

# PSYCHIC OBSERVER

TRUTH

SPiritUALISM'S PICTORIAL JOURNAL

No. 378 CHESTERFIELD, INDIANA, JUNE 10, 1954 One Year \$4.00 Payable in Advance ★ ★ ★ TWENTY CENTS

## "Salem Witches"

ACCORDING to a newspaper article, recently submitted by Prof. Jean Chauvenet, 2520 West Seventh St., Los Angeles 57, California, London's old Witchcraft Act, inherited from the early British Legislators during the early days, has at last been repealed by a new law passed in Boston, Massachusetts.

This law, exonerating Salem Witches, must have stirred up a great deal of interest because the Associated Press deemed it important news when they released the article March 5th, from their Boston office.

The article reads: "The Massachusetts Legislature, some 262 years late, is moving to rest the wraiths of Salem Witches."

"The Committee on Constitutional Law recently approved a bill clearing the names of those hanged as witches in 1692."

To prove the extent of the report, the article was carried across the country to the Los Angeles

# MEMPHIS AGOG

## PSYCHIC HAPPENINGS SHOCK STAGNANT SOUTHERNERS

progress, though slow it has been, but it is certainly, progress. It is sometimes stated that in these days we are retrogressing, but let us read past history of years ago, and our eyes will be opened to the truth.

"Every nation has its rights and wrongs—its slumps and growth; but on the whole they rise up out of the ashes of the past, to broader views. Our glorious nation is no exception, but is ever on the march to higher and better enlightenment, religious freedom, and adequate laws for the protection of those of higher understanding."

## Fulton In The News

A RECENT edition of Germantown Post, a Philadelphia community newspaper, the pastor of the local Spiritualist church received a remarkable write-up. The article heading reads: "Rev. Mary Fulton Aids Many on Their Problems; Is Pastor of First Association of Spiritualists."

Would that more city newspapers adopted the policy of fairness to all religions, especially Spiritualism—but when they do, it is indeed news.

The Germantown News goes on to say: "Renewed faith, hope and the courage to master life's problems result from the inspirational leadership of the Rev. Mary Fulton, pastor of First Association of Spiritualists, located on Master Street, West of Broad."

"The Rev. Fulton became pastor of this church in September, 1953, and brought here a background of 20 years experience. Her work has far reaching influence for it is devoted to the welfare and happiness of all mankind. Persons with problems, seemingly too difficult to bear alone, turn to her for guidance and aid."

"This is the oldest Spiritualist Church in the movement in the United States and has been at its present location 30 years. Services are held Sundays at 3:30 P.M. and 8 P.M. and Wednesdays at 8 P.M."

"The Reverend Fulton is available also for private, strictly confidential consultations by appointment only by calling her daily between the hours of 11 A.M. and 3 P.M. This busy religious leader turns none away, welcomes calls on STevenson 4-0577, and aims to assist all."

## Lew Ayres' Tour

ACCORDING to W. J. Roepke, 1200 San Fernando Road, Los Angeles 65, California, the noted Hollywood star, Lew Ayres, will set forth shortly on a 4-months tour of the world. His purpose will be to assemble material to make a movie on Religions—particularly comparative Religion.

Ayres, during his photographic tour, hopes to do his part toward world understanding and peace. His itinerary includes interviews

## Trance Medium In Their Midst

### "Thy Son Liveth"

POSSIBLY one of the outstanding contributions in the field of spiritual philosophy was and remains, the book "Thy Son Liveth." Although the author of this book is not named by the publisher, we are indebted to Verna K. Kuhlrig, 1751 Forrest Ave., Memphis, Tenn., former editor of "The National Spiritualist," for calling our attention to the fact that the author's name was Mrs. Geldert.

Mrs. Geldert was a personal friend of Miss Kuhlrig's aunt and lived in Memphis, Tennessee.

The experiences described in the book "Thy Son Liveth," (Psychic Observer, Inc.—\$2.00) now have a parallel in the story "Vengeful Beauty In Portrait Dictates a Diary of Dreams."

This story, written by Lydel Sims, appeared on the front page of the "Commercial Appeal," Memphis, Tenn., dated March 14th. The clipping, sent to us by Miss Kuhlrig, follows:

For two months a beautiful lady

in an old painting has been dictating the stormy story of her life and loves to Mrs. Glenn W. Howard while she sleeps.

That is what Mrs. Howard assured me yesterday. She offered pages and pages from "The Intimate Journal of the Lady Brandon" as evidence.

Between book covers and with an appropriate dust jacket, that journal could outsell "Forever Amber."

Mrs. Howard quit school when she was a freshman at Tech High, she told me, and has never written fiction. In fact, she can't even spell many of the journal's words and names—when she is awake. When she's asleep, Lady Brandon tells her how.

Is she willing for the journal to be quoted? Yes indeed, she says; then maybe somebody can explain what is happening.

### She'd Like To Know

And what if someone should identify it as an already-published work? That would be wonderful, she says; then she could read the book and see how it all comes out. She's just dying to know.

But how could it be from a book? she asks. She dreams it!

Con't Page 2, Col. 1)

## Automatic Writing Through Trance Control



HERE'S HOW IT HAPPENS: Every night, starting January 12th last, Mrs. Glenn W. Howard, 20 South McNeil St., Memphis, Tennessee (lower left) dozes off on the French sofa, and the beautiful lady (see paintings upper right) steps down and dictates page after page of a fabulous journal to her. That's exactly what Mrs. Howard related to a "Commercial Appeal" reporter, Lydel Sims.

Courtesy of Commercial Appeal, Memphis, Tennessee Staff Photo by Charles Nicholas

## "GOOD WILL" STAMP



The new U. S. "In God We Trust" 8c Air Mail Stamp (above) recently proclaimed by President Eisenhower, was launched April 3rd, according to an Associated Press bulletin.

The idea for the stamp was first presented some seven years ago but they were "not able to work out the technical details until just a short time ago."

Several months before actual plans were issued to print the stamp, Rt. Rev. Robert Raleigh, Calabasas, California, also wrote the Postmaster General who replied that he favored it.

By way of description, the Washington, D. C. AP news release has this to say about the stamp: "Eight cents is now the standard letter-rate to overseas destinations around the globe, and the new stamp will therefore have its greatest use on international mail. Postmaster General Summerfield estimates that 200 million of these stamps, which he calls "a postal ambassador," will go into foreign lands every year.

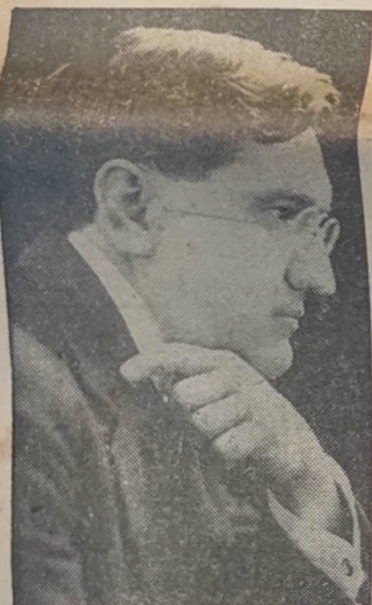
"Majestically simple in design, the stamp is centered by the Statue of Liberty, printed in red. Around the head and the upheld torch is a brilliant white halo, fading off into a rich blue, background that frames the whole. The words "In God We Trust" appear above the statue. At the top is "U. S. Postage 8c" and across the bottom, in white-faced gothic, is the spaced-out word:

"LIBERTY."

The stamp claims a number of "firsts." It is the first of a regular issue to incorporate a religious tone, the first to carry the national motto of Trust in God, the first low-price stamp of regular issue to rate more than one color, and the first to be introduced by a President.

The Post Office says it also is the first of a new series of ordinary stamps which will eventually replace the "Presidential Series" started in 1938 under the Administration of Franklin D. Roosevelt, an ardent stamp collector.

That issue ran into 32 denominations, honoring as many deceased Presidents of the United States.



PROF. JEAN CHAUVENET

Mirror, and brought to my attention by Prof. Chauvenet, who says:

"It is interesting to note that they have at least endeavored to remove the stigma from their ancestors by an apology for the shameful murder of witnesses."

"They were called witches but in reality they were mediums and innocent of any crime. They were simply persons with supernormal sight, a phenomenon that is now called 'second sight' by leading writers of psychic matters."

"It is interesting to note that these witch trials, during the year of 1692, were agitated by Cotten Mather, a fanatical Congregational preacher."

"It is most probable that his sermons, especially at funerals, would bring out the subject of the Immortality of the Soul—but the creed of the orthodox regime would forbid—that is, should one possess this gift of 'second sight,' from communing with the departed as was evidenced in many of the Biblical accounts where man spoke with angels and the spirits of their ancestors."

"Today, the laws are somewhat more lenient with such 'offenders' and only put the mediums in jail for giving a reading, or even a prayerful treatment for the recovery of the sick. According to that excellent book entitled 'Mediums' by Robert Chaney, Mable Riffle of Chesterfield was thrown into prison several times; but she never gave up fighting for the Truth of Spiritualism."

"We should rejoice in the slow

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



# MEMPHIS AGOG

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

Suppose we just back up and start at the beginning of this delightful matter.

Mrs. Howard, whose husband is in the sausage business, lives at 20 South McNeil and is a self-taught artist and antique enthusiast. Her living room, which she redecorated and painted—one wall is a huge mural—has a beautiful secretary that holds many books about antiques, several about the 18th Century, and quite a few historical novels.

A sister who lives in New York bought a painting advertised in a London auction sale and ordered it shipped direct to Mrs. Howard as a gift.

## How Wonderful . . .

The painting, unsigned and unidentified but presumably of the 18th Century, is a life-size portrait of a beautiful lady. It arrived Jan. 12.

Mrs. Howard hung it on the wall, she told me, and then sat down to look at it for hours. She thought how wonderful it would be if the lady of the painting could talk.

Well, sir, the strangest thing happened! But let Mrs. Howard tell it, as she wrote it for me:

"Later that evening I fell asleep on the French sofa as I lay looking at her portrait. I was not aware of dropping off to sleep but I know I did. And then it happened. This beautiful lady stood up, stretched, and as she stepped out of the picture the room seemed to change."

Then the lady reached under a red cushion in the portrait, took out a faded book, and spoke. "So you'd like to know who I am," she said. "Well, I'm an ancestress of yours of a great number of years back."

"I was startled," Mrs. Howard went on, "as I had not at first noticed a cushion in the picture. She sat down and opened the old leather-bound book, telling me it was her journal and would I like to read it."

Not only that, but the lady told Mrs. Howard to write it all down just as she read it.

"After a while she said she must go," Mrs. Howard continued, "and then I woke up. It was about 6:30 A.M., and I saw to my amazement I had been writing. . . ."

## Going On Ever Since

Page after page of note paper, covered in handwriting unlike her own, lay on the table. The drawer that had held the note paper was open. A bottle of ink had been

moved to the table from a distant part of the room.

That sort of thing has been happening every night since then, except for one night when Mrs. Howard didn't fall asleep on the French sofa but went directly to bed instead.

Sometimes Lady Brandon dictates from her journal, which covers the years 1763-1765. Sometimes Mrs. Howard simply copies directly from the journal. Sometimes they just sit and chat.

And when Mrs. Howard wakes up, there are more pages from the journal. Now and then there is also a cup of coffee which she didn't remember making. Once all the candles in the candelabra had been lit and burned all the way down.

## Modern Interlude

One night Mrs. Howard had been reading a detective story before she dozed off. The work of journal copying was proceeding on schedule when something went wrong; the dream became modern, a murder was committed, and Mrs. Howard woke up screaming. There on the table was the latest sheet from the journal—broken off in the middle of a sentence.

Has there ever been a book from the bookcase on the table? Never. Has Mr. Howard ever sat up to watch these strange goings-on? No; he just laughs at Mrs. Howard.

Meanwhile, the plot thickens. Already Brandon Windsor has made her stage debut at Drury Lane Theater, under the sponsorship of David Garrick himself. Already she has married and buried the elderly Earl of St. Charles and had romantic entanglements with a Frenchman named Pierre, a man named Godfrey, the Duke of Grafton, and her great love, Lord Randall Clayton Howard, whom she met in a torrid scene aboard ship.

She has traveled widely in France, Switzerland and Italy, and sometimes she uses French or Italian phrases in her journal which Mrs. Howard can't even translate—though they are all there on paper the next morning.

## Trouble Hinted

How it will end, Mrs. Howard does not know. But there is trouble a-brewing. For, on the very first night of the series, Brandon dictated these ominous words from her journal:

"Brandon Windsor, they called me. I must confess in all truth Brandon was indeed my true name. 'Twas said because of my hair they named me thus, and 'twas soon shorten' to Brandy—but in all truth Windsor was merely a fine name I chance to hear and liking the sound and dignity of it as well as having a fancy for it, I took it. 'Twas as good as any other and as I had not my father's name I was

# Note The Trend . . .

## "The Churchman" Accepts An Article About Immortality

### IS ORTHODOXY CRUMBLING?

IN THE FIELD of religion, it is encouraging to note the trend toward broad views regarding immortality. The old staid orthodox teachings are becoming more pliable. The truths of Spiritualism now permeate the minds of many leaders, even those who edit independent journals sponsored by Protestant leaders.

The case in point is an article on *Immortality* published by "The Churchman," a New York City Orthodox magazine.

The article, written "To The Editors" and submitted by William Edward Cox, Jr., Southern Pines, N. C., follows: "There is more to immortality than meets the eye in part of a letter in the December 1 'Churchman' by T. B. Dufur on the human (vs. animal) aspect of this intriguing subject. I wish to call to the attention of both clergy and interested laity the value of a speaking knowledge of the contemporary findings of the field of parapsychology.

"Today it may unequivocally be stated that our five common senses are not the extent of our possessions; for some specific researches—primarily those of Dr. Joseph Banks Rhine, head of Duke University Parapsychology Laboratory, and those of the Societies for Psychical Research—have shown with no small degree of certitude that there is much more to man and his makeup than many are inclined to believe.

"To put the matter succinctly, man is in this life psychocentric, not just cerebrocentric, as the above studies and our religious foundations both exemplify.

"Hence the day shall come . . . when our professors as well as pastors will come to understand that no longer should our universities have upon the one hand a theological school professing the

free to choose my own and none, I fear, to care.

"But this I vowed, I should never forget the cruel injustice my father's people had shown my mother, before I was of this world—and should I ever gain power or wealth, I shall call myself by my father's name and dare any of those whose blood runs in my veins to tell me nay."

And what do you think of THAT?

spiritual nature of man, and simultaneously upon the other hand a school of sciences divorced from the former by its underlying doctrine of a thoroughgoing physicalistic "behaviorist" view of the individual.

"The growth and understanding of man's intimate nature which



WILLIAM COX, JR.

parapsychology has made the more possible (through the media of telepathy, clairvoyance, precognition, psychokinesis, and spontaneous experiences, etc.) is not to be presumed *prima facie* as valueless; though it is admittedly as hard for many of today's thinkers to become reconciled with this proposition as it was four centuries ago when, say, Galileo's iron spheres descended together from Pisa's tower to the foot of the disbelieving priests and teachers below.

