakers include Rev. Hugh Gordon Burroughs, Washington, D. C., trustee of the National Spiritualist Association, and Rev. Raymond E. Burns, Stamford, Connecticut. Both hold prominent positions in the movement. Rev. Harre C. Milesi, president of the Massachusetts State Association of Spiritualists and his official board will serve Sunday evening, June 27.

An invitation is extended to all Spiritualists to attend this Anniversary Weekend. Ample accommodations are available.

Bradenton, Florida: The Universal Spiritualist Church featured Rev. Lillian Dee Johnson recently (March 28th), according to Eleanor Abrams, secretary, Palmetto, Florida. The services were held in the American Legion Auditorium, 607 13th St., West. Rev. Johnson was introduced by the pastor of the church, Rev. C. Reaumaine King. Healing services were under the supervision of co-pastor, Rev. Muriel Parker.

Rev. Johnson, former resident of Anna Maria Island, is district clergyman for the Spiritualist Episcopal Church.

Boston, Massachusetts: "A year full of activity and progress is reported by the Massachusetts State Association of Spiritualists," according to trustee, Joe Merrill. Visits to the various auxiliaries and supporting the various mass meetings and anniversary services has brought about a renewed interest in the churches and a new spirit of courage. "Under the guidance of Rev. Harre C. Milesi, president of the M.S.A.S. the official board has supported the activities with splendid cooperation," says Merrill. Churches holding special meetings during the year: The First Spiritualist Harmony Church, New Bedford; The First Spiritualist Mission, Salem; The First Spiritualist Church, Quincy; and the Ladies' Aid Society, Somerville.

The official board: Gladys Worsencroft, vice president; Louis Bettencourt, treasurer; trustees: Rev. Anne Robbins, Bert DeYoung, Fred Davis, and Joe Merrill. Missionaries: Gladys Custance, Wayne Giles, Rev. Melvena Hafner, Della Davis, Gertrude Weir, Elizabeth Karlson. Honorable mention for splendid work: Kenneth Custance, Patricia Henry, Jean Wakeling, Raymond Bellevance, Beatrice Gifford, George MacIlroy, and Gladys Riggs.

Oakland, California: The Spiritual Church of Christ, Inc., recently celebrated their first anniversary (March 20th), at 1442 Alice St.

The following officers were installed: President, Alexander N. Lowry; Vice President, Rev. Emery Lloyd Archer; Pastor, Rev. Sadie George; Co-Pastor, Rev. Lovie Murray; Secretary, Herman Helmer; Asst. Secretary, Ethel L. Archer; Treasurer, David Merrell; first trustee, Walter Erickson.

CHURCH NEWS

Los Angeles, California: Anticipation of the opening of Astara Foundation's new church created a high pitch of enthusiasm among hundreds of Astara's members and friends. The opening services and festivities in the new temple, 261 South Mariposa Ave., included church services during the first nine days of occupancy, according to Robert and Earlyne Chaney, Astara's ministers.

In addition to the Chaney's, seven other speakers and psychics took part in the current meetings which began May 1 and continued through May 9.

Message services at all the meetings were contributed by Rev. John W. Bunker, internationally-known apport medium; and Rev. Ruth L. Walling, clairvoyant and spiritual teacher, both from Eaton Rapids, Michigan; and Robert Chaney. Two of these three workers gave messages at each service.



EARLYNE CHANEY

Others participating in the various meetings: Burton Bigelow, president of one of the world's largest sales counseling organizations and a learned occultist, New York City; Dr. Robert T. Lustig, atomic scientist, inventor, physician and surgeon, Grand Rapids, Michigan; Rev. Franklin D. Loehr, formerly active as a minister in one of the world's largest Congregational churches and now director of Religious Research Foundation, Los Angeles, experimenting with and documenting various mental and spiritual powers; Rev. Bert Welch, editor of Chimes, Brea, California; and Theodore Heline, widely known author of many books on mysticism, occultism and allied subjects, including the New Age Bible Interpretation.

Rare Program

The magic of the new RCA "TV Eye" television camera was used to TV all services from the upper level of the church to the lower level where additional seating were provided. A specially built two-way public address system made it possible to speak between the two levels of the church.

The first of the eagerly awaited opening meetings was an "Open House" reception May 1, from 1:30 to 5:00, when the church was open for inspection.

May 2, three identical public church services were held, John W. Bunker, the speaker. The services were at 10 in the morning, 2:30 in the afternoon, and 7:30 in the evening. Mr. Bunker's subject was: "Like a Mustard Seed," an appropriate topic likened to the phenomenal growth of Astara.

Monday night's meeting, May 3, will feature Truman Bethurum, operating engineer and author of "Aboard A Flying Saucer."

Tuesday evening, May 4th, Carveth Wells, radio commentator, traveler and author, related his experiences in India.

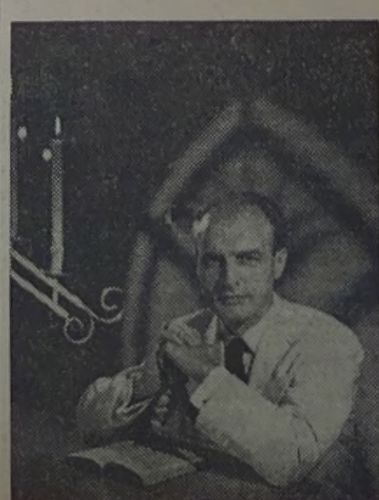
The speaker May 5, was Franklin D. Loehr, who presented the subject, "The Power of Prayer," presenting authentic pictures of this power at work. He was followed on May 6, by Bert Welch, speaking on the subject, "The Lamps of God."

On May 7, author Theodore Heline's subject was "New Age Approach To Reality."

At Saturday night's meeting, May 8th, Burton Bigelow spoke on the subject: "Practicing the Presence of God."

The last of the opening services was held Sunday, May 9, when Ruth L. Walling spoke on the theme, "Mother—Mystic Symbol of Creation."

Mr. Bunker and Mrs. Walling remained at Astara to conduct special apport meetings for Astarians.



ROBERT G. CHANEY

Early American Spiritualism

CHAPTER III PART II

BUT the so-called exposures did not stop the new movement, which increased to even greater dimensions than before. The interest in the movement spread to the colleges and universities and the leading minds, in science and in literature, began to take cognizance of it.

At this period, about 1860, such men as Emerson, Longfellow, Lowell, Theodore Parker, and W. L. Garrison, were greatly interested in the claims of the new movement and many minds of this stamp were active and outspoken workers for Spiritualism.

It is said that Abraham Lincoln was a believer in Spiritualism and that he frequently entertained mediums in the White House seeking counsel on matters of state.

Of the books of this period favorable to the cause of Spiritualism, there is one which we have already mentioned on a preceding page which merits more than a passing notice. It is the book by Professor Robert Hare, Professor (Emeritus) of Chemistry of the University of Pennsylvania written in 1855, entitled: *Experimental Investigations of the Spirit Manifestations — Demonstrating the Existence of Spirits and their Communion with Mortals*.

Professor Crookes

Next to the book by Judge Edmonds, this book was perhaps the most important and influential of all the earlier books on Spiritualism, and on account of the high standing of Professor Hare, did much to direct public attention to the new phenomena of Spiritualism.

Professor Hare was not mediumistic himself, although he did later develop some phases of mediumship, and his book is simply a record of the investigations and experiments which he made with mediums in his own laboratory and of messages and communications which he received from spirits through these mediums.

The book also contains a large amount of argumentation and exploitation by Professor Hare attempting to demonstrate the truth of the spiritualistic hypothesis.

The book is roughly divided into three parts, experiments, communications and reasoning on the results. In the first part, Professor Hare attempts to prove by elaborately devised experiments, the actuality of the various physical manifestations of Spiritualism, showing that they could not have been produced by known physical or mechanical laws.

In this respect, he anticipated very much the later well-known experiments by Professor William Crookes of England regarding the nature and existence of the psychic force. Professor Hare's experiments were so scientifically arranged and carried out and the results were so successful and conclusive that there was no doubt left in the minds of his readers that the physical manifestations were produced just as he claimed, namely, by extra-physical or spiritual means.

The Idea of Spheres

The most interesting part of Professor Hare's book, however, was the second part, which contained the various messages and communications which he received from spirits in the spirit world through the mediums.

Many of these communications were at length, in the form of dissertations on life and conditions in the spirit world. The principal communicant was the father of Professor Hare, Robert Hare, who in life had been a man of scholarly attainments and Speaker of the Pennsylvania Senate.

His communications to Professor Hare, describing the nature of the spiritual world and the conditions of life in it, constitute the most interesting part of Professor Hare's book.

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Physical Economy

But the communications of Professor Hare's father definitely located the spheres which constitute the immediate spirit world of our earth as closely encircling the earth and at fixed distances from it. This idea, of course, did not preclude the idea of larger and more universal spheres in the sense as taught by Davis.

Part of the communication of Professor Hare's father regarding the spiritual spheres and life in the spirit world is as follows: "My son, in communicating with you respecting the destiny of man, I shall endeavor, according to the extent of my capacity and highest perception of truth, to give you a view as correct and definite as possible, of the all-important subject in question."