"I take space to mention but

one volume: 'New World of the Mind,' by J. B. Rhine, which not only covers the background and techniques of PSI but its relationship to other fields as well."

This article was brought to my attention by the author with whom I have been in correspondence. Mr. Cox told me of his interest in Spiritualism and according to his letterhead, he lectures on psychical research and allied subjects. I asked Mr. Cox about his background and whether he had any personal experiences in the seance room. His answer to the query follows:

"Your question concerning my past experiences I answer as follows: I have had no actual experience in the seance room with any of the foremost Spiritualist mediums. (N.B. that neither do I unjustly criticize any.) As a student of conjuring for 25 years, and of psychical research for over 20, I have read widely in the field.

"In such Spiritualist churches as I have visited, I have evidenced a good deal of sincerity. I classify myself among the extremely small number of practicing magicians who are also actively engaged in advancing genuine psychical research, especially through the modern 'laboratory procedures' of parapsychology."

Attention !!

WE HAVE MOVED

Direct All Communications

— to —

PSYCHIC OBSERVER

Incorporated

CHESTERFIELD, INDIANA

# The Cross

— by —

Bishop Robert Raleigh

Spiritual Director — Holy Order of Chaldea

They hanged Him on the Roman cross  
In ancient days gone by.  
"Destroy the Truth," was in their minds,  
"Away with Him," . . . the cry.

"In this sign we conquer,"  
The mob howled long and loud,  
As the Roman soldiers gambled  
For possession of His shroud.

But Christ, the Holy Master,  
At one with God above,  
Overcame their hatred  
And rose in crowning love!

Centuries later, Constantine,  
The Roman, cried once more,  
"In this sign we conquer,  
And the cross we must restore."

And so misguided Christians  
Revived the cursed cross,  
Which the Blessed Christ had overcome  
While saving man from loss.

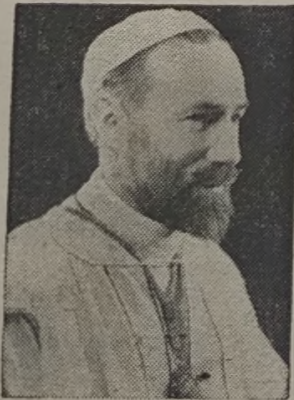
Divided Christian churches place  
The pagan cross above,  
Instead of rising o'er it,  
As did Christ in Holy Love.

Thus godless communism breeds  
As Christians close their eyes,  
And worship what was meant to kill,  
Prolonged pagan lies.

The discord all around us,  
The darkness and the pall  
Fulfills the prophecy of Christ,  
"The house shall surely fall."

How can it stand — divided,  
Crucified in strife?  
All must rise above the cross  
If we want peace and life!

# THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH  
Ancient Chaldea Rite

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BISHOP ROBERT RALEIGH

(P-382)

STAR ROUTE, CALABASAS, CALIFORNIA

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?



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### If These Be The Facts—Let's Face Them

FOR THE PAST 40 years, Spiritualist ministers and mediums, those affiliated with accredited associations, have been subjected to arrest and in many cases, conviction, in the course of their ministrations and demonstrations while practicing their religion.

Whether these mediums are found guilty or not guilty is beside the point. The fact remains that the laws are so written that in many instances without knowing it, mediums have been accused of violation.

The fact that Spiritualism is a recognized religion; the fact that they are ordained ministers; the fact that to the best of their ability they are following to the letter, the work they are privileged to do in accordance with the by-laws of their own association,—in spite of all this, harassment persists.

In the recent case of Rev. Jessie Curl, found "guilty as charged", it appears there was a reasonable doubt as to her guilt but the court so decreed and the case is history, except that she can have the case appealed or take it to the United States Supreme Court.

All this, of course, takes money and a lot of money and even if the decision is reversed it is a question of whether this would settle anything except of course, relieve her individually from the charge.

Some are of the opinion that this would be an excellent case for appeal purposes and that the Spiritualists should get behind this case and fight "this conviction in the appellate courts."

Others are of the opinion that if successful, this would legally establish the right of Spiritualist healers to practice in the State of New York, but would it? Still others claim that nothing would be gained except the decision may be reversed. But would even this settle the issue for all times? Some think not.

According to Kenneth W. Greenawalt, Rev. Curl's attorney, "If her conviction goes unchallenged by the Spiritualist group, I predict that Spiritualist healers who attempt to practice hereafter in New York will be subjected in the future to very close surveillance and prosecution." It appears then that Spiritualists must fight to overcome the legal restrictions which conflict with one's constitutional right of religious freedom. In any case, it is high-time that the Spiritualist organizations band together for one purpose alone and that is to change, alter or amend that part of the different laws that can be so construed as to cause judges to convict.

In my opinion, to fight each case, case for case, as they are brought before the courts is not the answer. True, each case must be fought and won if possible, but the winning or losing of a case does not change the laws which (the courts claim) were violated. This may take years.

In England, it took some 20 years to amend the Witchcraft Act. In this country, it may take even longer but sooner or later, an effort must be made. It will take lobbying, it will take the help of influential men and women in high places and it will take lawyers familiar with the problems confronting the Spiritualists.

There is no use in pointing out the fact that the existing laws appear unfair and that they be challenged on the ground of "freedom of religion." All of this we know. But, to get at the core of the whole matter, the fight must begin sometime and it is up to the associations—all of them to do something about it. *Psychic Observer* will publicize what they do but we cannot dictate the course to follow.

These are the facts that must be faced and unless action is taken, the cloud of legal prosecution will forever darken the road leading to universal acceptance of the truths the Spiritualists have and continue to devote their lives to present to a suffering world.

Spiritualists all over these United States face

#### A CRITIC SAYS . . .

As a subscriber and appreciative reader of *Psychic Observer*, I wish express my keen disappointment in your acid observations with respect to Aldous Huxley. The article did not pretend to be a psychological work, but the presentation of the case FOR extra-sensory perception.

I, for one, was pleased to know that so fine a scholar as Mr. Huxley opened up this touchy subject to the American public through the medium of a popular periodical like *Life*, reaching as it does a great heterogeneous mass of people who might thus give it the consideration it deserves.

Mr. Huxley is novelist, essayist, biographer and poet, and not a psychologist at all; at least, if he has lately become one, it is not generally known and he most certainly is NOT "one of America's foremost psychologists." And he is a BRITISH author.

Why do you say he "claims" the S.P.R. was founded thus, as if this historical fact could be disproved? And why do you go out of your way to distort the intent of his article? and quibble about the small and capital letters? You are in error in writing the adjective "orthodox" and the common noun, "science" with capitals. Any scholar using the name of a religion (making it a proper noun) would have to capitalize it.

When you speak of Spiritualism as a religion it properly takes a capital initial; otherwise not. It should not be difficult to understand what the adjective "orthodox" means in this case, applying as it does to approved or conventional science and Spiritualism. I doubt if you really could consider the brand of Spiritualism that flourished in 1882 as conventional, organized and accepted orthodox Spiritualism.

I doubt if it was then thought of as a church or an organized religion. Orthodox Spiritualism, such as it was, and established science were, you must admit, hostile to the investigations of the S.P.R. because, as you also must admit, of the many misunderstandings which gave the whole movement—the true as well as the false—a bad name.

In your following paragraph you say "the next several thousand words of Huxley's article are devoted to the ESP guessing contests," etc. But they aren't. They treat of reasons why the evidence of parapsychology is considered inconclusive and therefore not acceptable as science.

I maintain that psychic phenomena never can be understood much less proved, by the methods and treatment of natural science, and as long as our scientists pursue that means of investigation, Huxley's "complete adequate Science of Man," will not be arrived at.

As to Dr. Rhine's experiments—it seems clear that when he is concentrating on the cards and sending mental images of them to someone in another room or when the dice-throws "attempts to influence their fall," and "wills that a certain combination of faces turn up," the processes involved could be considered mental telepathy and psychokinesis.

As Mr. Huxley says, (p. 101 in *Life*): "Evidence would seem to point to the following claims: Some people can become directly aware of events taking place in other people's minds; some people can influence the behavior of matter with which they are not in contact."

Why belittle such statements? Isn't that what Spiritualism is trying to prove also? And why, for pity's sake, when Huxley was adding his weight to your side of the general controversy, do you misconstrue him?

If Swedenborg wasn't clairvoyant—in its truest sense—well, then no person who ever lived was clairvoyant. (Having the power of seeing, at times or in certain states, things beyond the natural range of vision.) But the Swedenborg Society would, I think, avoid use of the term "clairvoyance," lest it be allied in people's minds with the processes of the wicked operators who find cover under the term (still unfortunately used) "Spiritualism," which in Swedenborg's day—266-182 years ago—was not, I guess, considered to be a religion.

Swedenborgians are most certainly NOT antagonistic to true psychic activity and literature. They highly endorse, for instance,

## LETTERS TO THE EDITOR

### Get It Off Your Chest Air Your Views

the works of Stewart Edward White, "Unobstructed Universe," "Road I Know," "The Betty Book," etc.

Swedenborg, as is certainly well established, was not a medium operating under organized Spiritualism. He was absolutely independent of ANY school of thought.

Psychic religion should relinquish the term "Spiritualism," which is retarding its progress; it is historically in bad repute and no effort should be spared to hunt out and expose fraud in order to show its stand against untruth and deception.

NAME WITHHELD  
Will be submitted upon request.

#### FAVORABLE COMMENT

Best wishes to you, in your new location. May I commend you on the varied topics in your magazine. The letters to the Editor give us the views of folks, some tolerant and some critical.

Does not one see according to their own pathway? Or perhaps what they are seeking and looking for.

Surely we go forward, if we seek sincerely for the higher and spiritual way of life, regardless of the different thoughts that are expressed in what we read. Keep up the good work.

B. J. WHITNEY  
Elyria, Ohio.

#### DAVIS AND KARDEC

I want to say that you are doing a fine thing in printing "The Higher Spiritualism." A. J. Davis should be the accepted leader of all Spiritualists, instead of Allen Kardec, who upheld reincarnation. This theory positively contradicts the philosophy of Spiritualism, which teaches continued progress in the Spirit World.

I have read most of Davis' books, and consider him to be the greatest seer that ever walked this earth.

A. V. BRAGG  
1605 J. Ave.  
National City, California.

#### NEEDS HELP

It seems like you know so much, maybe you could tell me what to do for a catarrah congestion that prevents perfect hearing. I have studied many philosophies, Unity and the like for years yet I have this condition which cannot be helped, according to the ear specialists and doctors, even Mayos. I am desperate beyond words. Can you help me—or do you know some one you could write to regarding my condition that might know?

LELA MAE WARD  
418 Loretta Place, Apt. 218  
Seattle, Washington.

#### PAUL BRUNTON SAYS

After my interview with Paul Brunton at a New York Hotel, I suggested to him, if at all possible, he should try to make it a point to visit the large centers where his books are offered for sale. In his usual courteous manner he answered as follows:

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"Paul Brunton Day" which is a great honor even though I am unable to cooperate. I send you my Oriental greeting which I sincerely mean, 'Peace be with you'.

PAUL BRUNTON  
Box 34, Cooper Station  
New York 3, N. Y.

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5300 Buckingham Drive  
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FOUNDERS AND EDITORS  
Ralph George Pressing and Juliette Ewing Pressing

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June 10, 1954

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### If These Be The Facts—Let's Face Them

FOR THE PAST 40 years, Spiritualist ministers and mediums, those affiliated with accredited associations, have been subjected to arrest and in many cases, conviction, in the course of their ministrations and demonstrations while practicing their religion.

Whether these mediums are found guilty or not guilty is beside the point. The fact remains that the laws are so written that in many instances without knowing it, mediums have been accused of violation.

The fact that Spiritualism is a recognized religion; the fact that they are ordained ministers; the fact that to the best of their ability they are following to the letter, the work they are privileged to do in accordance with the by-laws of their own association,—in spite of all this, harassment persists.

In the recent case of Rev. Jessie Curl, found "guilty as charged", it appears there was a reasonable doubt as to her guilt but the court so decreed and the case is history, except that she can have the case appealed or take it to the United States Supreme Court.

All this, of course, takes money and a lot of money and even if the decision is reversed it is a question of whether this would settle anything except of course, relieve her individually from the charge.

Some are of the opinion that this would be an excellent case for appeal purposes and that the Spiritualists should get behind this case and fight "this conviction in the appellate courts."

Others are of the opinion that if successful, this would legally establish the right of Spiritualist healers to practice in the State of New York, but would it? Still others claim that nothing would be gained except the decision may be reversed. But would even this settle the issue for all times? Some think not.

According to Kenneth W. Greenawalt, Rev. Curl's attorney, "If her conviction goes unchallenged by the Spiritualist group, I predict that Spiritualist healers who attempt to practice hereafter in New York will be subjected in the future to very close surveillance and prosecution." It appears then that Spiritualists must fight to overcome the legal restrictions which conflict with one's constitutional right of religious freedom. In any case, it is high-time that the Spiritualist organizations band together for one purpose alone and that is to change, alter or amend that part of the different laws that can be so construed as to cause judges to convict.

In my opinion, to fight each case, case for case, as they are brought before the courts is not the answer. True, each case must be fought and won if possible, but the winning or losing of a case does not change the laws which (the courts claim) were violated. This may take years.

In England, it took some 20 years to amend the Witchcraft Act. In this country, it may take even longer but sooner or later, an effort must be made. It will take lobbying, it will take the help of influential men and women in high places and it will take lawyers familiar with the problems confronting the Spiritualists.

There is no use in pointing out the fact that the existing laws appear unfair and that they be challenged on the ground of "freedom of religion." All of this we know. But, to get at the core of the whole matter, the fight must begin sometime and it is up to the associations—all of them to do something about it. *Psychic Observer* will publicize what they do but we cannot dictate the course to follow.

These are the facts that must be faced and unless action is taken, the cloud of legal prosecution will forever darken the road leading to universal acceptance of the truths the Spiritualists have and continue to devote their lives to present to a suffering world.

Will the Spiritualists all over these United States face these facts? We shall see.

#### A CRITIC SAYS . . .

As a subscriber and appreciative reader of *Psychic Observer*, I wish express my keen disappointment in your acid observations with respect to Aldous Huxley. The article did not pretend to be a psychological work, but the presentation of the case FOR extra-sensory perception.

I, for one, was pleased to know that so fine a scholar as Mr. Huxley opened up this touchy subject to the American public through the medium of a popular periodical like *Life*, reaching as it does a great heterogeneous mass of people who might thus give it the consideration it deserves.

Mr. Huxley is novelist, essayist, biographer and poet, and not a psychologist at all; at least, if he has lately become one, it is not generally known and he most certainly is NOT "one of America's foremost psychologists." And he is a BRITISH author.

Why do you say he "claims" the S.P.R. was founded thus, as if this historical fact could be disproved? And why do you go out of your way to distort the intent of his article? and quibble about the small and capital letters? You are in error in writing the adjective "orthodox" with the common noun, "science" with capitals. Any scholar using the name of a religion (making it a proper noun) would have to capitalize it.

When you speak of Spiritualism as a religion it properly takes a capital initial; otherwise not. It should not be difficult to understand what the adjective "orthodox" means in this case, applying as it does to approved or conventional science and Spiritualism. I doubt if you really could consider the brand of Spiritualism that flourished in 1882 as conventional, organized and accepted orthodox Spiritualism.

I doubt if it was then thought of as a church or an organized religion. Orthodox Spiritualism, such as it was, and established science were, you must admit, hostile to the investigations of the S.P.R. because, as you also must admit, of the many misunderstandings which gave the whole movement—the true as well as the false—a bad name.

In your following paragraph you say "the next several thousand words of Huxley's article are devoted to the ESP guessing contests," etc. But they aren't. They treat of reasons why the evidence of parapsychology is considered inconclusive and therefore not acceptable as science.

I maintain that psychic phenomena never can be understood much less proved, by the methods and treatment of natural science, and as long as our scientists pursue that means of investigation, Huxley's "complete adequate Science of Man," will not be arrived at.

As to Dr. Rhine's experiments—it seems clear that when he is concentrating on the cards and sending mental images of them to someone in another room or when the dice-throws "attempts to influence their fall," and "wills that a certain combination of faces turn up," the processes involved could be considered mental telepathy and psychokinesis.

As Mr. Huxley says, (p. 101 in *Life*): "Evidence would seem to point to the following claims: Some people can become directly aware of events taking place in other people's minds; some people can influence the behavior of matter with which they are not in contact."

Why belittle such statements? Isn't that what Spiritualism is trying to prove also? And why, for pity's sake, when Huxley was adding his weight to your side of the general controversy, do you misconstrue him?

If Swedenborg wasn't clairvoyant—in its truest sense—well, then no person who ever lived was clairvoyant. (Having the power of seeing, at times or in certain states, things beyond the natural range of vision.) But the Swedenborg Society would, I think, avoid use of the term "clairvoyance," lest it be allied in people's minds with the processes of the wicked operators who find cover under the term (still unfortunately used) "Spiritualism," which in Swedenborg's day—266-182 years ago—was not, I guess, considered to be a religion.

Swedenborgians are most certainly NOT antagonistic to true psychic activity and literature. They highly endorse, for instance,

## LETTERS TO THE EDITOR

### ● Get It Off Your Chest

### ● Air Your Views

the works of Stewart Edward White, "Unobstructed Universe," "Road I Know," "The Betty Book," etc.

Swedenborg, as is certainly well established, was not a medium operating under organized Spiritualism. He was absolutely independent of ANY school of thought.

Psychic religion should relinquish the term "Spiritualism," which is retarding its progress; it is historically in bad repute and no effort should be spared to hunt out and expose fraud in order to show its stand against untruth and deception.

#### NAME WITHHELD

Will be submitted upon request.

#### ★

#### FAVORABLE COMMENT

Best wishes to you, in your new location. May I commend you on the varied topics in your magazine. The letters to the Editor give us the views of folks, some tolerant and some critical.

Does not one see according to their own pathway? Or perhaps what they are seeking and looking for.

Surely we go forward, if we seek sincerely for the higher and spiritual way of life, regardless of the different thoughts that are expressed in what we read. Keep up the good work.

B. J. WHITNEY

Elyria, Ohio.

#### ★

#### DAVIS AND KARDEC

I want to say that you are doing a fine thing in printing "The Higher Spiritualism." A. J. Davis should be the accepted leader of all Spiritualists, instead of Allen Kardec, who upheld reincarnation. This theory positively contradicts the philosophy of Spiritualism, which teaches continued progress in the Spirit World.

I have read most of Davis' books, and consider him to be the greatest seer that ever walked this earth.

A. V. BRAGG

1605 J. Ave.  
National City, California.

#### ★

#### NEEDS HELP

It seems like you know so much, maybe you could tell me what to do for a catarrh congestion that prevents perfect hearing. I have studied many philosophies, Unity and the like for years yet I have this condition which cannot be helped, according to the ear specialists and doctors, even Mayos. I am desperate beyond words. Can you help me—or do you know some one you could write to regarding my condition that might know?

LELA MAE WARD

418 Loretta Place, Apt. 218  
Seattle, Washington.

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HELEN WALKER

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# ESTRELLA EXPLAINS LIFE IN THE SPIRIT WORLD

By REV. V. L. CAMERON  
Route 1, Box 1120, Elsinore, Calif.

WORLD, but says it is difficult to find the words. She explained that I must formulate the right question before she can say "Yes" or "No". Often my questions are only partly right thus she found it difficult to decide whether to say "Yes" or "No."

However, by this very same method, she told me she was bewildered for several days. I was



ESTRELLA

astonished at having to explain to her what had happened. She said she had many periods of depression, and once or twice admitted she had been crying because of things she neglected to do to make those around her happier.

Estrella told me they (the spirit people) talk by telepathy, though they prefer words because they seem more expressive. She says she can understand me by telepathy if I direct my thoughts to her, though she prefers that I form the words. She loves to accompany me on my frequent auto trips around the country, and sometimes jerks the pointer of the Aurameter to designate a beautiful clump of yellow sycamores or something outstandingly beautiful.

Estrella told me the spirits do not eat as we are nourished and I had much difficulty ascertaining how they were attired. No words seemed to fit until I asked if her clothing was "radiant." She said "Yes." It is my understanding that this "radiant" dress is probably the same aura seen as soft glowing light by those who can sometimes see the human aura.

Only those who have lost dear ones, can possibly comprehend the comfort all this has given me,—her father. It has also eased my mind about "death," since I know now that I am assured of being with her in that beautiful existence where she now resides. They, "over there", are around and about, us, seeing not only what they choose to see on earth, but also a wonderful world we cannot see.

### Estrella Explains

Repeatedly, I have asked Estrella if she would like to come back to the earth for a while. She told me definitely she would be happy to return for one day but not for a week. She says they sing a great deal in their study or social group. One person forms the lyrics and projects them telepathically while another does the same with the "instrumental music" and, while it sounds as though coming from instruments, all hear simultaneously.

Estrella went on to explain that it is just as easy to create music without the instruments as it is to form the instruments by thought processes, as they sometimes do, and then have to find someone to play them.

And so I learned that with a little practice, they can sing beautiful hymns together. They are not the old songs we know, but new renditions created on the spot by those chosen to project them to the group.

This method of communication

leaves much to be desired, though it is vastly better than none at all because it does not require psychic or mediumistic ability... at least, if I have any I didn't know it.

Several times, I have asked Estrella if she knew of any way we might communicate more readily, and always I received the waggling "I don't know".

A few days ago, when I asked her if she thought she might be able to guide my hand, holding a pen, and express herself better by writing, she surprised me by saying, "Yes."

I hurried to a table, rolled up my sleeves and rested my forearm on the muscles so that the pen was lightly poised over the paper. Then I composed my mind and waited.

Soon my pen started moving and wrote, IN ESTRELLA'S HAND-WRITING, which is totally different from mine. Hers is a careless slant and much larger than my vertical, cramped writing.

The words were, "Try to catch my contact."

I asked, "Is that what you meant?"

She wrote, "Yes."

I neglected to mention that I had my eyes shut all the time, only looking up when a sentence was finished.

I asked, "Are you very happy?"

She wrote, "Yes." Then, "Let me try again."

I asked, "Tonight?", "No," "Tomorrow?" "Yes."

The next night, she again wrote, "Try Cameron" (our family name). Next she tried making odd scrawls. I asked if she were drawing or writing, and she answered on the Aurameter, "Drawing."

I asked "What?" She wrote, "A Dag"; then she moved my hand back and corrected the "a" to an "o." Then, while my eyes were shut, she drew a very creditable dog. If you think this is easy, try to do it without help.

The next night, she chose to write a message to her mother.

She wrote, "Hello Mother, this is Estrella—I am very happy."

Then to her brother Larry, 14, who had just ground a 6-inch telescope lens, "Larry, I'm glad about your telescope lens. I love you both."

Last evening, I was talking to her, by the Aurameter method, when she ceased answering for about ten minutes. When I asked what had happened, she indicated she would rather write it, so I went for pencil and paper.

She wrote, "A nice person called me away." I asked her who it was. She wrote, "Maccoje."

This Maccoje answered in place of Estrella a few nights ago by Aurameter and when I found I was

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not talking to Estrella I told him, whoever he was, to go away.

Then, repeating, I called him back, and after much questioning, he spelled out his name by moving the Aurameter when I reached the rights letter in the alphabet; this takes a good deal of time. He said he was 46 years old, had died recently in New Jersey, had left children and one parent; his wife had left him; he was very lonely, but had seen Estrella working the Aurameter and thought it would do no harm to talk to me.

Still holding the pen, I asked him if he would spell out his first name. He wrote, "Andrew."

I asked him if he found my daughter a very fine, real person. He wrote, "I certainly do."

I then asked Estrella if she wanted to add anything. She wrote, "Allen Richards."

I asked who he was. She wrote, "My teacher's name." Then, "Canenis."

I asked her if that was correct. "Yes."

This ended my fourth experience of this kind, and I can see it is only the crack in the slowly opening door to a veritable treasure house of wisdom and better understanding of things right around us... things we have never seen and things of which we must know if we are to avoid being catapulted into a strange land, with not knowledge of what we have to face.

My family, good old Christian stock, thinks I am in deadly danger, but what I have done in this matter I have given much careful thought and prayer, therefore it cannot be wrong. I write this in the hope that others may be encouraged and comforted.

### What I Observe—Continued from Page 1

with religious leaders in 15 countries.

"I believe that a comparison of beliefs makes for understanding, and understanding makes for peace," says Ayres. "It is my intention to produce an impartial, comprehensive film study of the world's great religions. Thus world understanding and peace may be furthered by presenting major religious beliefs in this way to audiences everywhere."

### "Shrine of the Master"

ONE of the new authors in the field of Spiritualism, Alda Madison Wade, was favorably mentioned by D. B. McKay, columnist for the Tampa Sunday Tribune, Tampa, Florida.

In the February 14th, 1954, paper, columnist McKay in his regular feature "Pioneer Florida", heads an article "Tampa Writes New Book on Spiritualism."

The article reads: "ALDA MADISON WADE, long-time resident of Tampa, has written another book on Spiritualism. His first book was entitled Evidence of Immortality—this has the title At the Shrine of the Master."

"The local group has a church on Grand Central Avenue, between MacDill and Dale Mabry, where weekly seances are held. At the head of the church is Dorothy

Graff Flexer, who Mr. Wade says, "is not only a deeply religious person endowed with an excellent sermonizing ability, but known among Spiritualists as a powerful direct-voice and materializing medium."

"The book is largely a recording of proceedings at meetings of the classes, conversing with the spirits of persons long dead — among them Presidents F. D. Roosevelt and Calvin Coolidge, Thos. A. Edison, Martin Luther and John Wesley."

"This is the prayer with which each session is opened:

"Infinite Spirit of life, love and light, we beseech Thee to descend upon each one gathered here this day seeking to worship Thee in spirit and in truth."

"Bless all who seek enlightenment, and may all be inspired to radiate the Christ-consciousness from within. May the great white light of perfection surround us and protect us along the highway of life that our footsteps never falter by the wayside."

"May the Truth, as the Master gave it to us, ever be a light unto our path. Bless our church and all churches of all denominations. May their leaders and members be brought together into a better understanding of the brotherhood of man and the Fatherhood of God. Fill our hearts and our minds with Thy love always and give us peace. Amen."



# YOUR SPIRITUAL BAND

— How To Understand and Co-operate With Your Invisible Forces —

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

EVERY sensitive person walks in a "cloud of mystery," often encompassed and influenced by Invisible Intelligences. The greater the spiritual development of the individual, the more exalted, wise and powerful are the Intelligences which seek to work with and through him.

The various etheric people who are more or less regularly with a sensitive soul constitute his Band or Groups—with additions or subtractions over the years as his spiritual work enters new or different phases. This spiritual Band is extremely important to the evolving soul, for it enables the dedicated channel or instrument to live to his utmost, and to bring through his noblest creations of mind and spirit.

## Why Needed

Perhaps the first purpose of such a Band is to protect the developing sensitive. As most of our readers fully realize, there are forces of Darkness in the low etheric that constitute a direct threat to the well-being, even the sanity, of an aspiring soul. Our mental hospitals and asylums are filled with unfortunate people who lacked such protection, for various reasons, and who fell prey to obsessive entities who destroyed their rationality.

These psychic Adversaries can and do mislead the unwary, and can cause untold harm unless their influence is negated by the Forces of Light who protect a chosen instrument of Truth.

It should be remarked in passing that our insane asylums will continue to be filled to overflowing until our psychiatrists begin to realize that at least one-half of our insane people are definitely cases of obsession, who cannot be helped or cured until the "evil spirits are cast out" as Jesus and the primitive Christians did so long ago. Materialistic psychiatrists are as blind to spirit influence as are most medical doctors to the simple truths of corrective diet and Nature Cure.

## Inspiration and Guidance

A Band of developed Intelligences will protect its sensitive against the inroads and machinations of the Adversaries—whether visible or invisible—and will guide its instrument into the essential paths required for its experience and life mission.

I do not wish to suggest that only great mediums, prophets and extraordinary people can and do attract a Band from the Invisible; to the contrary, every sincere aspirant to the highest spiritual truth with attract a suitable Group of etheric personages who will advise, guide, protect and inspire.

When finally the sensitive has been prepared through education and life experience, the time comes when the Wise Invisibles can pour through him or her the ideas, healing power, music, art, spiritual upliftment, or whatever energies and powers are to be given to the world through their intermediary.

## Great Historic Examples

Sometimes people wonder why a great Adept and Avatar such as Jesus should have permitted the abuse of his own person, culminating in the crucifixion. In the "Aquarian Gospel of Jesus the Christ" by Levi there is an interesting answer to this question. It is stated that "legions of Angels" and "Cosmic Hosts of Light" were available to him at all times, and could have smitten his foes and tormentors at will, but he did not permit them to act; his was a

pattern life for many later generations, and it was necessary that all should be fulfilled through him—including the anguish of the passion and crucifixion.

Undoubtedly many of Jesus' wonderful demonstrations of natural and spiritual law were accomplished with the aid of his Invisible Helpers. Tremendous forces surround the Avatar such as he; virtually anything is possible to them, if it be the Will of the Father!

## The Emperor Group

In modern history probably the most famous Band of Intelligences was (and is) the Emperor Group. During the mature years of Rev. W. Stainton Moses of England this exalted Band functioned largely through him—producing at first some remarkable physical phenomena through the mediumship of Rev. Moses, and finally giving through his inspired and directed pen two classical volumes of Spirit Teachings.