"The spirit world lies between sixty and one hundred and twenty miles from the terrestrial surface. The whole intermediate space, including that over the earth, the habitation of mortals, is divided into seven concentric regions called spheres. The region next the earth is known as the first rudimentary sphere. The remaining six may be distinguished as the spiritual spheres."

"The six spiritual spheres are concentric zones or girdles of exceedingly refined matter encompassing the earth like belts or girdles. The distance of each from the other is regulated by fixed laws."

"You will understand, then, that they are not shapeless chimeras or mere projections of the mind, but absolute entities, as much so indeed, as the planets of the solar system or the globe on which you now reside. They have latitudes, longitudes and atmospheres of peculiar vital air."

"The physical economy and arrangement of each sphere differs from the other; new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity as they ascend."

Social Constitution

"Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic and move with it about the ponderable sun, they are not dependent on that body for light and heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations wholly from his internal or spiritual correspondence (a spiritual sun concentric with the sun of your world) — from that great central luminary whose native brightness and uninterrupted splendour baffle description."

"Although we, like you, are constantly progressing towards perfect-

tion, our ideas of time and the seasons differ widely from yours; with you, it is time — with us, eternity. In the terrestrial sphere, a man's thoughts, being bounded by time and space, are limited, but with us, they are extended in proportion as we get rid of those restrictions, and perceptions of truth become more accurate . . .

"With regard to the social constitution of the spheres, each is divided into six circles or societies in which kindred and congenial spirits are united and subsist together agreeably with the law of affinity."

"Each society has teachers from those above and not infrequently from the higher spheres, whose province it is to impart to us the knowledge acquired from their instructions and experience in the different departments of science, and which we in turn transmit to those below."

"Thus by receiving and giving knowledge, our moral and intellectual faculties are expanded to higher conceptions and more exalted views of the great Creator, whose almighty power is no less displayed in the constitution of spirit worlds than in that of the countless resplendent orbs of space."

"We do not, as many persons in the rudimentary state imagine, abandon those studies which we commenced on earth, which would presuppose the loss of our reasoning powers and consequent inferiority to yourselves; but on the contrary, we go on progressing in knowledge and wisdom, and shall progress throughout boundless ages of eternity."

"Arcana of Spiritualism"

Hare's account of the spiritual spheres was later followed by one by Hudson Tuttle, a well-known Spiritualist writer who commenced writing about 1855 and who, during course on an active career in Spiritualism, produced a large amount of literature.

In presenting his own description of the spiritual spheres, Tuttle criticized the account of Professor Hare's on the ground that Hare had assisted too much in the description by asking questions. Tuttle was himself mediumistic and claimed that his description of the spiritual spheres had been given him by the spirits. But he wrote not under direct spiritual control, and his writings represent simply a general summary or digest of the teachings given him by the spirits.

Tuttle's account of the spiritual spheres, "Arcana of Spiritualism," is as follows: "An unknown universe exists beyond the material creation. It is formed from eman-

tions arising from the physical universe and is a reflection of it. This is the spiritual universe."

"The universe is undergoing a refining process, and the spirit world is formed from the ascended and sublimated atoms . . . Hence the spiritual world is born from the earth as the spirit is born from the body. It depends on the earth for its existence and is formed through its refining instrumentality."

"Attenuated as they are, these atoms arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium. There they rest and form zones."

"The rings of Saturn furnish a fine illustration of the form and appearance of the spirit zones . . . The spirit spheres are zones rather than spheres. They are one hundred and twenty degrees wide, that is, they extend sixty degrees each side of the earth's equator. If so we take the sixtieth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones."

"The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit or two hundred and sixty-five thousand miles from the earth."

"The second zone is the offspring of the first, as the first is the offspring of the earth; and from the second, the third is elaborated by a similar process . . . From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune."

"As the emanation from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way."

Superior Condition

"The thickness of the spheres varies. The first is nearly thirty, while the second is twenty, and the third but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form; and, until it supported organization, it could exhale but a small amount of refined matter to the second, and of course, the process was delayed still longer in the creation of the third."

"Matter, when it aggregates there, is prone to assume the forms in which it existed here. Hence there are all the forms of life

there are on earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerrotypes of the same on earth. It is like the earth with all its imperfections perfected and its beauties multiplied a thousandfold."

"The spirit holds the same relation to this spiritual universe that man holds to physical nature. The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky arches overhead, and the stars shine with increased effulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits; they bedeck themselves with its gorgeous flowers."

"It is not a fancy world, nor world of chance or miracle, but a real world—in fact, more real than is earth, as it is its perfection."

"The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relation to it that the elements of earth held to it while in the physical form."

"Arcana of Nature"

Tuttle began his writing career at the age of fifteen, when spirits produced through his mediumship a book entitled, "The Arcana of Nature." It touches on evolution and the geological and biological development of the earth, but it does not go beyond the knowledge of the day and has no claim to any particular merit as a book.

Tuttle states in the introduction that the book was at first found to be unsatisfactory by the spirits dictating it and that they caused him to destroy the first draft and rewrite the whole book.

The book is of value chiefly as an illustration of the supernormal means of obtaining knowledge; for Tuttle a boy without an education, as in his natural state entirely devoid of all such knowledge and in no position to gain it.

The "Arcana of Nature" was written mostly under direct spirit control, but Tuttle's later works, including his "Arcana of Spiritualism," from which the selection given above is quoted, were written primarily from his own natural powers, presenting a digest of his spiritual impressions.

Tuttle was a voluminous writer and a great popularizer of the doctrines of Spiritualism. In his own thinking, however, he was never very deep and his teachings on ultimate questions — such as the nature of spirit, mind and reality — were far from satisfactory. He had a scientific, but not a metaphysical mind, and to him, paradoxical as it may seem for a Spiritualist, spirit and mind were still matter in the most materialistic sense.

He taught that the spirit was actually created from the material organism, and that, being material and having a temporal origin, it might, conceivably, cease to exist somewhere in its life in the spheres. So inconsistent were his teachings regarding the ultimate truths of Spiritualism, that he styled by the venerable Spiritualist writer, J. M. Peebles, "The Brutus of Spiritualism."

Literary Productions

Notwithstanding all this, however, Spiritualism owes much to Hudson Tuttle; for he was one of its first writers and founders and few men have done more to popularize and disseminate the doctrines of Spiritualism than he. He is certainly entitled to be ranked as one of the real pioneers of Spiritualism.

Spiritualism had now gotten out of its first years, and in 1870, the period of which we now write, the new movement was about twenty years old. The new doctrine had made unparalleled progress and numbered hosts of adherents both in the United States and Europe. The interest was chiefly of a philosophical nature, those investigating it seeking to discover the philosophical and rational proofs of a

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

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"HIGHER SPIRITUALISM"

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

future life, rather than interesting
themselves especially in the more
sensational side of phenomena.

The literary productions of
Spiritualism were the ones that
held the greatest interest and at-
tention at this period. The best
minds of the age lent themselves to
its study, including, as we have
already stated, such men as Long-
fellow, Emerson, Lowell and other
eminent thinkers and writers.

A large part of the spiritualistic
literature of the time was contro-
versial or religiously apologetic in
nature. Those espousing the new
doctrine sought to show that its
leading truths did not conflict with
the deeper teachings of Christian-
ity, but that, on the contrary, they
were simply confirmatory of them.

The spiritualistic phenomena of
the Bible, both of the Old and the
New Testament, were pointed to in
support of this contention. The
mediumistic instances of Samuel,
who heard the voice calling him
in the night; of Daniel who had
visions and could decipher the
strange symbols written on the
walls by the spirits; of Saul of
Tarsus, who heard the voice, ask-
ing him "Why persecutest thou
me?"

These and a great many other
instances of spiritualistic commun-
ion in the Bible were familiarly
alluded to as evidence that the
manifestations were in reality ben-
eficent in nature and proceeded
from the spirit world.

Professor Hare

It must be remembered that the
liberal spirit regarding the inter-
pretation of religious dogma,
which characterizes the present
age, was by no means so greatly
developed at the period of which
we are speaking (1860-1870); con-
sequently it was not so easy then
for men to adopt a position at
variance with the orthodox reli-
gious dogmas.

Those who adopted the new doc-
trine, therefore, frequently did so
with "fear and trembling" and with
a great effort to convince them-
selves and others that they were
not denying or turning their backs
upon the established religious
faith. The spiritualistic literature
of this period, therefore, largely
concerns itself with efforts to re-
concile the new doctrine with the
principal tenets of Christianity.

A good illustration of this was
furnished in a book by Eugene
Crowell, in two large volumes, pub-
lished in 1874, entitled, "The Identi-
ty of Christianity With Modern
Spiritualism."

The book reviews the progress
of Spiritualism up to that time,
treating of its various phenomena
and of its literature, and devotes
the greater number of its pages to
efforts to show that the phenomena
of Spiritualism are identical with
the religious phenomena of the Old
and New Testaments.

That Dr. Crowell's efforts were
successful can hardly be ques-
tioned when one considers the
great number of instances of spirit
communication and other spiritualistic
phenomena which he cites as being
contained in the Bible.