In an English work entitled "The Controls of Stainton Moses" Mr. A. W. Trethewy gives remarkable details as to the membership of the Emperor Group. There were 49 developed Intelligences in all. Leader of the Group was a personality adopting the name of Emperor (Rosicrucian readers please note) who in an earth life was known as to prophet MALACHIAS. Other Biblical characters in the famed Emperor Group are Elijah (sometimes called Preceptor), Haggai (The Prophet), Daniel (Vates), Ezekiel, St. John the Baptist (Theophilus), St. John the Apostle (Theosophus), St. John the Divine (Theologus).

The following famed philosophers and sages identified themselves through the literary mediumship of Stainton Moses: Solon, Plato, Aristotle, Seneca, Athenodorus (Doctor), Hippolytus (Re-

tor), Plotinus (Prudens), Alexander Achillini (Philosophus), Algazzall (Mentor), Kabbila, Chom, Said and Roophal (three ancient Egyptians) and Magus.

## Other Great Personages

Space does not permit a listing of the entire 49 evolved spirits, but there were (are) several English historical characters of note, including William Grocyn, Thomas Linacre, William Lily (the alchemist), John Dee (famed in Rosicrucian and Theosophic annals), Elizabeth Barton, Edward Fairfax, Zachary Grey, Geoffrey of Monmouth and Thomas Norton.

As if this were not enough, the Emperor Band also includes musical composers such as James Nares, The Brother Lawes, Benjamin Cooke, the Earl of Mornington, Mendelssohn and Beethoven!

Finally, there are American spirits such as Benjamin Franklin, Theodore Parker, William E. Channing, Judge Edmonds, Robert Dale Owen, Epes Sargent and Sergeant Cox; also the noted English divine, Bishop Samuel Wilberforce.

The writings and other phenomena of Stainton Moses did much to advance the Spiritual Movement among cultured people of England and Europe. Following his passing from the mortal scene, the Emperor Controls inspired the celebrated Boston medium, Mrs. Leonore E. Piper, also later a Mrs. Chenoweth.

It is reported from the Etheric that these august, evolved personages are now preparing other instruments of our plane and in coming years will give more wonderful spiritual teachings to our sorrowful planet.

## Laws of Attraction

In all worlds of consciousness LIKE ATTRACTS LIKE. Just as in this world a person tends to be known by the company he keeps, so in our invisible relationships we attract the astral people who have affinity with our life aims and mission. If you aspire to create fine music you will attract musical intelligences and helpers from the Other Side; if you are of literary or poetic inclination, a generous company of literati will assist you inspirationally from their higher point of vantage in this essentially spiritual universe.

The greater your inherent capacities and potentials of service to humanity, the nobler the members of your Band will be. How can spirit people like Lincoln, Emerson and Queen Victoria come to a sensitive who aspires mainly to money and personal influence over others?

## Healing Bands

Spiritual healing has an unlimited future. So great is the need for healing of bodies, minds and emotions that thousands of Healing Forces of Spirit are seeking expression through properly sensitized and qualified mortals.

For many years Harry Edwards of England conducted successfully his ministry of spirit healing before learning just who some of his invisible collaborators were. He found to his surprise and pleasure that two of them were Pasteur and Lord Lister, both eminent Europeans in the healing arts. Rev. Jessie Curl, another effective healer, has as principal Guide a Polynesian entity named "Hoola" aided by a Dr. Harrison and several others.

## Indian Guides

Much merriment is occasioned scoffers at Spiritualism and psychic science by the reported healing influence of spirit people who once walked this planet as North American Indians. Yet the accumulated evidence for their wise and helpful influence is very impressive.

Many of the advanced tribes had great understanding of natural law, and lived their days in close touch with the Higher Worlds. Upon passing to the Etheric many of these evolved Indian souls elected to help, protect and guide sensitive people of this plane who would permit their co-operation. So it is that very often one or more members of one's spiritual Band will be Indian friends from the Happy Hunting Grounds!

If this seems incredible, investigate further with an open mind until you can satisfy yourself one way or the other. But do not commit the folly of dismissing this as ridiculous WITHOUT GETTING AT THE FACTS and studying the mass of accumulated evidence.

# TRUTH WAYS

with  
**Dr. HOLLOWAY**



JUNE 10, 1954

## Unconscious Co-operation

All truly creative people—whatever their belief and opinions—receive help from the Invisible. An interesting account of such influence is given by Cyril Scott, noted English Theosophical writer, in his volume entitled "Music: Its Secret Influence Throughout the Ages."

Scott points out that all of the great composers were inspired Cosmically—most of them without conscious recognition of this fact. He cites the case of Liszt who, while writing feverishly and under tremendous creative tension, exclaimed to a friend nearby, "This is wonderful! But the music is not mine—not mine!"

Many metaphysical practitioners and other spiritual healers who get results with their patients claim that their sole contact is with God or Divine Mind. Let it be probable that when they pray for Divine Guidance and the flow of Healing Power, they unconsciously attune with Healing Forces or spirit doctors who also help to give strength and harmony to the receptive patient.

Silently the Invisible World does its work, all too often without credit or understanding on the part of obtuse or prejudiced mortals.

## Clairvoyant Observations

Many of us who appear often before public audiences of varying sizes will be told by clairvoyants who are present that during part or all of the meeting certain "personalities" were evident, and were aiding in the work. When this happens dozens of times, and the descriptions of the Invisibles are corroborative, it becomes an item of considerable reflective interest to the speaker, artist or performer. Or to somewhat reverse the situation, when a platform clairvoyant or intuitionist gazes into the auras of his class, and begin to "read" members of an audience, he will see in the auric field one or more members of the Band of that person!

Wherever you go, some of your spiritual influences accompany you, and they will be seen or "felt" by those who are sensitized in their cosmic and astral perceptions. When you visit a sensitive for a psychic or intuitionist reading, inquire as to the names or types of influences that are with you. Compare the answers you receive with your own inner impressions, and gradually you will arrive at a better understanding of the identity and nature of your invisible collaborators!

## Conscious Co-operation

The highest type of mediumship as declared by the Emperor

Band in the "Spirit Teachings" is conscious co-operation with the Higher Forces. In such collaboration you ask for inspiration, guidance and creative power from God and His Spiritual Powers, and you receive with reverence and thankfulness.

Many of our readers would like some specific suggestions and instructions for developing this type of co-operation, so we add the following thoughts, which are by no means exhaustive of all developmental possibilities.

**ASPIRATION and PURITY OF MOTIVE** attract the highest. You must desire such beneficent influence with all your heart and mind and soul. Lukewarm curiosity will not deceive the Higher Intelligences; they look for dedicated souls with unshakeable sincerity of purpose. You must desire to know the Truth; and you must desire to serve humanity in the unselfish spirit of kindness and LOVING GOOD-WILL.

## Suggestions for Development

Then grow in MEDITATION. Seek God and pure spiritual consciousness in all things. More will be said in later articles about advanced techniques of meditation. Devote 15 minutes, a half-hour, sometimes longer periods to meditation and spiritual study. Study with reflection the writings of those who have advanced further on the spiritual path than yourself.

Adopt a **CORRECTIVE AND SENSIBLE DIETARY PROGRAM**. Do some FASTING. Jesus and the Great Ones fasted and prayed for development and for God-Consciousness; can we do less today?

Eat live, vital foods. Eat less, since you have probably been over-eating; and BREATHE MORE. Learn some good breathing exercises, and do them every day. Properly done, they are wonderful for physical health and vitality, for mental clarity (including memory) and for spiritual upliftment.

Let go of all habits that nail you firmly to materiality and its limitations of consciousness. Give up artificial stimulants of all kinds; sometimes this must be a gradual process but the sooner the better it will be for your spiritual freedom and true unfoldment. Give up drugging the body with toxic medicines and other unnatural substances. LIVE WITH THE LAWS OF NATURE AND YOUR GOD.

## Affirmative Thoughts

Be positive about your development and your spiritual prospects. Have faith in your definite possibilities of unfoldment, and that the Invisible will gladly co-operate

Con't. Page 6, Col. 3)

## HOLLOWAY BOOKS

Readers, who enjoy Dr. Holloway's column, will want to order his unusual, inspiring books and essays. They present in full detail the many helpful ideas touched upon in these columns, and cover an exceptionally wide field of human interest. The following titles are particularly useful . . .

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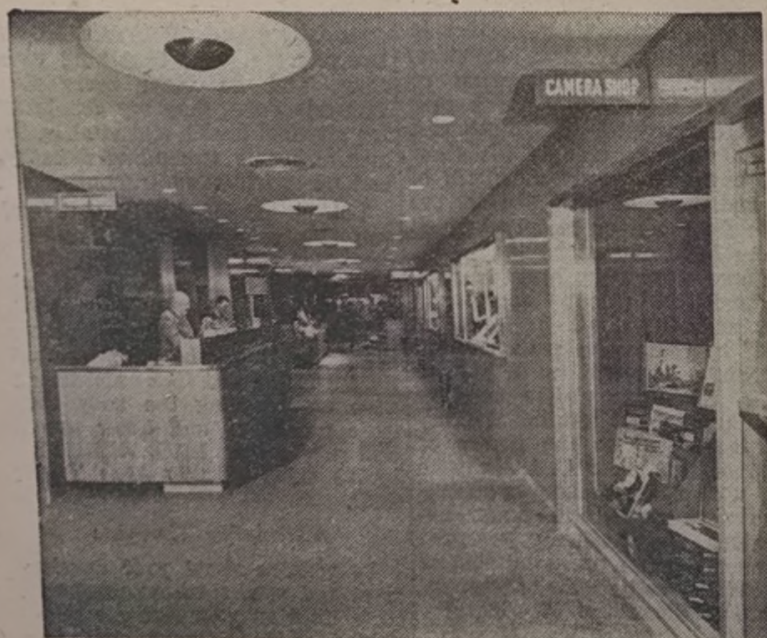
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## YOUR SPIRITUAL BAND

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

with you when you are ready to serve.

The following are some affirmations that may serve you well. Re-word them in your own vocabulary and typical thought patterns; say them to your subjective mind with faith, confidence and assurance, and BELIEVE THEM!

"I am growing in God-Consciousness. Divine Forces of Light attend me, guide and protect me, and all is well. I am thankful for this, and for the privilege of spiritual study and inner unfoldment.

"I am attracting to my aura and consciousness the wise and good influence of Those who are to be my collaborators in unselfish service to others. I know that only those who belong with me are within my Band; that the God-Power protects me and all who serve with me, in this world and above.

"Truth is mine. My consciousness is unfolding. ALL IS WITHIN, awaiting my realization, and I am growing in Truth NOW.

"My spiritual faculties are unfolding. The sensitivity required for my life mission is awakening; my psychic sensorium is being prepared for the work I am to do for Spirit. I thank God and the Forces of Light for this too.

"God is sealing my aura against all intrusion, against all wrong thought or error from any plane. Mystical White Light of purity and love encompasses me and I am spiritually free as well as protected.

"For all of this I humbly thank God and the Highest with sincerity and full faith. With all my heart I desire to accomplish my spiritual mission on this earth plane. I believe in the power of God and Spirit within me to do this; I am about my Father's work; and to all of this I dedicate my full strength and life energies. SO BE IT!"

### Need for Planetary Protection

While thus far we have been considering the Band that inspires individuals, it is also true that planets and solar systems have their Guardians, Guides and Cosmic Protectors.

Even the most casual observer must agree that planet earth finds itself in an exceptional predicament. Perhaps for the first time since the fall of Atlantis and the sinking of Lemuria we find ourselves with explosive forces capable of not only wrecking tenuous human civilization, but even of making this planet uninhabitable.

What makes the situation so dangerous, even desperate, is that with all of this new power of the atomic and hydrogen weapons, mankind in the mass remains as morally undeveloped as of thousands of years ago. It is a cruel travesty of fate that our moral development has by no means accompanied our scientific progress.

### Salvation From the Invisible

Frankly, it is our opinion that if left to his own devices, mankind would use these horrendous new weapons to blow up the planet. Occult sources tell us that the fragments in space known as the asteroids once formed a planet similar to earth. But the peoples of that planet misused their powers, including the natural forces that were available to them, and succeeded in destroying their planetary home. This caused many undesirable repercussions in our solar system and elsewhere, so that the Powers That Be are determined this folly shall not happen again!

### The Flying Discs

So the Etheric Guardians of our shaky planets are now investigating and warning us. They are sending through our skies at incredible speeds craft which we laughingly term "flying saucers" but which have infinitely deeper import than the wisecracks of our press and science believe.

They have said through various trustworthy sources that THEY WILL NOT PERMIT PLANET EARTH TO BE STUPIDLY DESTROYED, and will INTERVENE if necessary to prevent the final

holocaust of human madness, greed for power and selfishness.

These flying discs and other aeroforms, as we have explained in other writings, are of ETHERIC ORIGIN, although they materialize sometimes in our atmosphere to be seen and photographed by us. Their occupants are Etherians, most of whom have not lived on this planet, and perhaps wisely refrain from ever doing so!

### Let Us Co-operate

So in addition to petitioning for our individual development and co-operation with the Invisible, it is our patriotic duty as world-citizens (and Americans, of course) to petition for the PROTECTION AND

GUIDANCE OF OUR PLANET and its leaders and peoples of goodwill everywhere.

More than we probably realize, our hope rests with the Powers of Light and Love. We should recognize this, and strive to make ourselves channels of their influence among men.

WISE INVISIBLES, PROTECT US WITH THY MIGHT, LOVE AND WISDOM. SAVE US FROM OUR LOWER SELVES. MAY GOD BLESS THIS PLANET, ITS PEOPLES AND COSMIC NEIGHBORS. LEAD US TRULY IN PATHS OF PEACE AND RIGHT-EOUSNESS.

If it pleases God and the Forces, IT IS DONE!

## "I Thank You"

— says —

**JESSIE CURL**



REV. JESSIE CURL

... and may this expression of thankfulness extend to all my friends everywhere — those who have sent their best wishes and prayers during my difficulties ... all this and God's help encourages me to carry on.

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# Spiritualism In England

CHAPTER IV  
PART I

UNLIKE the early Spiritualism in America, which was in its nature mainly literary and philosophical, the early Spiritualism of England had its rise chiefly from the phenomenal and more sensational side of the subject.

The first interest in Spiritualism in England appears to have begun in the early fifties, with the visits to England of several well-known American mediums, notably Mrs. W. R. Hayden, Boston, Massachusetts; Mrs. Etta Roberts, Onset, Massachusetts; and Daniel Dunglas Home, Troy, N. Y.

The form of mediumship of Mrs. Hayden and Mrs. Roberts was of a physical nature, including raps and table-tapping which spelt out messages. Mrs. Hayden was investigated by Professor De Morgan, who was greatly impressed by her powers and wrote an account of her mediumship in a preface to the book published by Mrs. De Morgan, entitled, "From Matter To Spirit."

Home's mediumship was of a much more important and varied nature. It included physical mediumship, trance, materialization and the famous phenomenon of levitation or lifting of objects without any visible means, in which the body of Home himself was included.

## Home's Mediumship

Home arrived in England about 1855 and at once aroused great interest. His sitters numbered many of the royalty of England, and he later visited the continent of Europe, where he gave sittings to other famous personages, including the Emperor and Empress of France; the King of Prussia and the Czar of Russia.