Professor Hare, before Crowell,
had also devoted a large part of
his book to showing that the phe-
nomena of Spiritualism and those
of Christianity were identical in
nature, and painstaking efforts in
this direction characterized most
of the best books of Spiritualism
of the period.

"The Spirit World"

Five years later, in 1879, Crow-
ell wrote another and more inter-
esting book on Spiritualism, en-
titled, "The Spirit World, Its In-
habitants, Nature and Philosophy."
This book, smaller than his other
book, has every right to be consid-
ered as one of the most important
spiritualistic books of the period.

It attempts, in the most exhaus-
tive way, to give an account of the
spirit world, including its nature,
location, the mode of life of its
inhabitants and their philosophic
views on matters of both worlds.

Edmonds, Hare, Tuttle and
others had all treated of the same
matter in their respective books,
but Crowell was the first one to
bring out a book which dealt with
the spirit world and its inhabitants
exclusively.

Crowell was not himself a me-
dium and his material is derived
chiefly from his investigations and

sittings with mediums, over a long
period, in his own home and else-
where. The phase of mediumship
of the principal medium engaged
in the work, and through whom
most of the material of the book
was obtained, was that of the
spoken voice under direct spirit
control.

The communications were sup-
posed to be spoken directly by the
communicating spirits, chief of
whom were Dr. Crowell's father
and Robert Dale Owen, author of
"Footfalls on the Boundary of An-
other World." These, said Crowell,
were the real spirit instructors of
the work.

Crowell begins his book with a
statement of the principles of his
spiritualistic philosophy: "Em-
bodied man is a trinity constituted
of physical body, spiritual body
and soul or essence. Disembodied
man is a duality, constituted of
spiritual body and soul.

Orderly Advance

"I believe that the spiritual body
or organism, in its entirety, con-
stitutes the individual man, the
soul or essence being an integral,
unsegregated portion of the All-
pervading Spirit, a spark of Deity,
by virtue of which man is immor-
tal.

"The physical and spiritual
bodies I believe to be co-eval in
origin. The earth is the nursery
and primary school for both the
physical and spiritual natures of
man. It is here only they origi-
nate, and here it is intended they
shall be developed, and developed
simultaneously and equally.

"Animals equally with man have
spiritual bodies, but not being sim-
ilarly constituted, they are at
death, resolved into their original
spiritual elements."

Crowell's description of the spirit
world is not greatly different from
those before him, namely, those of
Edmonds, Hare and Tuttle, but it
goes more into detail and is much
more thorough and comprehensive.
Crowell calls the various spheres
heavens, and he does not limit
them to seven as Hare and the
other Spiritualists had done.

According to Crowell the spheres
or heavens were in reality contin-
uous portions of the spirit world
and any numbering of them was
entirely arbitrary and depended
entirely on the point of view of
the observer.

What other writers called sub-
spheres, or societies in the spirit
world, Crowell called without dis-
tinction, heavens, and he did not
hesitate to speak of the number
of heavens past the seventh.
Crowell, however, like all the
Spiritualist writers regarding the
spheres, claims that progress is
made by an orderly advance from
the lower into the higher spheres.

Mentally Distressed

In his description of life in the
spheres Crowell, like Hare and
Tuttle, emphasizes its reality and
claims that it is just as objective
as life on the earth is. Crowell
says: "The spirit world is not an
indefinite and indefinable region
in space, but as fixed and deter-
mined as our own earth in the
solar system. There we will live
active and real lives and have nat-
ural and substantial homes to live
in, and there we will have a prac-
tical and joyful work to perform,
which will be made glorious in its
results if we choose to make it so.

"So nearly does this world in
many respects resemble our own,
that many who pass thence, for a
time, are unable to believe they
have made the transition; they be-
lieve themselves to be dreaming.
There is nothing unreal or spectral
about the spirit world.

"This world with its solid moun-
tains, its rock-ribbed coast, its vast
plains and vaster oceans, is not
more substantial than, and not so
permanent and enduring in char-
acter as, all that constitutes that
world, and if the concurrent testi-
mony of intelligent spirits can be
relied on; this, in comparison with
their side is the shadowy land,
theirs the real.

"The spirit-world literally en-
velops us, and the surface of our
earth, for all practical purposes, is
one of the spheres, and the lowest
of them, for multitudes of degrad-
ed disembodied spirits are bound
to it by their gross natures, and
here continue to exist for various
periods of time, and it may prop-
erly be termed the earth-sphere,
while the spiritual zone or sphere
removed from and nearest the
earth is termed by spirits, the first
sphere.

"Great numbers of spirits in-
habiting the second sphere are
but slightly removed, in point of

A Tribute To Rev. Frank Joseph

ONE OF SPIRITUALISM'S foremost pioneers, Rev. Frank Joseph
(84) passed away at Chicago, Illinois, March 9th. Although
he was well known as a medium, he was recognized for his
remarkable success as a Spiritual healer. He was pastor and
founder of The Church of the Spirit where services continue at 2651
N. Central Park Avenue.

The passing of Rev. Joseph came much as a surprise to all who

Pioneer Spiritualist



REV. FRANK JOSEPH

knew him. He was confined to his
home for twenty-two months. He
never gave up hope, and was
looking forward to the day when
he would again assume the active
duties of the church. All indica-
tions showed signs of improve-
ment when a heart attack wrote
finis to his life's work and devo-
tion to the cause of Spiritualism.

Rev. Joseph began his work
in Spiritualism in April, 1896. On
August 25th of the following year,
together with friends, he formed
what was called "Bund der
Wahreit No. 18" (Band of Truth
No. 18), there being eighteen
people who became charter mem-
bers of the first church group.

The Society was chartered by
the Illinois State Spiritualist Asso-
ciation, April, 1910. In January,
1915 the present church building
was purchased, and on October
15th, the same year, Rev. Joseph
was ordained by the I.S.S.A.

He served the church for
fifty-eight years as its pastor. The Church of the Spirit is one of the
finest churches affiliated with the N.S.A., and will always remain
as a living monument to his memory.

He served as an officer on the Board of the I.S.S.A. and for
thirteen years, was Treasurer of the N.S.A. It can be truly said the
world is richer because of his having been here.

Rev. Joseph is survived by his daughter, Elsie Lather; son-in-law,
Carl; one grandson, Frank J. Lather; two great grandchildren; and
one sister, Sophie Hailmann. The many friends he had in the Spiritual-
ist movement wish him well in his new expression of life.

Officiating ministers were the Rev. Charles R. Smith and
Rev. Schoenfeld.

REV. ERNST A. SCHOENFELD

character and condition, for those
in the earth sphere. They spend
much of their time on earth. The
keenest suffering that spirits in
the second sphere experience is
imposed by higher spirits with the
view of exciting remorse and in-
ducing repentance for their earthly
misdeeds.

"There distress is wholly men-
tal, and is the result of the exer-
cise of psychological power by
these higher spirits, most common-
ly their former guardians, who by
this means impress their minds
with the most vivid recollections
of their sins and crimes until they
have atoned for them by humble
and sincere repentance.

"Progression is the grand law of
the spirit world, and although some
spirits may not take the first step
in the path of progressions for a
long time, even for ages, yet there
can be no change for the worse.
Regression is there unknown.
"The sufferings of the less guilty,
and these are in the majority, are
rather negative than positive, and
these generally advance to the
third sphere within a few years,
and some even sooner. Many per-
petrators of violent and bloody
deeds are not there held to strict
accountability, on account of their
failing to realize the enormity of
their offenses at the time of their

commission, they then being vir-
tually insane.

"John Wilkes Booth, the assassin
of Lincoln, was insane and ob-
sessed by depraved and violent
secession spirits, and remained but
a brief time in the second sphere.
So Mr. Owen, who has frequently
met him, as well as Mr. Lincoln,
in spirit life, assures me."

One of the best and most well-
known mediums of this period was
Mrs. J. H. Conant, who, while not
publishing anything herself, served
as the instrument of investigation
for a large number of writers and
provided the material for their
books.

Many of the messages received
through the mediumship of Mrs.
Conant were preserved and later
published in a book by Allan Put-
nam, a well-known Spiritualist
writer, under the title of "Flashes
of Light From the Spirit World."

The messages purported to come
from several well-known American
writers, notably W. E. Channing,
Theodore Parker, Thomas Paine,
Bishop Fenwick and others. The
messages are entirely philosophical
in nature, dealing with the various
philosophical problems of Spiritu-
alism.

Among the many interesting test
communications received through
(Con't. on Page 9, Col. 2)

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—by—

GEORGE H. HILSINGER

LET ME TELL YOU about a new discovery. It is a powerful beam of Psychic Power; invisible to the normal and natural eye, but visible to the psychic eye and to the camera. The discovery was made April 24th, 1946. This great beam has developed four known potentials—communication, psychic pictures, forecasting weather; and healing the sick.

Psychic pictures are a life study, an esoteric science and a philosophy—teaching and helping man to live noble and intelligent lives by aiding health, happiness, and prosperity.

I am not a professional photographer but will give as much detail as possible. As far as I am able to ascertain, there are no other pictures or photographs like these; they are created by psychic forces, as proof that the soul, mind, spirit, and consciousness of the human being not only goes through a change at death but also continues on as spirit to eternity.

Wondrous Gift

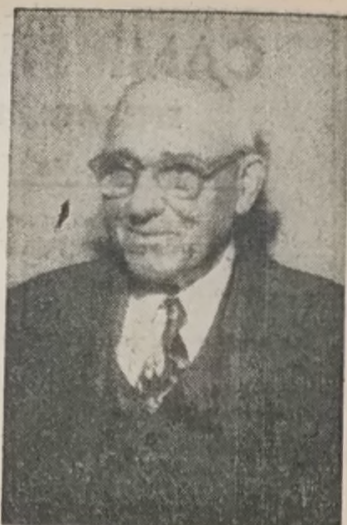
The Bible tells us God created men in his own image. Created means to live and does not mean destruction. All matter throughout the ages goes through change but does not "deteriorate" or "disintegrate." The universe to continue on, does so as a complete unit with all that is within it.

Man, as he lives upon the earth, does so as a human being; at "death," he takes on a spirit body and goes on to his heavenly abode; we believe this and all Christian religions teach it!

This esoteric study, science and philosophy, must be treated as such and can only be related in a limited way. Study of these pictures is given as a new and different light upon an old subject which has been neglected. Very little is known about it at this time. It is not given to the individual to believe; that is left to him, he can prove it to himself.

No statement is made that has not been tried and proven. I have been over a year and a half making up my mind whether or not to give this information and knowledge out. I have made a study of psychic power for over twenty-two years; twelve of these years have been profound study, investigation and research.

Some may acquire this wondrous gift; it is given like all others, but one must qualify for its reception. The individual must be seasoned and attuned to receive psychic vibrations and pulsations. I was three years learning this art. First,



G. L. HILSINGER

I had to become attuned mentally and physically. Psychic power is not visible to the natural eye, but we do know it exists. All are created and come from the same source; God's great storehouse in the Heavens.

When the people of this world are in danger, warnings are always given; man is never left out on a limb. He has been presented with many warnings throughout his life; warnings that would benefit him a great deal. This study is not for injudicious use but is given for help; if misused, the power may leave, disappear and return to its source.

"HIGHER SPIRITUALISM"

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

the mediumship of Mrs. Conant, there was one rather unique piece of spiritualistic evidence in the form of an extemporaneous poem, purporting to come from Robert Burns.

Mrs. Conant, it is stated, knew nothing of Robert Burns or of poetry in general, but one day a lady visiting her remarked to an acquaintance that she wondered whether Robert Burns had ever become united to his Highland Mary in spirit life.

When the lady had gone, a poem was received by Mrs. Conant, with instructions to deliver it to the lady who made the inquiry.

The years from 1870 to 1885 were very fruitful ones for Spiritualism from a literary point of view. Most of the early writers of Spiritualism were still actively engaged in the work, and the pioneer of the movement, Andrew Jackson Davis, was still actively identified with it and was in reality the leading spirit of the movement.

Davis, as has been stated before,

was only secondarily a Spiritualist, his own works having been produced independently of spiritualistic means. But Davis found in Spiritualism and in the Spiritualists, a field and an audience for the promulgation of his own doctrines, and because his own doctrines and those of Spiritualism agreed as to fundamentals, he could consequently devote his efforts to the spiritualistic field.

"Principles of Nature"

During the period from 1850 to 1880, Davis produced several of his best books on the Harmonical Philosophy and Spiritualism. He always claimed that in their higher aspects his Harmonical Philosophy and Spiritualism were identical, and he frequently referred to Harmonical Philosophy as Philosophical Spiritualism. Throughout all this period, both by lecturing and by writing, Davis largely directed the whole movement of Spiritualism.

There were, however, other important writers on Spiritualism during this period, and many important and well-known books on Spiritualism were produced.

Among these works may be mentioned: "The Principles of Nature," a large inspirational work in three volumes by Mrs. Maria M. King. The book devotes itself exclusively to the philosophical aspects of Spiritualism, largely after the manner of A. J. Davis. It was too diffuse and wordy to make a lasting impression.

"Art Magic," "Ghost Land," "Modern American Spiritualism," and "Nineteenth Century Miracles," — all four volumes were written by Emma Hardinge Britten, one of the most voluminous writers on Spiritualism of the period.

The first two volumes are excursions into the occult, without a great amount of value for Spiritualism; and the other two volumes are historical resumes of Spiritualism of the nineteenth century, containing valuable historical information.

Mrs. Britten was one of the most important figures in the spiritualistic movement of these early times and Spiritualism owes much to her as a propagandist and organizer.

D. D. Home

She visited England and founded while there, the spiritualistic paper, "The Two Worlds," which still has a large circulation.

"The Soul and Its Embodiments," by Cora L. V. Richmond; a work expounding reincarnation; "The Next Word Interviewed," by Mrs. S. G. Horn; "Incidents in My Life," and "Lights and Shadows of Spiritualism" by D. D. Home, one of the most well-known mediums of the time.

Both books have high merit, but the second one, "Lights and Shadows of Spiritualism," is especially valuable and interesting, as being one of the best historical accounts of the spiritualistic movement up to that time and by a world-famous medium.

It was Home who went to England in the early stages of Spiritualism and, by the demonstrations of his mediumship before Sir Wm. Cooke, started the great interest in the movement in England. The book, "The Lights and Shadows of Spiritualism," is exceptionally well written and is perhaps as interesting to read today as when it was published, in 1877. This book has never been given the attention it deserves in the annals of Spiritualism.

"Immortality and Our Employments Hereafter"; or what a hundred spirits, good and bad, say of their dwellings and occupations in the spirit world, by J. M. Peebles.

This last mentioned work, by Dr. Peebles, was one of the most important and interesting of all the books published on Spiritualism at this period. It was Dr. Peebles' first book on Spiritualism, though he was later, in his long life of 99 years, to produce an extensive literature on Spiritualism.

Dr. Peebles was an ex-Christian minister who had become convinced of the truth of Spiritualism and had retired from the pulpit to teach the new doctrine.

The book, "Immortality and Our Employments Hereafter," contains, as the title states, one hundred communications from spirits describing their dwellings and occupations in the spirit world. Dr. Peebles, not a medium himself, had obtained many of these communications from his sittings with noted mediums in various parts of the world, he having travelled around the world five times; and the remainder of the communica-

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. Millai 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 Riffle.

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

June 26th-October 3rd: Seventh annual season of The Hydesville Spiritualist Camp, Hydesville (Newark) N. Y.; for 1954 programs, write: Rev. Margaret Lewis, Box 169, Rensselaer, N. Y.

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 1st-Aug. 31st: Lily Dale Assembly, Lily Dale, N. Y.; For 1954 programs, write: President, William A. Johnson, Lily Dale, 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: Howard Cudaback, Route No. 2, Box 517, Canby, 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.

August 16: Symposium—Church of The Spiritualist and Spiritualist Theological Seminary; for information: Rev. Floyd Humble, 32 East Daniel, Champaign, Illinois.

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

tions he quoted from other spiritualistic publications of the period.

The communications obtained by Dr. Peebles himself were the most interesting, as he usually set the subjects for the communicating spirits and saw that they were followed into detail. The communications, besides being very interesting and instructive in themselves, are especially valuable as furnishing comparative data on descriptions of the various conditions and modes of existence in the spirit world. The book is a valuable one for Spiritualism, and can be read with as much interest and profit now as when it was published.

Questions and Answers

We will here reproduce one of these communications in order that the reader may judge of it and thus of the other 99 communications contained in the volume. The communication is from a spirit by the name of William Gordon through the medium Dr. Samuel Maxwell.

Dr. Peebles was in attendance and asked the questions. In answer to the first question as to where he was born, etc., the spirit replied: "I was born, reared, educated, and passed to spirit life from Boston. I was a merchant tailor."

Question. In passing into spirit life, how long were you unconscious?

Answer. Having no memory of it myself, I have to rely entirely upon others, especially my mother, who was waiting for me; she informs me that it was about an hour and a half. . . . When I awoke, my first realization was simply a feeling of myself. Gradually my powers increased, until I perceived my

(Con't. on Page 10, Col. 2)

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PSYCHIC BEAMS PHOTOGRAPHED



Photograph above, taken 2 P.M., January 1, 1954, show the end view of the psychic beam as being hollow when it comes in contact with the earth. This contact makes an arc and accounts for the circle. This photograph was taken with a miniature camera on Hilsinger's 4-acre farm. Under a clear sky, he faced the sun. No flashes, no color lens, no gadgets of any kind were used.



This photograph, taken 3:40 P.M., January 2, 1954, shows eight "shots" of the psychic beam taken by Hilsinger on an uncut film (cut into two strips for convenience). The four "shots" on each are a solid uncut strip . . . unchanged, exactly as taken—showing each to be different.

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"HIGHER SPIRITUALISM"

(Con't. from Page 9 Col. 4)

body lying under me, while I, the man in spirit, was floating in the air some three feet above it.

Next I perceived my physical surroundings, the friends who were about the body weeping. I made an effort to make them realize my presence, but soon found that I could not reach them. . . . Soon I came into full consciousness of my immediate surroundings.