All these sitters appear to have been greatly impressed with his mediumship and many of them were completely convinced that through the entranced medium, they were conversing with the spirits of their deceased relatives and friends.

The phase of mediumship of Home's which first attracted unusual attention in England was that of levitation. At a seance with Sir William Crookes in 1870 it is stated that among other phenomena that took place, Home was lifted bodily in the air, after the manner of the levitation of the Saints.

In another famous seance at No. 5, Buckingham Gate, London, in the presence of Lords Lindsay, Adare and Captain Wynne, Home is said to have floated out of one window and in another, although the windows were eighty-five feet from the ground.

The account of these occurrences is contained in the booklet "Researches in the Phenomena of Modern Spiritualism," and in the Proceedings of the Society for Psychical Research, Vol. VI, pp. 90-127.

## Sir William Crookes

Many writers, regarding these phenomena of levitation, have endeavored to explain them as due to hallucination or hypnotization on the part of the beholders; but in view of the many other recorded instances of levitation by other mediums since that time, there is little reason to doubt that the phenomena of levitation did actually take place as reported. Commenting on the occurrences, Sir William Crookes writes: "On three occasions I have seen him raised completely from the floor of the room. On each occasion, I had full opportunity of watching the occurrence as it was taking place."

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their own minute accounts of what took place."

"To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is

# "The HIGHER SPIRITUALISM"

THE PHILOSOPHY AND TEACHINGS  
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sessed no faculties which were not inherently possessed by the higher representatives of the animal kingdom.

Wallace, held, on the contrary, that while the instincts and lower mental faculties of man were derived from the animals, yet the higher faculty of self-consciousness, the rational and thinking principle of man, that which constitutes his inmost spirit or personality, did not come up through the animal kingdom, but was derived from an entirely different source.

The Spiritualists explain this by saying that the spirit or soul of man, his divine and immortal principle, is derived direct from the Deific Ocean of Spirit, from which it is segregated and then incarnated or centered in the brain of the infant human foetus.

Man therefore, is more than an animal, because he is a spirit existing in an animal brain and form. A. J. Davis, it will be remembered, taught the same theory, and yet neither Davis nor Wallace held that there was any impassible difference or gap in the ultimate natures of spirit and the animal mind.

## Katie King

They were of the same ultimate nature, but existed in different degrees or states. Spirit the interior and superior principle and correlated with the animal mind; but spirit, as such, had not existed in any form in nature below man.

It was about this time, 1870, that Sir William Crookes commenced his well-known investigations in Spiritualism. He was, at this time, perhaps the most famous physicist and chemist in England, and his interest in, and subsequent espousal of, the new doctrine of Spiritualism naturally caused a great sensation in academic and literary circles.

Sir William first started his investigations of Spiritualism with D. D. Home. He had him at his laboratory and home where he investigated his phenomena under the strictest test conditions.

Crookes spent a large amount of time in the study of the phenomena, "under every test that he could devise" and took lengthy and accurate notes of them; and as a result he was absolutely convinced of their genuineness and of the existence of a new and hitherto unknown force, which he denominated "psychic force."

Sir William wrote up his conclusions regarding the investigations in several articles and read them before the members of the Royal Academy of Science. He later published them in the small book entitled, "Researches in the Phenomena of Modern Spiritualism."

The results of Sir William's investigations regarding the existence of psychic force were of

course epoch-making for Modern Spiritualism, for they for the first time established the facts of Spiritualism on a firm scientific basis. The book describes all kinds of tests and experiments with the new psychic force, and the results were so thorough and convincing that no one could reasonably doubt them.

The part of Sir William's investigations, however, which had the greatest interest for the public was that part which dealt with the phenomena of materialization. The medium through whom the materializations were produced was a young woman, Florence Cook. Sir William, having heard of her remarkable powers in this direction, engaged her to stay at his home and to give seances there.

He devised a particular laboratory in his home and in it built a cabinet for the tests and arranged every necessary test condition to assure the genuineness of the phenomena. In attendance were frequently other scientific men who desired to witness the phenomena.

The results produced were remarkable. While Miss Cook was in a trance condition, the spirit of a young woman materialized who called herself Katie King. During the various seances, Katie would appear, both in and out of the cabinet and would walk about the room, conversing with those present as if she were an actual, living person.

On different occasions, Sir William was able to see both the bodies of Miss Cook and the materialized Katie at the same time, thus proving that the materialized form was not that of Miss Cook.

## Florence Cook

In the course of forty seances, with scientific and reliable witnesses, Sir William had the opportunity to study the materializations at close range and to gather the necessary facts and details regarding them. The results of his investigations he wrote, in three letters to a journal of that period, "The Spiritualist," by which they were published.

One of the seances with Miss Cook at which Katie King appeared is described by Sir William as follows: "On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting, from my library, which did temporary duty as a cabinet."

"In a minute, she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up, she has slipped down.'"

"Katie was then standing before

me, clothed in her robes and turban head immediately walked in, brary up to Miss Cook, A ping aside to allow me to found Miss Cook had slipped off the sofa, and he head was hanging in a very awkward position.

"I lifted her on to the sofa, and, in so doing, had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance."

"I pass on now to a seance held last night at Hackney. Katie never appeared to better perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. Katie now said she thought she would be able to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet."

## Height Varies

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air into the lamp, and by its light I saw the young lady (Miss Cook) dressed in black velvet, as she had been in the early part of the evening, and to appearances perfectly senseless; she did not move when I took her hand and held high the light quite close to her face, but continued quietly breathing."

"Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white draperies as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie and not at a phantasm of a disordered brain."

"She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt of her objective reality."

Sir William concludes his letter by mentioning some of the points of difference between the personages of Miss Cook and the materialized Katie King: "Katie's height varies; in my house I have seen her six inches smaller than Miss Cook. Last night, with bare feet and not tip-toeing, she was four and a half inches taller than Miss Cook."

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# Spiritualism In England

CHAPTER IV  
PART I

UNLIKE the early Spiritualism in America, which was in its nature mainly literary and philosophical, the early Spiritualism of England had its rise chiefly from the phenomenal and more sensational side of the subject.

The first interest in Spiritualism in England appears to have begun in the early fifties, with the visits to England of several well-known American mediums, notably Mrs. W. R. Hayden, Boston, Massachusetts; Mrs. Etta Roberts, Onset, Massachusetts; and Daniel Dunglas Home, Troy, N. Y.

The form of mediumship of Mrs. Hayden and Mrs. Roberts was of a physical nature, including raps and table-tapping which spelt out messages. Mrs. Hayden was investigated by Professor De Morgan, who was greatly impressed by her powers and wrote an account of her mediumship in a preface to the book published by Mrs. De Morgan, entitled, "From Matter To Spirit."

Home's mediumship was of a much more important and varied nature. It included physical mediumship, trance, materialization and the famous phenomenon of levitation or lifting of objects without any visible means, in which the body of Home himself was included.

## Home's Mediumship

Home arrived in England about 1855 and at once aroused great interest. His sitters numbered many of the royalty of England, and he later visited the continent of Europe, where he gave sittings to other famous personages, including the Emperor and Empress of France; the King of Prussia and the Czar of Russia.

All these sitters appear to have been greatly impressed with his mediumship and many of them were completely convinced that through the entranced medium, they were conversing with the spirits of their deceased relatives and friends.

The phase of mediumship of Home's which first attracted unusual attention in England was that of levitation. At a seance with Sir William Crookes in 1870 it is stated that among other phenomena that took place, Home was lifted bodily in the air, after the manner of the levitation of the Saints.

In another famous seance at No. 5, Buckingham Gate, London, in the presence of Lords Lindsay, Adare and Captain Wynne, Home is said to have floated out of one window and in another, although the windows were eighty-five feet from the ground.

The account of these occurrences is contained in the booklet by Sir William Crookes, entitled "Researches in the Phenomena of Modern Spiritualism," and in the Proceedings of the Society for Psychical Research, Vol. VI, pp. 90-127.

## Sir William Crookes

Many writers, regarding these phenomena of levitation, have endeavored to explain them as due to hallucination or hypnotization on the part of the beholders; but in view of the many other recorded instances of levitation by other mediums since that time, there is little reason to doubt that the phenomena of levitation did actually take place as reported. Commenting on the occurrences, Sir William Crookes writes: "On three occasions I have seen him raised completely from the floor of the room. On each occasion, I had full opportunity of watching the occurrence as it was taking place."

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their own minute accounts of what took place."

"To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is

# "The HIGHER SPIRITUALISM"

supported by a stronger array of facts."

These sensational phenomena of Home's have perhaps acted unfavorably upon an estimate of his mediumship in general and have tended to obscure the more important intellectual side of his mediumship; for Home was both an able thinker and writer. As already noted, Home produced two very important books on Spiritualism, entitled: "Lights and Shadows of Spiritualism" and "Incidents in My Life."

The first book, a large one of nearly 500 pages, printed in 1877, contains one of the best historical accounts and estimates of the movement that had been produced up to that time. The book points out the many good and truthful things in Spiritualism and mercilessly attacks the shortcomings of some of its misguided adherents. One cannot read the book and feel that Home was capable of any petty deception in the production of his own mediumistic phenomena.

## Alfred Russel Wallace

In the "Lights and Shadows of Spiritualism," Home says: "I never was a professional medium. Against men and women who are I have nothing to say, provided they be but honest. For myself, however, I have all through life felt an invincible repugnance to making merchandise of the gift bestowed on me. Large sums of money have been offered me for but a single seance, and they have been invariably refused."

Home figured prominently in the many experiments and researches of Sir William Crookes in the phenomena of Spiritualism and Sir William always referred to him in the highest terms of respect. We shall have the occasion to consider some of these experiments later when dealing with the investigations of Sir William Crookes.

Regarding the literature on Spiritualism in England at this early period, it may be said to have started with the book by Mrs. De Morgan. It is a record of ten years' investigation in the phenomena of Spiritualism and contains a lengthy preface by Professor De Morgan, relating his experiences with the American medium, Mrs. Hayden.

Mrs. De Morgan's book was followed by a work by Alfred Russel Wallace, the co-founder with Darwin and Spencer of the doctrine of evolution, entitled, "Miracles and Modern Spiritualism." Mr. Wallace's attention had been drawn to the subject of Spiritualism, and after investigating its phenomena and giving considerable study to the subject, he announced his unqualified belief.

## Andrew Jackson Davis

Mr. Wallace remained a Spiritualist for the rest of his life. In his later years, in 1910, he published his last important book, "The World of Life," which deals primarily with the problems of evolution, but in the latter part it contains a re-statement of the author's belief in the philosophy of Spiritualism.

Due to the results of his affiliations with Spiritualism, Mr. Wallace taught a different theory of evolution, with regard to man's mental faculties, from that taught by Darwin and Spencer. Darwin and Spencer taught that all man's mental faculties, including his soul or spirit, were evolved directly from the animal kingdom. On this basis, man was simply a more highly evolved animal, and pos-

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

—by—

JOHN C. LEONARD

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

sessed no faculties which were not inherently possessed by the higher representatives of the animal kingdom.

Wallace, held, on the contrary, that while the instincts and lower mental faculties of man were derived from the animals, yet the higher faculty of self-consciousness, the rational and thinking principle of man, that which constitutes his inmost spirit or personality, did not come up through the animal kingdom, but was derived from an entirely different source.

The Spiritualists explain this by saying that the spirit or soul of man, his divine and immortal principle, is derived direct from the Deific Ocean of Spirit, from which it is segregated and then incarnated or centered in the brain of the infant human foetus.

Man therefore, is more than an animal, because he is a spirit existing in an animal brain and form. A. J. Davis, it will be remembered, taught the same theory, and yet neither Davis nor Wallace held that there was any impassable difference or gap in the ultimate natures of spirit and the animal mind.

## Katie King

They were of the same ultimate nature, but existed in different degrees or states. Spirit the interior and superior principle and correlated with the animal mind; but spirit, as such, had not existed in any form in nature below man.

It was about this time, 1870, that Sir William Crookes commenced his well-known investigations in Spiritualism. He was, at this time, perhaps the most famous physicist and chemist in England, and his interest in, and subsequent espousal of, the new doctrine of Spiritualism naturally caused a great sensation in academic and literary circles.

Sir William first started his investigations of Spiritualism with D. D. Home. He had him at his laboratory and home where he investigated his phenomena under the strictest test conditions.

Crookes spent a large amount of time in the study of the phenomena, "under every test that he could devise" and took lengthy and accurate notes of them; and as a result he was absolutely convinced of their genuineness and of the existence of a new and hitherto unknown force, which he denominated "psychic force."

Sir William wrote up his conclusions regarding the investigations in several articles and read them before the members of the Royal Academy of Science. He later published them in the small book entitled, "Researches in the Phenomena of Modern Spiritualism."

The results of Sir William's investigations regarding the existence of psychic force were of

course epoch-making for Modern Spiritualism, for they for the first time established the facts of Spiritualism on a firm scientific basis. The book describes all kinds of tests and experiments with the new psychic force, and the results were so thorough and convincing that no one could reasonably doubt them.

The part of Sir William's investigations, however, which had the greatest interest for the public was that part which dealt with the phenomena of materialization. The medium through whom the materializations were produced was a young woman, Florence Cook. Sir William, having heard of her remarkable powers in this direction, engaged her to stay at his home and to give seances there.

He devised a particular laboratory in his home and in it built a cabinet for the tests and arranged every necessary test condition to assure the genuineness of the phenomena. In attendance were frequently other scientific men who desired to witness the phenomena.

The results produced were remarkable. While Miss Cook was in a trance condition, the spirit of a young woman materialized who called herself Katie King. During the various seances, Katie would appear, both in and out of the cabinet and would walk about the room, conversing with those present as if she were an actual, living person.

On different occasions, Sir William was able to see both the bodies of Miss Cook and the materialized Katie at the same time, thus proving that the materialized form was not that of Miss Cook.

## Florence Cook

In the course of forty seances, with scientific and reliable witnesses, Sir William had the opportunity to study the materializations at close range and to gather the necessary facts and details regarding them. The results of his investigations he wrote, in three letters to a journal of that period, "The Spiritualist," by which they were published.

One of the seances with Miss Cook at which Katie King appeared is described by Sir William as follows: "On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting, from my library, which did temporary duty as a cabinet."

"In a minute, she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up, she has slipped down.'"

"Katie was then standing before

me, clothed in her robes and turban head immediately walked in, brary up to Miss Cook, kneeling aside to allow me to found Miss Cook had slipped off the sofa, and her head was hanging in a very awkward position."

"I lifted her on to the sofa, and, in so doing, had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance."

"I pass on now to a seance held last night at Hackney. Katie never appeared to better perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. Katie now said she thought she would be able to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet."

## Height Varies

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air into the lamp, and by its light I saw the young lady (Miss Cook) dressed in black velvet, as she had been in the early part of the evening, and to appearances perfectly senseless; she did not move when I took her hand and held high the light quite close to her face, but continued quietly breathing."

"Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white draperies as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie and not at a phantasm of a disordered brain."

"She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt of her objective reality."

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**T**HERE are times when a writer keenly feels inadequate to express, by mere words, all that transpires at a seance including the significance and description of the physical phenomena or the messages offered.

Those present at the events I participated in recently, may take me to task for my feeble attempt to translate to paper the overwhelming satisfaction with the phenomena, the tests and demonstrations which were featured at the services and seances during the recent visit of Rev. Curtis Morris in Chicago.

Rev. Morris, pastor and founder of the Truth Tabernacle Spiritualist Association, Columbus, Ohio, visited two Chicago churches recently; the First Church of Spiritual Science, 6330 South Stony Island Ave., and the Second Spiritualist Episcopal Church, Suite 608, 116 South Michigan Ave.

The former is headed by the Reverends Ray Crawford and Jessica Melinda Chambers, and the latter by Clifford and Sylvia Birchfield as co-pastors. Both churches give evidence of progressive leadership.

The First Church of Spiritual Science occupies a large building, and is attractively housed in a harmoniously decorated interior. Rev. Crawford Chambers recently married one of his church members, a splendid medium in her own right, who designed the room for the church and supervised the decorations and color schemes.

**"I Was There"**

A five-year old child, Patricia Sue Belton, living with them, can offer pointers to adult Spiritualists on how to conduct oneself at a seance. At the two I attended, she sat next to Rev. Jessica Chambers, made no untoward sound, and though the hour grew late, she was still alert and interested.

When called to the cabinet to meet with her guide, Blue Bell, she conversed easily and readily in a manner that might be the envy of some of her elders who come to seances, critical and uncooperative. She brought a small bunch of flowers to the cabinet which was accepted by her guide who also plucked her hair ribbon from her hair and took it within the cabinet.

The child is said to be mediumistic and, under the love and guidance of the Reverends Chambers, we can hope she may develop into full power. How different is her upbringing from that described by Eileen Garrett, in her book, "My Life in Search of Mediumship," when she tells how her aunt punished and whipped her whenever she spoke of the "fairies" who played with her!

Mr. and Mrs. Birchfield, who came to Chicago from the West Coast a few years ago because of his transfer to this area, have long been Spiritualists. When the church was opened last September, it attracted many who desired affiliation under consecrated leadership.

Mrs. Birchfield, a forward-looking medium, is ever ready to give service and encouragement regardless of the amount of monetary reward. The church operates wholly on a free-will offering and there is no affronting card display for an admission charge to detract from the purpose of this sanctuary.

**Church Services**

A table of literature is available, some of it gratuitously offered through the church. The various classes accommodate the novice in Spiritualism or the advanced student. The handsome electric organ adds much to the music in the services. The windows are attractively curtained; the chairs are comfortable and the light and color is conducive to a joyous experience.

The only picture in the church is hung above the pulpit and is of Jesus draped in wide robes, with an aura of light surrounding the head but minus the cross or other orthodox adornment. The services are impressive though simple and an air of friendliness prevails throughout the entire program.

Psychometry was demonstrated ably when a group of volunteers was asked to stand in various parts of the church, several at the sides, front and rear. They were asked for articles which could be picked up in a basket.

At these two churches, Rev. Morris spent several weeks in seances—some semi-public and others at the Second Spiritualist Episcopal Church for class members only—church services on Sundays, and

# OUTSTANDING MEDIUMSHIP

—by—

**BELLE TURNER DAICHES**

Author of "Adventures in Survival"

a public demonstration combined with a church service of three phases of mediumship—blind-fold billet reading, trumpet-in-the-light, and trumpet-in-the-Red-Light. In this latter phase, he is in semitrance.

Rev. Morris' blind-fold billet reading is different from that of others I have witnessed. When the billets are placed upon the pulpit after their collection, he holds all of them up between his hand in unassorted arrangement.

In this position, without one falling out of place, he delivers the messages, occasionally placing them upon the pulpit, singling out the one just answered and handing it over for verification. He states not only what is on the billet but offers much that is unwritten. Names are freely stated.

At one of the meetings, several persons attempted to test the medium in devious ways. One wrote his message in Greek, and this was not only correctly interpreted, but the father's original Greek name was revealed.

To another, whose disbelief was pointed up by his question, it was brought out in the open but not to his discomfiture for the writer readily admitted that he sought to embarrass the medium. The pleasure and satisfaction gained from the services were openly evidenced by applause and praise.

**What They Wore**

The materialization seances I attended at the First Church of Spiritual Science were extremely interesting. The light in the room was sufficiently bright to distinguish each person easily. The spirits manifesting were readily discerned and their faces and distinguishing features were prominent.

Jewelled crowns, covering the entire head shone brilliantly. Red Indians came with bronzed faces, long black braids descending on either side of their heads. The characteristic gutturals of their language were clearly enunciated. These Indians were much taller than anyone in the room.

A devoted church member from Cleveland came to Chicago with Rev. Morris. He is Dr. Andrew J. Straley, a student in metaphysics, with degrees from several institutions who rendered the sermons at the Second Spiritualist Episcopal Church. He came along to witness Rev. Morris' work at churches outside his own.

Dr. Straley is an accomplished speaker, holding well the interest

and attention of his audiences. Mrs. Jean Devries Turner of Oak Park, Illinois, a visiting medium in the audience, was called upon for messages as was Rev. Deon Fry of the First Roseland Spiritualist Church.

Rev. Morris was criss-crossed with adhesive tape over his eyes, covered with a black handkerchief, then gave most evidential clairvoyant messages. The identities were verified as to color of hair, height of body, and much that was not stated in the billets was brought out.

In one instance, he stated that a particular billet had a picture upon it. This was denied by the writer of the billet, but when it was passed around, it was discovered that the shape of an arrow-

**FEATURED AT CHICAGO**



Left to right: Dr. A. Chapman Straley, Mabel E. Coyle, Rev. Curtis B. Morris, and Sylvia Birchfield.



Left to right: Rev. Curtis B. Morris, Rev. Jessica Melinda Chambers and Rev. Roy Crawford Chambers.

head had been drawn which the writer had completely forgotten.

Rev. Morris' evaluation of my book, "Adventures In Survival," was particularly pleasing to me. He certainly has read it from cover to cover, and properly caught its intent and purpose—namely that it was intended for the novice, and that the last section was most important.

I rarely write of personal messages for they are of value and benefit only for those intended, and no matter how evidential, they do not carry the significance that they have for the one to whom they are directed.

Diane, Rev. Morris' guide, manifested frequently. She sat for a time, in the laps of both the Rev-

## Higher Spiritualism —(Con't From Page 7)—

main today one of the classical instances of materialization. Sir William never had occasion to change his belief in Spiritualism and spent the remainder of his life in that faith. He passed away in 1919.

Besides Miss Cook, there was also another well-known materialization medium of that time, a young man by the name of William Eglinton. Through his mediumship, many very remarkable seances were witnessed, by well-known people.

In a book entitled, "Twixt Two Worlds": a narrative of the life and work of William Eglinton, by John S. Farmer (1886), an account is given of a materialization seance with Eglinton at the house of a Dr. Nichol in Malvern, England, in which spirit forms were seen to come out of the cabinet, in fair light, while the entranced medium was himself.

One of the forms, which was that of a young girl, with golden hair flowing over her shoulders, purported to be the daughter of Dr. and Mrs. Nichol. They were fully convinced that it was really their daughter.

Other forms materialized and showed themselves outside of the cabinet and some of the forms materialized in full view, leaving nothing behind where they had been.

Eglinton also had at his command other forms of mediumistic phenomena, including slate-writing or the production of written messages on slates, without visible means and purporting to be from the spirits. Two slates would be bound or held together, after a small bit of pencil had been placed within, and then, by means of this small bit of pencil, the spirits would write messages on the insides of the slates.

Many remarkable instances of messages were obtained through Eglinton's mediumship in this manner. This phase, as well as that of materialization, was extensively investigated, with the usual number of verdicts both pro and con. Skepticism regarding the phenomena was at the time naturally very great, and Eglinton did not escape the usual charges of fraud and exposure which every medium, both before and after, has suffered.

But his phenomena seem well authenticated and at this late day, when materialization and kindred phenomena are less uncommon and more understood, there is little reason to doubt that the materialization and other phenomena actually took place as Eglinton claimed.

**CHAPTER IV, PART 11**  
(Continued Next Issue)

erends Chambers, going easily across the room from one to the other. They remarked that they felt no weight.

The manifestation of jewels was almost blinding—completely covering the head, robes ablaze with sparkle. A spirit guide who came to Esther Middell, a talented and artistic dress designer, gave her name as Sparkle, as she blazed with color and glittered with sparkling jewels.

Thirteen spirits manifested for Mrs. Middell—two brothers, two sisters, two Indians, a master teacher, her husband, daughter, son, and several guides. The American Indians demonstrated with great power—some jumped up within the cabinet, reaching almost to the high ceiling.

**What They Said**

I attended two seances at the First Church of Spiritual Science. The Reverends Chambers attended the cabinet, each sitting or standing at opposite ends of it. The cabinet in the seance room was a curtain strung across a vestibule leading to the church, and the entrance to the room for the public was the opposite vestibule with loose curtains drawn across.

The materializing spirits offered personal messages where needed, greetings and tests and demonstrations interesting to all. Spirits of all sizes represented various ages from grand parents to the small child. These spirits had release from the curtain and many of them came forward to the edge of the circle across the room.

The forms were solidly built but nevertheless re-entered the cabinet speedier than any human could; or their forms decreased in size in front of the curtain slowly disappearing altogether. Most extraordinary was the amount of ectoplasm in evidence. The robes were very full and flowing; huge billows of ectoplasm were used for healing as it was placed over the heads of those needing special healing.

Sitting opposite the cabinet, I could see within it as the curtains parted to admit spirits going out, or returning; the inside of the cabinet was white with dazzling ectoplasm.

Teachers and guides came forth including Dr. Baker, teacher of Rev. Chambers, and Dr. Jameison, teacher of Rev. Morris. The teachers, some as Hindus with huge turbans, gave teaching applicable to all. Standing tall, often with upturned arms, they remained outside the cabinet until the conclusion of their universal message.

**What They Sang**

Jewels were a brilliant feature—some spirits wore glittering robes with sparkling headdress covering the entire head as if it were a close-fitting cap. A few wore huge pendants ablaze with light. At one time, the light blazed upward from the entwined hands of the spirit and reflected on the face of the manifesting spirit.

From my seat, I commented on the brilliance and beauty of the jewels. I was called to the cabinet and the spirit told me I would receive a jewel off his robe and one was placed in my hand. Others present also received apports while at the cabinet, and the brilliant stones were handed them.

Several jewels fell to the floor and though matches were lit by the sitters, with permission, they could not find the gems until a spirit came out of the cabinet and without hesitation, picked up the stones and handed them to the designated recipients. Indians danced rhythmically. Some spirits decreased in size then disappeared at the bottom of the curtain.

Song by spirit was another feature. "Let Me Call You Sweetheart" was an evidential song a sifter declared at the curtain at the time with a loved one. My son Herbert sang "The Lord's Prayer." Catholic nuns and a priest enunciated typical Latin prayers. A priest appeared wearing a robe on which hung a huge cross of embossed cloth as if applied, covering his chest and descending almost to the bottom of his simulated robe.

At one of the seances, two persons, advanced in their mediumship, were among the sitters. During the evening, both Helen Maendlein and Jack Warner were entranced. Mrs. Maendlein, who was one seat removed from me, was easily observable as the light in the room from the red light was high. She was unconscious of her surroundings, her lips did not move, yet her guide, Billie, her

(Con't Page 9, Col. 3-4)



**SPIRITUALISM** affirms: —  
FIRST—That "death" is but as natural a termination to the earth-life as is "birth" the natural commencement of the earth-life: and those termed "dead" and now in the Spirit-world, are far more "alive," than they ever were whilst on earth.

SECOND:—That those now in the Spirit-world, constantly return to earth, if they choose to do so; and can not only communicate intelligently with us when here, but can manifest themselves to us in many different ways, provided that proper and reasonable conditions of temperature, light, etc., are provided for them.

THIRD:—That these statements have been proved to be true beyond question, through the use of the more acute senses of sight, hearing and touch, by which these inhabitants of the Spirit-world, during their visits to earth, are seen, heard and felt; and that critical tests carried out by scientific men such as Sir William Crookes, F.R.S., and others, on strictly scientific lines have corroborated this.

FOURTH:—That Spiritualism is therefore firmly established on a scientific basis, which no amount of argument, quibbling, or distortion, can ever again weaken or destroy.

**God**

Spiritualism teaches:—There is but one God only, our Father and Creator, who is above all, through all, and IN us all (Paul) and that He alone is the proper object of our worship, our reverence, and our adoring love, in both worlds.

**Mankind**

This universal Fatherhood of

# SPIRITUALISM

**What it teaches concerning God: Jesus, the Christ: Spirit, Soul and Body: Heaven and Hell: "The God Within": Salvation: Prayer, etc., etc.**

Words used in connection with the subject: Their proper pronunciation and meaning.

## GAMBIER BOLTON

God, naturally implies a universal brother and sisterhood of all men and women: those on earth, as well as those now in the world of Spirit.

**Spirit: Soul: Body**

We are now and always immortal Spirits, who are visiting earth for a period of training and discipline; Spirits clothed, during this period, with an earth—or physical—body, and a spiritual body\* (soul): and that each one of us is therefore a complete "trinity in unity" in him or her self, formed as we are of Spirit, spiritual-body, and earth-body.

So that Man is a Spirit, and has an earth-body, and has a spiritual-body: and that, just as at the change which we term "birth" (at the commencement of the earth life), the Spirit becomes clothed upon with its spiritual-body and develops its earth-body; so, at the change which we term "death" (at the termination of the earth life), the Spirit, still clad in its spiritual body will pass out of the earth-body, and will return once more to the Spirit World from whence it came.

As it passes upward during the ages, from one sphere to another, it will gradually part with more and more of its spiritual-body at each step upwards, until at length, and as pure Spirit only, it will return to God who is Spirit. "Death" therefore, is but the gateway to eternal "Life."

**Divinity of Mankind**

As each of us, as Spirit, came to personal self-consciousness on earth as a child of God, we are therefore—no matter how lowly born, or of what nationality, colour or religion: no matter how far we may have strayed away from him at the present moment—each one of us actually "sons (and daughters) of the living God" (Hosea) to speak (in prayer) direct to our Father, without the intervention or mediation of any other being of any kind, in either world.

**Divinity of the Christs**

As a natural sequence to the above, it follows then, that Jesus, like all the Anointed Ones or Christs,† (for there were many in the past) was our Elder Brother,† our co-heir;‡ and that we are all children of God, who is our Father, the everywhere-present Life of all that live.

**The God Within**

Each Spirit, coming to earth for its period of training and discipline, brings with it from the Spirit-world a certain amount of Divine Light and Knowledge—

"There is a natural body, and there is a spiritual body." (Paul).  
CHRISTOS—anointed (Greek).  
† "Heirs of God, and joint heirs with Christ." (Paul).

often spoken of as "the voice of

Conscience" or "the God within"—the amount varying according to circumstances and conditions.