Eternal Clothing

In my investigations in subsequent years, I have witnessed thousands of instances of the process of death, and have learned that the spirit body is never disorganized, but moves as a whole towards the head, and then gradually emerges from the physical form through the head, until it is free from the body. The separation is complete only when the life-cord which connects spirit and body is severed. In cases of death by violence, this life-cord is not parted for a considerable time.

Q. Was your external clothing prepared for you?

A. It was, and brought to me and put upon me when I first escaped from the physical tenement.

Q. Did the spiritual clothing correspond to the spiritual status of your spirit life?

A. I afterwards perceived that it did, although I had no consciousness of this correspondence at the time. For six years after entering spirit life, I was restless and dissatisfied, seeking far and wide for the fulfillment of the fixed notions I had in earth life, I was a rigid Presbyterian by faith.

I interrogated my mother, who simply answered me, "My son, await the growth of thy soul to perceive truth." At length, there came over me a feeling of acceptance. From that hour, I have pressed forward in all the paths of progress as rapidly as was possible for my nature.

Q. Do you still reside in the same local home, or have you a home of your own?

A. I soon went out and formed for myself a home, with a band of chosen persons, six in number. We live in one residence—three males and three females. Usually, societies in the spirit life are grouped according to the character of their loves, and six is the smallest subdivision. . . . Large families are usually a multiple of six, as thirty-six.

Q. Have you a teacher?

A. Many of them. Each subject that I pursue has a teacher specially devoted to it. We had large institutions of learning and in each institution there are a number of teachers.

Q. Is thought a spirit substance?

A. It is spirit substance in motion.

Q. What is the difference between a thought and an idea?

A. Thought is a spirit substance in motion, while an idea is the ever-enduring principle or statical form of spirit substance.

Q. Do you find many ancient spirits that have lived perhaps ten, fifteen, or twenty thousand years ago, that still take an interest in the inhabitants of the earth?

A. But a very limited number. The great mass of ancient spirits have passed on from the spirit spheres immediately connected with the earth. But there are a few who descend into the forms of society they have long since left in a mediatorial capacity. By intermediate persons, in spirit, they connect themselves with you, and impress and inspire you with the grandeur that belongs to their estate of life.

Q. Now in regard to your spirit home. You have flowers; if you pluck these from the stem, do they wither like earthly flowers.

A. That depends upon your desire. It is truly marvelous how potent the will becomes to control the surroundings in spirit life. It is possible to construct a bower of flowers by the power of will without the intervention of the hands. In a thousand ways, the will may be brought to bear upon the living, throbbing material about us, until our surroundings are the ensemble of our inmost mental states.

Q. One question more: What is the great soul-desire that wells up in your being at the present time, after your long experience as a spirit?

A. It is to learn more truth.

Q. What is your object in learning more truth?

A. It is to gratify that restless desire of the soul to approach nearer to the Divine Life which is All Truth.

Dr. Peebles was a voluminous writer on Spiritualism and his works on the subject number nearly a score. He was a great traveler, having circled a world five times, prompted, in large part, by his quest for spiritualistic material. He had seances with the best mediums in cities in different parts of the world, and the results of these seances and investigations he published in his various books.

Two of his most interesting works are entitled, "Three Voyages Around the World," and "Five Voyages Around the World," the second volume including much that was contained in the first one.

Dr. Peebles' other works, written at intervals from 1869 to 1910, are: "Seers of the Ages," embracing Spiritualism past and present; "The Christ Question Settled," a symposium by Dr. Peebles and other well-known writers on Spiritualism; "Demonism of the Ages," dealing with spirit obsessions, so common in spiritism; "The Spirit's Pathway Traced"; did it pre-exist and does it reincarnate again in modern life. (Dr. Peebles taught that the spirit pre-existed, but did not reincarnate.)

Peebles' Last Work

"What is this Spiritualism" an exposition of the leading facts and principles of Spiritualism; and "Spirit Mates," their Origin and Destiny.

The last mentioned book, which is Dr. Peebles' last work, is a particularly interesting work, dealing with the essential duality of the human spirit and with the relation of the two halves of the unity before and after death.

Dr. Peebles, as before stated, was not a medium himself, except in a general inspirational way, but he was a deep thinker and philosopher and his chief concern was with the higher religious and philosophical side of Spiritualism. His chief service to Spiritualism was in his clear statement of the principles of Spiritualism, and in his putting into coherent form the investigations of himself and others.

He was one of the greatest popularizers of the doctrines of Spiritualism through his many books, and in one of these volumes, written in his last years, he speaks with pride of a letter received by him from the great seer, Andrew Jackson Davis, in which the latter states that he, Dr. Peebles, had done more to popularize and make known, the truths of Spiritualism than any other man.

Dr. Peebles passed away in Los Angeles in 1923, within a few months of being 100 years old.

Besides the writers which we have mentioned as being active about this period, 1870 to 1880, in the cause of Spiritualism, there were others whose names and accomplishments we have not space to mention here.

Early American Spiritualism can roughly be said to have extended from 1848 to 1880, or thereabouts. Not that there was any sudden change about the year 1880 to distinguish Spiritualism in America from its preceding or immediately following years, or that the interest in the movement had subsided; but the point of demarcation is furnished solely by the fact that about this period, or slightly before, the interest in Spiritualism had moved over to England, where, on account of the great interest taken in the movement and the many prominent minds becoming identified with it, the interest largely overshadowed the doings of Spiritualism in America.

Consequently, for the last twenty or twenty-five years of Spiritualism in the nineteenth century, the real theater of Spiritualism was in England.

For a continuation of the activity of the spiritualistic movement from its early period in America, we must, therefore, turn to Spiritualism as it existed in England during the last twenty-five or thirty years of the nineteenth century. A consideration of this period will be attempted in the next chapter.

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JUNE 27th, SUNDAY, 11 A. M.: Sermon and healing Service; Co-pastors, Gladys and Kenneth Custance.

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7 P. M.: Mass Meeting; Massachusetts State Board; missionaries and visiting mediums; President, Rev. Harre-C. Miles, Boston Massachusetts.

For complete information, folders and reservations, including summer schedule, write: Kenneth D. Custance, 98 Hemenway St., Boston, 15, Massachusetts. (P-378)

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REV. MARGARET LEWIS

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If your church is not listed in these columns, write at once to Psychic Observer, Inc., Chesterfield, Indiana, for complete information and "Church Resale Order Form."

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ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 208 Plateau; Sun., 8 P.M.; Circle, Wed. 8 P.M.; Rev. Julia Martin, Phone 6-632.

CALIFORNIA

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

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P.M.; Thurs. 2 P.M.; Ministers: Rev. Emma and J. R. Kingham; Phone: ATLantic 2-8632.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guila Prineas; Phone: Diamond 3-8596.

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

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

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

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

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

Joshua Temple, 292 Renondo Ave. (U.C.M.) Services: Sun. and Wed., 7:45 P.M.; Minister: Rev. Stephen Paul Douglas; Phone: 8-9075.

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

Los Angeles, California
Agasha Temple of Wisdom, Inc., 460 North Western Ave. 2 blocks north of Beverly; Services: Sunday 8 P.M.; Pastor & Founder: Rev. Richard Zenor; Phone: HOLlywood 4-6252.

Astara Foundation, 261 Santa Mariposa Ave., Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earline C. Chaney; Phone: DUNkirk 4-3427.

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

Temple of Spiritual Logic, 1216 Elden Ave., Classes: Tues. and Wed. 8 P.M.; Billets: Thurs., 8:30 P.M.; H. Monroe Howard and G. Robert Emslie, Chaplains; Phone: DUNkirk 4-9010 (No Sunday Service).

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

Westlake Spl'ist Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Sec'y.: Florence Reed. Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P.M.; Sun. 2:30 & 4 P.M.; Minnie Sayres.

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

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The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St., Services: Friday 7:45 P.M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y.: Ebba Bolton.

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

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

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

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

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M., lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

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 Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay), Services: Sunday, 8 P.M.; Wed., 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JU niper 7-4860; Sec'y.: Donald H. Haddick; Treasurer, Charles Ross McKendry; Church Phone: TUxedo 5-9976.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Sunday 7:45 P.M.; Thurs. 2:00 & 7:45 P.M.; Healing Classes: Monday 7:30 P.M. Unfoldment Class: Tuesday & Wednesday 7:30 P.M.; Minister: Alda Scheerman, 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: JU niper 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 Ruhna; 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; Ass't. 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-Tracey.

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.

Manchester 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 Braniard.

Stamford: Albertson Memorial Church of Spiritualism, Inv., 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, 2460 16th St. N.W.; Services: Sun. & Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMMerson 0010; Sec'y.: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12).

Christian Light Church of Divine Healing, 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

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 807 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. Phone: 67-067.

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; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-432.

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 1136 Hubbard St.; (United Bible Spiritualist Ass'n.) Minister: Rev. Elta Gardner; Phone: 61361; Ass't. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

Kissimmee: Kissimmee Spiritualist Church, Limit and Ernest Sts.; Sunday, 2:30 P.M.; Healer and Medium: Archie Thompson; Treas. and Medium: Charlotte K. Lane; Sec'y.: Eleanor Nardi; Phone: Kissimmee 6702.