Each one of us, whilst here on earth, is required to live up to the amount which he or she possesses; and, during our period of training here, to increase the amount of that Light and Knowledge; for failure to do either, will inevitably bring its own punishment in this life, or in the next.

**The Fall of Mankind**

Mankind is not "fallen," and there has never been any accident, flaw or failure, nor any successful intervention with the purpose of God, by the legions of "Spirits still in darkness," or their leaders.

In consequence of this, there has never been, at any time in the history of this earth, any need for the vicarious redemption from punishment, for sin committed against God, by the shedding of either Divine or human blood, or the blood of animals.

God being supremely wise, all-loving, and all-knowing, could not by any possibility have been ignorant of what would transpire—(the so-called "fall" of mankind in the Garden of Eden)—nor could He have grown angry, or have been guilty of the worse than human folly, of cursing the work of His own hands, or of expecting from the beings that He had willed into consciousness, more perfection than he had been endowed them with.

**Heaven and Hell**

We each make for ourselves, whilst here on earth, or in the world of Spirit, our own "Heaven" or "Hell" according to the lives we live whilst here, or when there. Therefore "Heaven" and "Hell" are not places above, below or around us, but are states or conditions in this life or the next.

We bear within us always, both now and in the next life, our own "Heaven" or "Hell" according to the lives that we are leading here, or our desire for progress (or the reverse) in "the life in the world to come": for as Jesus taught, "the kingdom of 'Heaven' (or 'Hell') is within you."

Whilst thorough conscientiousness in everything that we think, do, or say; absolute unselfishness, purity, humility, and daily self-sacrifice, will all make for this condition of "Heaven."

Selfishness, impurity, pride, arrogance, and every act of injustice and meanness towards our fellow-men and women, and wanton cruelty towards anything into which God has breathed the breath of life, can only make for a "Hell" of torment, in which all these cruel wrongs must be expiated either here or hereafter—before the sinner can advance one step to-

wards a state of happiness and purity; the state termed "Heaven."

**Salvation**

We are, each one of us, our own "Saviour." God's fixed law has ever been, and still is, "that which you yourself do, that you pay for: you yourself, alone"; there being no salvation by blood or by faith, and no mercy shown by Him.

God is not, and never has been, a "merciful" God, for "mercy" implies the remission of a penalty for sin committed, and there can be no remission, no forgiveness, until each sin committed against Him; against our brothers and sisters in both worlds: against our own bodies, souls and Spirits, and against all living things—has been paid for in full "to the uttermost farthing," by our own efforts, our own exertions and labours, until we are thus fully entitled to claim pardon and forgiveness, for the wrongs which we have committed: for as the Buddha taught (500 B. C.) "as men sow, thus they shall reap."

**Prayer**

"Prayer to God is a great Spiritual power, being efficacious actually, as well as subjectively beneficial: in other words, prayer is answered, besides elevating the Spirit. Further to pray for the enlightenment and happiness of darkened or earth-bound Spirits, is to do them great service, for they also are our fellow-creatures.

Real prayer to God consists not only of words addressed to Him but in kindly thoughts and deeds towards our fellow-creatures and towards all living things: the injunction of Jesus the Christ, "pray without ceasing," must therefore be carried out strictly to the letter; we should, nay, we must pray unceasingly: our lives should follow in his foot-steps.

**The Day of Judgment**

The day of judgment is that on which our inner sense first awakens, after the change termed "death," in the world of Spirit. The one and only "Judge" to whom we

"Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap." (Paul, 500 years later).

each have to answer for the good and the evil done during the earth-life—and who will direct us to the sphere, and the place in that sphere, for which our deeds or misdeeds have fitted us—is "the still small voice" of our own conscience.

The question asked by our Judge on that great day, will be, not "what Church did you belong to when on earth: what faith, creed or dogma did you profess?" but "what have you done for the praise and the glory of God your Father: what have you done for the good of your own body, soul and Spirit?"

**Religion and Morality**

In love to God is comprised the whole Religion: and in love to our fellow-creatures, and in kindness to all living things, lies the whole of Morality.

**Reward**

To do good in either world with the idea of receiving praise or reward, from God, from His Ministering Spirits, or from mankind (as taught by all the religions of the earth), is a fallacy of man's creation only, and is therefore utterly and entirely false.

The aim and object of Spirits whilst clad either in the earth-body or the Spirit-body, must be to do (Con't Page 10, Col. 3-4)

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### COMING EVENTS

May 29th-August 30th: Annual sessions  
Edgewood Spiritualist Camp, Edgewood,  
Washington; under auspices of State  
Spiritualist Association of Washington;  
for 1954 program, write: Edgewood  
Spiritualist Camp, Route 2, Box 539,  
Tacoma, Washington.

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

June 13th-Aug.1st: Fifth annual season  
of The First Illinois Spiritualist Camp  
Association, Cherry Valley, Illinois; For  
information, write: Emaline Davis, 346  
Pine St., Joliet, Illinois.

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

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

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

June 26th-Sept. 6th: Official summer ses-  
sion 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, Ni-  
antic, 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, Kan-  
sas. 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.

August 26, 27, 28: Annual Convention  
State Spiritualist Association of Wash-  
ington at Edgewood, Washington.

September 7, 8, 9, 10, 11, 12: The Second  
annual session of classes sponsored by  
the Institute of Universal Science,  
Mountain Springs Hotel, Camp Silver  
Belle, Ephrata; for program of courses  
write, Institute registrar, Camp Silver  
Belle, Ephrata, Penna.

### Outstanding Mediumship (Con't From Page 8)

daughter, talked all around her. The voice was characteristically high in spirit pitch.

When she awakened, she rubbed her eyes and seemed entirely unaware of the lapse of time or that anything had transpired. Jack Walker, who leads his own class, had a similar experience, when a powerful feminine voice sang.

A latecomer to the seance knocked on the outside glass door, a considerable distance from the seance room. He was greeted not only by Rev. Chambers, who opened the door, but easily discerned Diane who had left the cabinet and transversed the entire length of the church to greet him. Another spirit was on the floor manifesting at the same time.

At one seance, an uncompleted count was taken and one hundred and twenty-two spirits had already manifested for the sitters. The seance continued on for some time after that count. A four-hour

seance passed all too quickly and everyone left happy and satisfied. However factual or scientific mortals may become, something valuable is lost when the thrill of the knowledge of continuous life is unknown. When the wonder and beauty in the universe reaches and stirs to the depths of being, we may achieve the ecstasy poets sing about, the painters attempt to portray, and the sculptors try to preserve.

Thus we personally react in kind when the evidentials amaze and when spirit demonstrates quite beyond the capacity of mortal achievement. I pity those stolid personalities and skeptics who fail to react to God's power expressed by natural phenomena, the sunset or sunrise, the serenity of the full moon, the blaze of the sun, the appearance of the rainbow, through psychic phenomena or however the manifestation is vouchsafed to us.

A seance, overwhelmingly evi-

denced, beautifully and powerfully demonstrated, enriches and should transport us into superlative living beyond the mechanistic, technological world that enslaves us in our present civilization. The way is open that can burst our binding shackles.

When these truths become wide-spread, spiritual beauty will super-seede our mundane existence. The material world will not obtrude nor blind us. By this power—and this power alone, will the over-whelming evidence be found that God is within our universe.

Among those present the fol-lowing gladly attest to the phe-nomena seen and received at the seances: Helen Maendlein, Harry and Estelle Dunn, Stella Vantous, Louise Schranz, Jack Walker, Roy Ivannota, Elsa Schroeder, Pauline Blunt, Marie Wydewski, Mary Etta and Leroy Schmaltz, Stella Nelson, Ole L. Krazun, M. Hamas, Mrs. Robert J. Strong, Rev. Florence Branigan, Jane C. and Frank H. Johnson.



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2:30 P. M.: Lecture and message service; H. Gordon Burroughs, Washington, D. C.

4:30 P. M.: Reception and Tea; Featured workers as special guests.

8:00 P. M.: Young Workers Night; conducted by Vice President, Jean Wakeling.

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

2:30 P. M.: Lecture and message service; Rev. Raymond E. Burns, Stamford, Connecticut.

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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# HYDESVILLE

HYDESVILLE SPIRITUALIST CAMP bids you welcome again this summer. We hope you can spend your vacation with us.

On this hallowed ground, now in its seventh year as a Spiritualist Camp site, is the very cradle of Modern Spiritualism. Spiritualists and Truth Seekers, the world over, rejoice and pray God's blessing on the memory and souls of Charles Rosna, the murdered peddler . . . as well as the Fox Sisters who, from childhood, were endowed with mediumship . . . for their mediumship, though crudely given in a rapping code and received over one hundred years ago, rang around the world to proclaim: "THERE IS NO DEATH, THERE ARE NO DEAD."

Thank God that today the religion of Spiritualism, through gifted and powerful mediumship, does for mankind what no other religion under the sun — no matter how wonderful its teachings — can do.

Spiritualism introduces to the seeker his departed loved ones, his "guardian angel," his master or celestial teachers and guides . . . whose purpose it is to lead him away from uncertainty and guessing . . . back to his rightful path of health, wealth and true understanding.

HYDESVILLE SPIRITUALIST CAMP is under the leadership of its founder and president, Rev. Margaret Lewis and official board; is ably supported by a full roster of the best workers obtainable. Only workers who accept into their consciousness Jesus of Nazareth and Calvary as the greatest master medium and healer of all time, and humbly strive to abide by His code of righteousness, are invited to do public and private ministry at camp.

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For the information of our new friends, the camp is 50 miles from Syracuse; 32 miles from Rochester; 12 miles from beautiful Lake Ontario and one mile from Newark, N. Y. Newark is a delightful little city, where thousands of tourists visit annually. The world-famous Jackson and Perkins Rose Gardens, and also Mormon Hill where the Mormons found the tablets which remain the basis of their religion, are two leading attractions.

Camp Season — JUNE 26TH TO OCTOBER 3RD. Ample accommodations and good food at reasonable prices. For programs and rates, write: Rev. Margaret Lewis, Hydesville Spiritualist Camp, N. Y., or Box 169, Rensselaer, N. Y. (P-3.80)

# International News

Richmond, England: A Ministerial Certificate was recently granted to Hugh Martial Saxby-Truman by Universal Psychic Science, St. Petersburg, Florida, according to J. Bertram Gerling, president.

Mr. Truman, who resides at 2 Edgerton Court, Paradise, Road, Richmond, Surrey, England enrolled with the U.P.S. Seminary in 1951. He was born in Shanghai, China and holds the degree of Doctor of Divinity. He has attended Cathedral School in China; McGill University, Canada; Oxford, England; and Harvard in the U.S.A. He is a lecturer and teacher and plans to devote his time as missionary for the U.P.S. especially in the field of Metaphysics and Spiritualism.

★

Amsterdam, Holland: The International Spiritualist Federation Congress will open September 11th and continue through September 18th, 1954, at the Koninklijk Instituut Voor De Tropen, Maritsskade, Amsterdam.

According to Gerald Van El, 68 Charlotte De Bourbonstraat, Amsterdam, W., Holland: "American and Canadian delegates, individual members and visitors desirous of traveling with the British party from London should write not later than June 30th, next.

"The Royal Dutch Airlines are acting as official air agents for the Congress and enable the journey to be made from London to Amsterdam in approximately 1½ hours flying time, for \$33.00.

"Such a Congress held every three years presents the one and only—the ideal opportunity for you to meet fellow-Spiritualists from many different countries, far and near, all people with whom you have something very much in common.

"All papers being read at Congress will have been translated into several languages, giving everybody an opportunity of intelligently following the proceedings. Interpreters will be available to aid visitors at any time. There will be an Enquiry Office in the vestibule of the Congress Hall.

"All European Delegates and visitors proceeding direct to Amsterdam from their respective countries and not passing through Great Britain en route, should advise the General Secretary regarding (a) type of hotel accommodation required, whether 1st or 2nd class hotel; (b) date and time of arrival, stating route when every effort will be made to contact groups and/or individuals at the railway station or Central Air station in the Leidseplein and conduct them to their hotel.

"The main thing now is to register your name and address with David Bedbrook, 72 Woodstock Road, Bedford Park, London, W. 4, England, as soon as possible if you are proposing to join the party from London. This then enables me to include you on the register in order that you may be advised of later particulars. If, however, you are going direct to Amsterdam, you should advise Mrs. Gerald Van El.

"Just one more word to the different national delegations. Do please remember to send a flag of your country well in advance direct

to Gerald Van El. It should measure approximately 1 metre in length. He will be equally pleased to receive such an emblem even from countries who, through distance or other difficulties, find themselves unable to participate. We want flags from Spiritualists all over the world to fly one alongside the other as an emblem of solidarity upon this great historic occasion.

"Finally, decide now to make

this your holiday or part of your holiday in 1954. A tremendous welcome awaits you in this Picture in Delft of a country with its windmills, waterways and a warm-hearted people to greet you.

"According to David Bedbrook, honorable general secretary of I.S.F., 'You won't be the first to send your flag! Our good friends in Greece have already sent one—The Athens Spiritualist Alliance, Greece.'"

## Spiritualism —(Con't From Page 9)

good because it gives them real happiness, real unalloyed happiness of body, soul and Spirit: to do good because it is innate in them, because it so thoroughly rules them, that they do good all the time unconsciously.

### SUMMARY

Spiritualism as proclaimed by the Higher Spirits as the one true Evangel or Gospel, is a religion of spiritualized Truth, utterly opposed to the dead formalism, the lifeless,

loveless, literalism of the religion of the past and present. It is the deadly enemy of superstition, priestcraft, and vicariousness, of all and every kind.

It teaches that personal effort can alone procure peace and happiness in the life beyond the grave. It insists on purity of heart, and on the putting away of sensuality and covetousness, as the only path of progress: and on purity of purpose and absolute conscientiousness in everything we think, do or say, as the only road that leads to God.

## SOME WORDS USED IN CONNECTION WITH SPIRITUALISM

PSYCHE—(sy-kee). The Spirit (Greek).\*

PSYCHIC—(sy-kik). Things to do with the Spirit. A person who is sensitive to Spirit influence, is termed a Psychic, too.

PSYCHOLOGY—(sy-kol-o-gee): PSYCHOLOGICAL—(sy-ko-lodge-ikle). The study of things to do with the Spirit: sometimes used as if referring to things to do with the mind, only.

PSYCHOMETRY—(sy-kom-et-ree). A Psychic, by placing an object such as a glove, ring or letter, against the forehead, or by holding such an object in the hand, is able (by Spirit aid) to get into spiritual contact with those (either living or "dead"), to whom such object has belonged, or by whom such object has been handled.

The P standing at the beginning of a word, when followed by the letter S, is not sounded.

PHYSICAL—(fiz-zikle). To do with matter, or material things; as opposed to psychical (sy-kikle) which deals with Spiritual things only. Ph is sounded as if written F.

CLAIRVOYANCE—(clare-voy-ance). Seeing with Spiritual sight, persons and things, either in the Spirit-world or on earth, which are invisible to those possessing only physical (normal) powers of seeing.