Melbourne—Indian River Universal Psych Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 P.M.; bar on U. S. Highway 1; 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 Circle: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Ass't. 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 Lily Candler; Ass't. pastor: Rev. Madge 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 Jeffs; Phone: 77-4134.

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

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

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P.M.; Ministers: Rev. 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 Behtler; 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.

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 Klingmaier; Ass't. pastor: Rev. Blanche Klingback.

CHICAGO—Continued

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: SEeley 3-1275.

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

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P.M.; Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: ALbany 2-8417.

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

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

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

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

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

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

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

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P.M.; Healing Services: Friday 8 P.M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Ass't. 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; Ass't. Pastor: Rev. F. Williams; Phone: RODney 3-4422.

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

Church of The Spirit, 2651 North Central Park Ave.; 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.

Danville: Psychic Study Club, 404 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

Decatur, Illinois
Infinite Christian Spiritualist Church, 1183 West Main St., Services: Sunday, 8 P.M.; (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

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Ass't. Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y. Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

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

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

Peoria, Illinois

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

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

Rockford: Psychic Science 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 Temple, 13th and Madison Ave., Services: Sunday, 10:30 A.M.; Thurs., 8 P.M.; Minister: Rev. Pansy Cox, 1912 West 8th St. Charter No. 1 National Spiritualist Association.

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

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P.M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y.: Rev. Alma Vanderbeck, 2820 Freeman St.

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

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

INDIANA — Continued

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

Hammond—Unity Spiritualist Ch., 5434 Holman Ave.; K. of P. Hall; Sun. 8 P.M.; Ruth Coyle.

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

Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7

2 SPIRITUALIST CHURCHES

(Cont. 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: Pearl Burns Memorial Spiritualist Temple, 175 West Chicago St.; Services: Sun., 7:30 P.M.; Class: Thurs., 7:30 P.M.; Minister: A.G. Rastler, 21 South Hudson St.

Detroit, Michigan
Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P.M.; William & Mildred Cosner; Phone: WA-8-6756.

Center of Spiritual Hope, Berium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; 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.

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

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

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

Flint, Michigan
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Leroy 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, 141 North Westside Ave.; Services: Sun. 2:30 & 7:30 P.M.; President: Dr. Beth Roche; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.

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

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.

Church of The Good Samaritan, 128 West Pike St., Sunday 7:45 P.M. (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

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

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

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

MINNESOTA

Duluth, Minnesota

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

Minneapolis, Minnesota

Spiritualist Episcopal Church, (Psychic Center) 1416 Second St., South, I.O.G.T. Hall; Services: Sunday 7:45 P.M.; Minister: Rev. Clara S. Johnson; Phone: 7915.

Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sun. of each month services 3 & 7:45 P.M.; Following Sundays 3 P.M.; Consultations: Thursday 2-5 P.M.; President: John Koorn; Sec'y: Lily M. Hinman, 3420 - 19th Ave.

First Spiritualist Episcopal Church, 2922 Cedar Ave. (Minneapolis) Sunday, Class: 4 P.M.; Private Consultation, 5 to 7:15 P.M.; Services: 7:45 P.M.; Minister: Rev. Anna A. Redlack, 398 East Case Ave. (St. Paul) Phone: Victor 4-1408; Associate Minister: Lillian Bach.

St. Paul, Minnesota

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

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

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

MISSOURI

Kansas City, Missouri

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

Ethelaine Chapel (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 Missouri, Psychic Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

Society of Spiritual Fellowship, 3816a North Grand Ave.; Services: Wed. 2 P.M.; Friday 8 P.M.; Leader: Elsie Andreas, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A.M.

Memorial Spiritualist Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P.M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P.M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

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

NEW HAMPSHIRE
Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:30 & 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.) Legation 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. 20th; Sun. & Wed. 7:30 P.M. (N.J.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlyffe; Asst. Pastor: Margaret Davies.

Cliffon—Church of Spiritual Advice, 17 Yearne Ave.; Martha Heilmann.

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

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

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

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

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

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

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

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. Millars.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Beck; 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 Jacobsen.

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

Temple of Mental Science Spiritualist Church, 145 Beethoven St.; Services: Sun. & 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 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P.M.; Tues., Thurs. & Sun. 8 P.M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

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NEW YORK STATE—Continued

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Temple of Divine Science, Sp'list Ch., 367 Sycamore St.; Sun. 7:45 P.M. (Medium's 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: MO1683.

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 Bles; Pastor: Norman Mootz.

Cortland, N. Y.

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

First Church of Spiritual and Divine Science, 97 Owego St.; Services: Sun. 10:30 A.M. Wed. 8 P.M.; Minister: Rev. Kathryn Daines, 29 Clayton Ave; Phone: S. K. 6-7188.

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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.

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

New York City

Temple of Light (I.G.A.S.) Suite No. 708; 152 West 42nd St., Inspirational address and Healing Science, 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.

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

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

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

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West off 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.

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Cathedral of Faith, 41 West 73rd St., Services: Sunday; 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. (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. (upst., 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.

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

Fourth Spiritual Science Church, Inc., 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-5927.

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

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

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

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

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P.M.; Social: Tues. 8 P.M.; Pastor: Rev. Rosebud B. Vogel; 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. Merion 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. Weir.

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

Syracuse, New York

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

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren. Services: Sunday, 7:45 P.M.; Associate minister: Iva Moore Thompson; Phone: 4-8385; Sec'y: Margie Moon, 708 South Beech.

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. Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; Phone: Yonkers 57266.

OHIO

Akron, Ohio

Science Metaphysical Church, 100 South Broadway; Services: Sunday, 8 P.M.; Minister: Rev. Ethel Laurendine, 113 North Adolph Ave.

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

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

Infinite Science of Metaphysics Church, 100 South Broadway; Minister: Rev. Ethel Laurendine.

VISIT A SPIRITUALIST CAMP THIS SUMMER

12 SPIRITUALIST CHURCHES

(Con't. from Page 11)

PSYCHIC OBSERVER, MAY 25, 1944

MISSOURI—Continued

NEW YORK STATE—Continued

OHIO—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 Missouri, Psychic Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P. M.; Minister: Rev. Ida F. Eggers; Phone: FR-14386.

Society of Spiritual Fellowship, 3818a North Grand Ave.; Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andreas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.

Memorial Spiritualist Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P. M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

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

NEW HAMPSHIRE

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

NEW JERSEY

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

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

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

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

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

Jersey City, New Jersey

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

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.; (G.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 Spiritualist 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 7-6333.

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.

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

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

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

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

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; 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. Merion 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. Weir.

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

Syracuse, New York

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

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren. Services: Sunday, 7:45 P. M.; Associate minister: Iva Moore Thompson; Phone: 4-8385; Sec'y: Margie Moon, 708 South Beech.

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

OHIO

Akron, Ohio

Science Metaphysical Church, 100 South Broadway; Services: Sunday, 8 P. M.; Minister: Rev. Ethel Laurendine, 113 North Adolph Ave.

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

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

Infinite Science of Metaphysics Church, 100 South Broadway; Minister: Rev. Ethel Laurendine.

Cincinnati, Ohio

Divine Spiritualist Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Minister: Dr. John M. Williams; Phone: GL 1-2957; Asst. Pastors: Rev. Katherine K. Koutnik and Rev. Jeannette S. Harrocks.

Spiritual Science Church, 504 East 149th St. (between Westrop and Lake Shore Blvd.) Services: Sunday 7:45 P. M.; Minister: Rev. Edmond Drowns, 1055 East 177th St.; Phone: IV 1-0501.

People's Temple Spiritualist, Allerton Hotel, E. 13th & Chester; Sun. 7:45 P. M.; Minister: Charles B. Harshorn, 9908 Newton; Phone: RA 1-2568.

Universal Church of Truth, 2056 West 59th St.; Sun. 7:45 P. M.; Pastor: Leonard Holzheimer, 2900 Brookpark Road; Phone: ON 1-3981.

Columbus, Ohio

Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

First Spiritualist Episcopal Church, 775 East Main St., Sunday 2:30 and 7:30 P. M.; Classes: Tues. and Fri. 7:30 P. M.; Wed. 2:30 and 7:30 P. M.; Minister: Rev. J. Frederick Donaldson; Phone: EV-5636.

Ohio Ave. Spiritualist Church, 36 South Ohio; Services: Sunday 9:30 A. M., Lyceum: 10:30 A. M., lecture and spirit communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: UN 3438.

Dayton, Ohio

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

Central Spiritualist Ch., Hayes & Hulberts Sun. 7:15 P. M.; Wed. 7:30 P. M.; Pastors: Laura E. J. Holloway; Sec'y: Minnie Rowe, 1604 E. Richard.

East Liverpool, Ohio

Psychic Center of Truth Church, 106 East 6th St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sunday 8 P. M.; Minister: Rev. Roy Graves; Sec'y: Mary M. Young, 820 Third St., Rochester, Penna.

First Spiritualist Church, 707 Dresden Ave.; Services: Sunday 8 P. M.; President: H. H. Barker; Sec'y: Sara H. Bowersock, 334 East 8th St.

Lima—Spiritualist (Church) of Truth, Barr Hotel

Services: Sunday 2:30 P. M.; (Chartered by the Ohio Spiritualist Ass'n); President: Edgar L. Hamilton; Sec'y: Nae Reinken.

Toledo, Ohio

Church of Revelation No. 16, 512 Ash St., Upper; Services: Sun. & Thurs. 8 P. M.; Minister: Rev. Agnes Mower; Phone: Jordan 3592; 2110 Parkdale Ave.; Sec'y: Verlin G. Seyer, 543 Milton St.

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive; Sunday School, 10 A. M.; Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crider.

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone.

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: 7-7006.

The First International Assembly of Spiritualists, Y.M.C.A. Bldg.; Sunday, 7:45 P. M.; Minister: Rev. Merle Sloan; President: Bessie Clark.

1st Spiritualist Temple, 323 W. La Cleda; Sun. 2:30 & 8 P. M.; Pres: Mae Morrison; Sec'y: Elsie Cowan, 127 W. Evergreen.

Warren: Sunflower Spiritualist Church, 545 High St., N. E.; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Worley; Founder and Leader: Bessie Johnson; Sec'y: May D. Tidball.

OKLAHOMA

Blackwell—First Sp'list Church, 118 1/2 E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.

Tulsa, Oklah. ma

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

The Roy Stevens Memorial Spiritualist Church, Alvin Hotel, Esther R. Hughes, P. O. Box No. 344, Tulsa, Oklahoma.

OHIO—Continued

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

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

Cincinnati, Ohio

Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services, Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wredes; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio

(Con't. from Page 12)

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

University Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: PRospect 1-8986; Sec'y: Zaida Hein.

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

Salem: First Spiritualist Church, 1320 Madison St.; Circle and Healing, Sunday 6:45 P. M.—regular services, Sunday 7:30 P. M.; President: Irving M. Zeller; Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

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Bradford—The Christian Spiritual Church, 46 Chestnut St.; Services: Sun. Divine Healing 7:30 P. M.—Sermon, lecture and messages, 8 P. M.; Minister: Rev. S. M. Van Duyzers; Sec'y: Jacoba Van Duyzers, 80 Edna Ave.; Phone: 8316.

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

Spiritualist Church of Truth, McGoun Hall, 2155 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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

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

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

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

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

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

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

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

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

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

Progressive Spiritualist Christian Center, 4905 Wyatt, Apt. 4-D; Services: Sun., 4 P. M.; Rev. Ida Stansbury; Phone: 8-4485.

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

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

Houston, Texas
First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

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

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

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

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

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Tacoma: National Spiritualist Church, 608 Fawcett Ave. Services: Sunday 11 A. M.; President: Phoebe Jones; Phone: BRoadway 8901; Sec'y: Theresa G. Boss, 1519 North Stevens.

1st Sp'l't Ch., 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison; CApitol, 27-349.

Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Rev. Marie E. Doyle, 524 Sixth Ave.; Phone: 9084.

Wheeling: Way Memorial Temple, Broadway and Maryland; Sunday Lyceum, 9:30 A. M.; Regular services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North Front St.

True Spiritualist Church, 4229 West Garfield Ave.; Services: 2 and 8 P. M. every Sunday; Minister: Rev. Loraine Nesbitt; Phone: Hilltop 2-1879.

Christian Spiritual Ch., 2544 N. 27th St., Sun. 3 and 8 P. M. Rev. Marie J. Hillman. Phone: Division 4-2557.

Christian Unity Spiritual Science Church, 4876 North 19th St.; Services: Sun. 10 A. M. and 8 P. M.; Wed. 2 and 8 P. M.; Ministers: Dr. Walter and Dr. Ella Krahn, 2603 West Atkinson Ave.; Phone: Hilltop 5-0334.

1st Spiritualist Church of Milwaukee, 734 N. 26th St.; Sun. 10:30 A. M.; Pastor: Rev. F. Lorenz Lamping; Phone: HI 5-0774.

1st Psychic Science Ch., 2671 North Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benet.

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

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West Allis: First Spiritual Science Church, Group No. 142, of West Allis; 2219 South 55th St.; Sunday 3 P. M.; Minister: Rev. Valeria P. Horvath; Phone: Mitchell 5-3161.

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

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Calgary (Alberta) — First Spiritualist Church, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

Edmonton: City Temple of Spiritualism, 91315-103A Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. J. Gargett; Sec'y: Ina Heath, 10737-97th St.; Phone: 74006.

Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine services; Wed. 8 P. M. Trance Seance; Thurs. 2:30 P. M. healing and messages; Sec'y: Mrs. G. Chappell; Resident Minister: Rev. Mae Potts.

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9968.

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

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

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CONTINUED ON PAGE 13

CHURCH NEWS

Portsmouth, New Hampshire: A Spiritualist Rally was held recently (March 13th and 14th) at the First Spiritualist Science Church, 114 Maplewood Ave., according to chairman, Rev. Frank Daley, church minister. (See Photo This Page).

Rev. Converse Nickerson, Somerville, Mass., featured speaker and medium, outlined the aims and purposes of the religion of Spiritualism in general and the Spiritualist church in particular. He explained the functions and reasons for its very existence and how, for the past 107 years, from the time the movement was known as Modern Spiritualism, the philosophy has brought hope and happiness into the lives of all those who would accept it.

Other speakers and mediums taking part: Rev. William Hubbard, Portland, president of the Maine State Spiritualist Association; Margaret F. Gott and Katherine Hutchinson, Gloucester, Mass., president and treasurer respectively, of the First Spiritualist Science Church; Rev. George L. Short, Haverhill, Mass., missionary-at-large for the New England States and respective of the Universal Church of the Master, and wife, Mamie B. Short.

Martha H. Hunt, member of the First Spiritualist Science Church, also introduced: Agnes Floyd, Harrisburg, Penna.; Carl Millett, New Market, N. H.; Dr. Jack Rand, Haverhill, Mass.; Elsie Randall, Goffstown, N. H.; Ida M. Eaton, Merrimack, Mass.; and Lucy Buckley, Portsmouth.

According to Rev. Daley "These Rallies are held at least twice a year for the purpose of bringing knowledge of the Spiritual Science Church to all who desire to know more about the religion of Spiritualism."

Des Moines, Iowa: During recent months, Rev. Wm. H. Dubois, minister and director of Mercy Chapel, New York City, served Spiritualist centers in this city.

Services and seances sponsored by Rev. Grace C. James were held at the Argonne Apt., 1729 Grand Avenue.

A lecture and psychic demonstration was held in the Y.W.C.A. The chairman was Dr. Fredrick Nothnagel; also at Ambassador Apts., 2140 Grant, where Rev. DuBois was assisted by Susan Kelly Dr. Nothnagel and Rev. James.

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(Continued from Page 14)

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Amesbury, Mass.: The 106th Anniversary of Modern Spiritualism was celebrated recently at the First Spiritual Church, Odd Fellows Hall, Water St., according to Zelma Dickens. Services were held afternoon and evening. Martha Door is the new President, having been elected after the passing of the late Edna Welch.

Rochester, N. Y.: A spring schedule of services was announced recently by Rev. Ethel T. Andrews, Stafford, N. Y., minister of the Church of Divine Inspiration, 27 Appleton St.

The schedule includes regular services Wednesday and Sunday evenings. The last Friday evening of each month, a billet service is conducted by the pastor; mediums day every 4th Sunday beginning at 3 P.M., with circles by visiting mediums at 5:30 P.M. A church dinner is followed by regular Sunday evening services.

Speakers and mediums featured at the church during the past month: Rev. Minnie Appleton, Niagara Falls; William Turner, Cassadaga, N. Y.; Edna Hendershot, Rev. Charles Hibbard, Louis Froelicker, Florence Ewing, and Rev. Ernest Andrews, Batavia, N. Y.

Rochester, N. Y.: A Spiritualist rally, sponsored by Trinity Temple Church, was held recently (March 5th), at Hotel Rochester, Plymouth and Main Sts., according to minister, Rev. Mamie Rosenbaum.

Niantic, Conn.: The 1954 summer season of the Connecticut Spiritualist Camp Meeting Association will open in Pine Grove, July 3rd and close Sept. 5th, according to secretary, Alice M. Dayton.

Featured speakers and mediums for the current season: Rev. Curtis Morris, Columbus, Ohio; Betty Possehl, Buffalo, N. Y.; Rev. D. Mona Berry, Buffalo, N. Y., and Rev. Henry M. Paulson, Minneapolis, Minnesota.

Rochester Minister



Rev. Ella Thomas (above), pastor of the **Harmony Temple of Universal Psychic Science**, 1158 Fairport Road, Rochester, N. Y., recently installed Marie Soule as assistant pastor.

Rev. Thomas was ordained in 1946. Miss Soule, who has held U.P.S. mediumship papers since 1947, has completed her studies in preparation for full ordination.

Other members of the Harmony Temple staff: **Rev. Fred E. Clark**, healer; **Rev. Donald A. Miller**, lecturer and message bearer; **Elva Ulrick**; **Martha Padock**; **Marie Christian**; **Rev. Minnie Fay**; **Louise Glenwright** and **Rev. Charles Jemison**—all certified mediums.

Indianapolis, Indiana: A Spiritualist lyceum was organized recently by Dr. B. F. Clark, minister for the Psychic Science Spiritualist Church, 1415 Central Avenue.

Says Dr. Clark: "We finally have a lyceum. The children meet every Sunday morning at 10:30 under the direction of Miss Kareto Mitchko. The pupils are Waneta, Harold and Raymond Renolet; Nancy Padgett; Carol Anne and William Clark."

Youngstown, Ohio: According to Mae Morrison, leader of the First Spiritualist Temple, 323 West LaCade Ave., T. C. Russell "America's Premier Psychic" was featured recently (March 21st-April 25th) inclusive.

Mr. Russell's appearance in Youngstown included classes, lecture and message services and public demonstrations of mental mediumship.

Baltimore, Maryland: According to Treva Greentree, Rev. Arthur Ford was the featured medium recently (March 7th) at the Spiritual Sanctuary, 2106 Eutaw Place.

Rev. Robert Barnes, minister of the church, presented Rev. Ford and assisted at all services, which will continue every Wednesday and Sunday evening during the winter and spring months.

Toledo, Ohio: Mary Wilma Kuohn was ordained (February 21st) by Rev. Agnes Mower, pastor of the Church of Revelation No. 16, 512 Ash St., according to secretary, Rev. Verlin Seyer.

Rev. Mrs. Kuohn is the wife of Rev. George Kuohn who has been conducting spiritual healing at the church for sometime.

Battle Creek, Michigan: The quarterly meeting of the Independent Spiritualist Association was held recently (March 13-14th), at Carpenters Hall, 11 Green St., according to President, Rev. Malcolm Riddell, Flint, Michigan.

The business meetings and services were attended by members, mediums, and visitors from Detroit, Jackson, Pontiac, Flint, Lansing, Grand Rapids, Muskegon, Kalamazoo, Dowagiac and Coldwater in Michigan; South Bend, Fort Wayne and Rochester in Indiana; Akron, Ohio, and Chicago, Illinois.

Canby, Oregon: The First Spiritual Religious Association of Clackamas County, Oregon, Inc., announce the opening July 4th of the New Ear Spiritualist Camp. The 1954 season will continue through August 29th, according to secretary Howard Cudaback, 1924 14th Avenue, Portland, Oregon.

Camp New Ear is twenty miles south of Portland, adjacent to highway 99-E, midway between Canby and Oregon City.

Speakers and mediums scheduled to serve the camp: Earl Williams, E. St. Louis, Illinois; Roy E. Barkholder; Melvin O. Smith, Columbus, Ohio; Oliver E. Kemp, San Francisco, California; and D. H. David Lamont, Seattle, Washington.

During the first week of August, a conference will be held by the "Northwest Ministerial and Mediums" Association.

Rev. Maude Kline, Long Beach,

California, will be the featured medium August 8th through August 29th.

Board of directors of Camp New Era: Pres., Rev. Virginia D. Hackett; Vice-Pres., Lester Hess; Sec., Howard Cudaback; Treas., LeRoy Parmenter; Asst. Secy., Herman Richter; Trustees: W. O. Schenck, J. F. Rutter and Wm. E. Chalk.

Philadelphia, Pennsylvania: According to a four-page folder issued by the First Association of Spiritualists, Master and Broad Streets, an anniversary service was celebrated March 28th commemorating the 107th anniversary of Modern Spiritualism.

Minister of the church, Rev. Mary Fulton was assisted by the following co-workers: Mr. and Mrs. Gabriel Jalbert, Mrs. Stephen D. Large, Mary Mooney, Mrs. K. Shive and Mrs. H. Wainwright.

During the past months, the following visiting speakers and mediums were presented: Rev. Bertha Eckrood and Robert Barnes, Baltimore, Maryland and Arthur Matates, Tampa, Florida.

St. Petersburg, Florida: Rev. Nellie Curry, Chesterfield, Indiana, and Ralph Hicock were married recently by Rev. Clifford L. Bias at the Peoples Spiritualist Church, 1011 Ninth Ave., North. Both will reside at Chesterfield Spiritualist Camp during the summer months.

New York City: Rev. Bertha R. Marx and Edmund C. Luescher were married recently. The bride formerly from Springfield, Ohio has been, for many years and will continue as minister of the Stead Memorial Center, 41 West 88th St.

Cincinnati, Ohio: The seventh anniversary of the Universal Brotherhood of the Cosmic Age was celebrated recently (March 14th) at 3756 Reading Road, according to leader and pastor, Rev. Emil J. Schmidt. The visiting speakers and mediums, Mr. and Mrs. Ray Torrey, Silver Creek, N. Y., conducted the song service for this special occasion. Mr. Torrey was also one of the message bearers.

Rev. Schmidt delivered the lecture at both services. The subjects: "The Transformation of Man" and "The New Horizon."

Services are conducted at the church every Sunday morning at 10:30, with the mid-week service, Thursday evening at 7:45. The president of the church is Edwin C. Wrede; secretary, Eleanor McKibben and corresponding secretary, Rev. Eleanor Schmidt.

Lansing, Michigan: Rev. Mamie B. Schulz, Chesterfield, Indiana, was featured during the recent Easter services held at the Lansing Spiritualist Episcopal Church, of which Rev. John W. Bunker is minister.

Champaign, Illinois: According to Rev. Floyd Humble, leader of the Spiritualist Theological Seminary, and minister of the Church of the Spiritualist, a symposium will be conducted August 16th at the headquarters, 32 East Daniel St.

Speakers and mediums to be featured: George Strode, healing; Rev. Billy Hill, missions and missionary; Albert Reed, public relations; Rev. Nellie Huddleston, newly organized churches; Rev. Florence Wheeler, music; Rev.



Rev. Mollie Beck, lecturer, teacher mental and direct-voice medium; minister of **The Church of Spiritual Guidance**, 111-41 120th St., South Ozone Park, N.Y.

March 21st last, Rev. Beck served **The Church of Two Worlds**, Washington, D. C., of which **Rev. Hugh Gordon Burroughs** is minister.

During the coming summer months Rev. Beck will serve **Camp Silver Belle**, Ephrata Pennsylvania. This will be her seventh consecutive season (July and August) as a staff medium.

Eleanor Venske, church leadership; **Rev. Muriel Libby**, education; and **Rev. Humble**, organization.

Following the symposium, classes will be held at the Spiritualist Theological Seminary daily, beginning August 17th continuing through August 21st.

The special Lyceum conference, held April 4th was well attended. Rev. Humble outlined and stressed: Organization of a Sunday School Board and local Lyceums; ways and means of printing and distributing lessons and supplies; teacher training; and district and conference leaders.

Norfolk, Virginia: According to Floyd A. Thornton, minister of the Memorial Spiritualist Church, 307 West 37th St., many improvements have been added to the church.

Special mid-week activities include independent voice seances every Wednesday evening conducted by the minister.

Twelve new members joined the church recently. Regular services are held every Sunday morning at the close of the lyceum period.

Camden, N. J.: Dr. Gilbert N. Holway was featured speaker recently (March 20th) at the Third Spiritualist Church, 424 Linden St., according to the four-page monthly bulletin.

Others serving the church during March: Charles Wieland, president of the Parkland Heights Spiritualist Camp; W. G. Ramey, Edna Davis, and Rev. Ida M. Demopoulos, president of the New Jersey State Spiritualist Association.

Phoenix, Arizona: Clarence H. Haas, Warren, Ohio, Vice-president of the Federation of Spiritualist Churches and Associations, Inc., was guest speaker recently (March 21st) at the First Spiritualist Church, 10th St. and East Fillmore Ave.

Mr. Haas was introduced by Rev. Walter L. Holder, minister. The message service was conducted by Helen Homolik and Rev. Holder.

Freeville, N. Y.: According to Elmer W. Alvord, president of Freeville Spiritualist Assembly, Inc., 407 Hector St., Ithaca, N. Y., the assembly will open June 27th and close September 5th. Some of the speakers and mediums engaged for the coming season: Betty Possehl, Buffalo, N. Y.; Peter Evert, Fenton, Mich.; Harre C. Milesi, Boston, Mass.; Melvin O. Smith, Columbus, Ohio; and M. McBride Pantan, St. Petersburg, Florida. For complete 1954 program, write to Ruth Craft, 11 Charles St., Cortland, N. Y.

New York City: Rev. Richard Renardo, minister of the Cathedral of Faith, 41 W. 73rd St., reports good attendance during opening services at his new headquarters. Rev. Jacoba Van Duyzer, Bradford, Penna., was a featured worker recently (March 13). Another meeting of the Federation of Spiritual Churches & Associations, Inc., was held March 27th.

SPIRITUALISTS RALLY — PORTSMOUTH, NEW HAMPSHIRE



The photograph above was taken at a recent Spiritualist Rally held at the First Spiritualist Science Church, 114 Maplewood Ave.

Left to right: **Wayne Giles**, Lynn, Massachusetts; **Margaret F. Gott**, President of the church; **Rev. Converse Nickerson**, Somerville, Massachusetts; **Rev. Frank Daley**, minister of the church; **Katherine Hutchinson**, secretary and treasurer of the church and **Agnes Floyd**, Harrisburg, Pennsylvania. (See Col. 1, this page)

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