CLAIRVOYANT—(clare-voy-ant). One who sees in this way.

CLAIRVOYANTLY — (cldre-voy-ant-lee). Seeing by means of clairvoyance.

CLAIRAUDIENCE—(clare-or-dience). Hearing Spirit voices and sounds which are inaudible to those possessing only physical (normal) powers of hearing.

CLAIRAUDIENCE—(clare-aw-dience). Hearing Spirit voices and NORMAL—According to rule.

ABNORMAL: SUPER-NORMAL—Not according to, but deviating from, rule. In connection with physical matters, a wiser definition would be, not according to, or deviation from, Nature's rules and laws, so far as we know them at present.

OBJECTIVE—That which is external to the mind, e.g., the bricks in the wall of a house (physical).

SUBJECTIVE—That which pertains to the mind, and the spiritual portion of the human being: e.g., a Spirit visible only to those who are clairvoyant.

MATERIAL—Things to do with matter, or connected with the earth.

MATERIALIST—One who believes in material (earthly) things only, refusing to believe in spiritual things.

MATERIALIZATION—The appearance of a Spirit clad, for a time, in a more or less solid material body: the taking on of human matter drawn from the bodies of those on earth for a time, by a Spirit, so that it may be touched, felt, seen with physical sight, photographed, weighed, etc., etc.

DE-MATERIALIZING—The dissolving of a materialized Spirit form: the Spirit, on leaving the temporary material body, causes that body to collapse, and the matter of which it is composed, to return to the bodies of those persons on earth, from whom it was originally drawn.

ASTRALIZATION: ETHERIALIZATION: APPARITION—The appearance of the Spirit of one either living or "dead," clad only in the Spirit-body, which although clearly visible to those possessing only physical (normal) sight, cannot be touched or handled. Termed also "Ghost" and "Spook."

SEANCE—(say-ahnce): THE CIRCLE—The meeting together of persons desirous of getting into touch with those termed "dead."

DOUBLE — To "see the Double" is to see the Spirit of one still living on earth, clad with the spirit-body only, at a distance from the Spirit's physical (earth) body.

LEVITATION—The lifting or moving upwards of physical bodies or things, without visible means, or visible contact with anything.

SENSITIVE: PSYCHIC: MEDIUM — One who is sensitive to Spirit Influence: one therefore through whom the so-called "dead" can carry on their work on earth: the "receiver" at the earth end of the spiritual telephone. The word "Sensitive" is preferable to either "Psychic" or "Medium."

There are Sensitives for:—Materializations, Physical Phenomena, Psychometry. Direct Voice (a Spirit speaking or singing aloud so that all present may hear the voice), Clairvoyance; Clairaudience, Impressional or Inspirational speaking, writing, painting, darning, singing, playing on instruments, etc., Crystal Gazing, Healing, Psychic photography, etc.

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# SPIRITUALIST CHURCHES

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."

## ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A.M.; 6:30 & 7:45 P.M.; Healing: Wed. & Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

## ARKANSAS

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

## CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P.M.; Rev. Pearl E. H. Manning; Phone: LA 2-316.

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.

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

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

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

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Redding; 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.

Josiah 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 Zenori; Phone: HOLlywood 4-6252.

Asara Foundation, 261 South 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. and Wed. 7:45 P.M. and 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 Spirit Ch., 1722 W. Santa Barbara Ave.; Sun. and Wed. 8 P.M.; Pres. Irene Wood; Sec'y: Florence Reed. Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 4:45 P.M.; Sun. 2:30 & 4 P.M.; Minnie Sayres.

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

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

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

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

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

New Thought Science No. 176 Universal Church of The Master; 1110 Wilshire Blvd., Sunday 8 P.M.; Leader: Crist V. Bass; Phone: MA 9-2825.

School of Spiritual Philosophy, 2522 West 9th St.; Religious services Sun. 2 P.M.; Tues. 7:30 P.M.; Thurs. 2 P.M.; President: Rev. Jane M. Sipes.

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

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

Divine Inspiration Center, 1526 "N" St.; Services: Sun. and 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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## CALIFORNIA—Continued

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

First Spiritualist Episcopal Church, 132 East Fifth St.; Sunday 2 P.M.; Church Phone: 86-9206; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89523.

San Diego, California  
Inspirational Church of The Master, 2730 "A" Ave.; Services: Sunday 11 A.M. and 8 P.M.; Wed. 8 P.M.; Thurs. 8 P.M.; 8 P.M.; Sec'y: Rev. G. Kella; Church phone: Belmont 2-6063; President: Elsie Fudge.

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

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., 3943 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: JUniper 7-4860; Sec'y: Donald H. Haddock; Treasurer, Charles Ross McKendry; Church Phone: TUXedo 5-9976.

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

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

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

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

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

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

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

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, 2440 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-Tracy.

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

Pueblo: First Spiritualist Church, (N.S.A.) 110 West 8th St., Y.M.C.A. Hall; Services: Sun. 10 A.M. and 7:45 P.M.; Tues. 7:30 P.M.; Minister: Carolyn G. John; President: Elmer John; Healer: W. J. Hansen.

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

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

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

Stamford: Albertson Memorial 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 Dororthy 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, 607 13th St.; Sunday: Healing, 7:30 P.M.; Services, 8 P.M.; Minister: Rev. C. Reamane King, 5818 13th St., Tampa; Phone: TAMpa 33-4365; Sec'y: Eason 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. and Fri. 7:30 P.M.; Wed. and Fri. 2:30 P.M.; Minister: Rev. Margaret Springstead; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida  
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. Etta 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 Mediator: Chai-lotte 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.; Sat. 8 P.M. (Materialization) Phone (after 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.; Thurs. 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: 7-8124.

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

Church of Spiritual Philosophy, 1715 Tan gerine Ave., South; Services: Sunday & Thursday 7:30 P.M.; Ministers: Rev. M. McBride Pantan; 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.

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

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

The 42nd 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. 8 P.M., 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, 10957-59 South Park Ave.; Services: Sunday: Lyceum 2 P.M.; Worship service 3 P.M. and 7:30 P.M.; Messages: Wed. 7:30 P.M.; Minister: Deon Fry, Phone: Pullman 5-2965.

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.

## CHICAGO—Continued

Friendly Church of Christ, 1529 North Larrabee St., Sun. 3 & 8 P.M.; Tues. 8 P.M.; Minister: Rev. Harold Klingensmaier; Ass't. pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship service: Sunday 7:30 P.M.; Message service: Wed. 7:30 P.M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Haase.

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

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

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

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

First Fraternal Spiritual Ch., 4039 W. Madison St.; 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: HEmlock 4-9181.

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

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

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

St. Paul's Spiritual Church, 4201 W. Armistead; Sun. 8 P.M.; Pastor: Rev. Louise Quinn, 3124 West Ohio; Phone: KEddie 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, Orchard Room, Midland Hotel, 172 West Adams St.; Sun. 2:45 & 7:30 P.M.; Catherine Larney.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimack; 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, 1193 West Main St.; Services: Sunday, 8 P.M.; (I.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 Fisk, 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.

Rockford: Psychic Science Spiritual Church, 1507 Bruner St.; Services: Sunday—Healing 7 P.M.; regular service 7:30 P.M.; President: Jennie Dudley Smith; Treasurer: Mrs. Farrell Graham, 321 Walnut St.

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

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.

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

Indianapolis, 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 Schallan, 228 Ellsworth St.

Hammond—Unity Spiritualist Ch., 5454 Holman Ave.; K. of P. Hall; Sun. 8 P.M.; Ruth Coyle.

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

Psychic Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P.M.; Minister: Dr. B. F. Clark.

Church of Christ Divine Guidance, 8701 East Ivanhoe St.; Services: Sun. and Wed. 1 and 7 P.M.; (Liberal Spiritualist Ass'n., South Bend, Indiana) Minister: Rev. Agnes C. Hansen; Phone: HYacinth 1784; Sec'y: Ernest H. Hansen.

Spiritualist Center Church, 1901 Lexington St.; Services: Sunday 7:45 P.M.; Wed. 2:30 & 7:45 P.M.; President: Charles Horan; Sec'y: Carrie A. Ayers.



# 22 SPIRITUALIST CHURCHES

(Con't. from Page 11)

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

**Coldwater:** Pearl Burns Memorial Spiritualist Temple, 114 West Chicago St. Services: Sun., 7:30 P.M.; Class: Thurs., 7:30 P.M.; Minister: Agatha Rasler, 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, Berlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Ass't 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 Fenkel Blvd.; Sun., Tues., Wed. & Thurs., 8 P.M.; Elizabeth Armitage.

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

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

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

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

**Flint, Michigan**

Spiritual Episcopal Church, Darlington 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:** First Church of Truth, 26 Shelby St.; Sunday 3:30 and 7 P.M.; Sec'y: Frank L. Witfoth, 1311 Calgary, M.E.; President: Harry Moler.

**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, 1417 North Westside Ave.; Services: Sun. 2:30 & 7:30 P.M.; President: Dr. Beth Roche; Phone: 4-2901; Sec'y: Mollie Cole, 714 North Rose Ave.

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

**Pontiac, Michigan**

1st Spiritualist Ch., 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.

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

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

**MINNESOTA**

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

**Minneapolis, Minnesota**

Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sun. of each month services 3 and 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. Habertorn, 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 & Wed. 7:45 P.M.; Minister: George D. Russell; Phone: Westport

Chapel (Spiritualist) 4317 State St.; Sunday 7:30 P.M.; Character of Progressive Life; Rev. Anna Tyler; Phone:

**St. Joseph, Missouri**

Spiritualist Church (at 21st St.) Sunday; Minister: Rev. Lytle North 20th St. Sec'y: South 15th St.

## MISSOURI—Continued

**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.

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

## NEW HAMPSHIRE

**Portsmouth**—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P.M.; Wed. 7:30 P.M.; Rev. Frank Daley; Phone: 3103.

## NEW JERSEY

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

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P.M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Ass't 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. Dorthier 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, 148 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. 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. and Fri., 7:30 P.M.; Class: Tues., 8 P.M.; Minister: Rev. Ivah B. Leland; Phone: 2-2215.

### Brooklyn, New York

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P.M.; Tues., Thurs. & Sun. 8 P.M.; Minister: Margaret Seaman; Phone: Glenmore 6-5592; Sec'y: Mrs. Hull, 126 Cornelia.

### Buffalo, New York

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

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 Bies; Pastor: Norman Mootz.

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## NEW YORK STATE—Continued

### Corlford, 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.

**East Aurora**—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P.M.; Children's Study Group: Sun. 7:45 P.M.; Regular church services following; Pastor: M. Ethel Squier.

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

## Long Island

### Jamaica, (L. I.) New York

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

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

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

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

## New York City

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

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P.M.; Class: Saturday, 7:30 P.M.; Minister: Rev. Jean Delores Stewart.

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

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

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

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

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way) 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, 665 East 156th St. (Bronx) Services: Sun. & Tues. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Helen A. Thury.

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

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

Cathedral of Faith, 41 West 73rd St., Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. & 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. (upstoop, front) Message services: Thurs. and Sun. 7 P.M.; Bible Classes: Tues. 7 to 8 P.M.; Unfoldment Classes: Tues. 8:15 to 10:15 P.M.; Minister: Rev. V. Barbara Lesnowich.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th and Broadway, Suite 106. Minister: Carolyn C. Duke; Sun., 6 P.M. and Monday, 7:30 P.M.; Class: Wed., 2:30 P.M. Also services by Rev. Sylvia Greco, Wed., 6:30 P.M.; and services by Rev. Olive Kruger, Friday, 7:30 P.M.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes Mon. 7:30 P.M. Minister: Rev. William Henry DuBois.

**ARTHUR FORD**: 140 East 46th St., Appointment only; Phone: PLaza 5-9300.

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

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

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## NEW YORK CITY

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## (NEW YORK CITY—Continued)

Psychic Center, Ansonia Hotel, 2109 Broadway at 73rd St., Suite 454, Classes and Semi-Private seances; Frank Decker, Leader. Phones: TRafalgar 3-9313 and Susquehanna 7-3300.

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-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 9-7698.

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

## 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; Ass't 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: Luanita 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

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.

**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.

## AKRON, OHIO

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



## SPIRITUALIST CHURCHES

(Con't. from Page 12)

### OREGON

Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D.; Route No. 1, Box 161.

### Portland, Oregon

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: P-R-O-S-P-E-C-T 1-8986; Sec'y: Zelda 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.

### PENNSYLVANIA

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, 30 Edna Ave.; Phone: 8316.

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

### New Castle, Penna.

Spiritualist Church of Truth, McGowan Hall, 215 1/2 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

### Philadelphia, Pennsylvania

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

Second Association of Spiritualists of Philadelphia, 11 East Thompson St.; Wed. 8 P. M.; Sun. 7:45 P. M.; Minister: Rev. Alida 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 1-2179.

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

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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.

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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.

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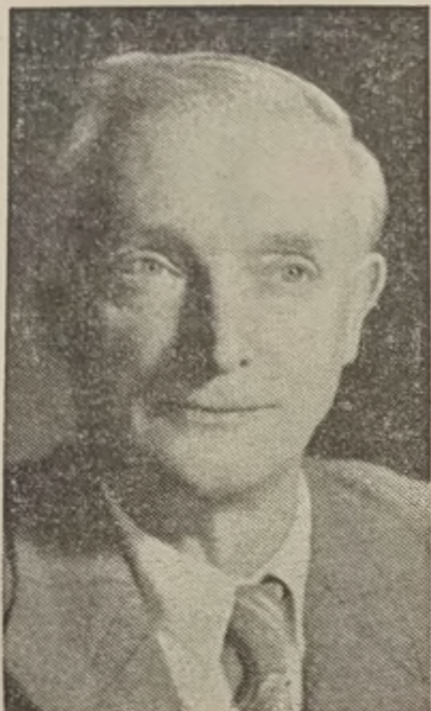
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**YOU MAY** become a member of The Universal People's Divine Healing and Abundance Circle. Healing through prayer. State your problems for healing. Send love offering and self-addressed envelope; no postcards; Write: Rev. R. W. Lagneau, 333 South 42nd St., Louisville 12, Kentucky. (P-381)

**WHATSOEVER YOU ASK:** Let me be your channel for abundant health. Absent treatments or appointment. Spiritual Advice. Love offering. Send stamped addressed envelope to: Bishop Florney James Wilcox, 3115 Marathon St., Los Angeles 26, California. Phone: Norman 2-1693. (P-381)

**YOU CAN BE HEALED:** Absent Healing. All kinds of ailments treated. Bad habits broken. Peace and happiness restored to troubled minds. Affairs put in divine order. Prayers for restoration sent to all who contact us. All work done on a love offering basis. Rev. Harlette Angel Murphy, 431 West Belden Ave., Chicago 11, Illinois, Apt. C-302. (P-382)

**SPIRITUAL COUNSELOR** and Healer: "Come unto me all ye that labour and are heavy laden, and I will give ye rest." After two thousand years, spiritual counsel and prayer are still solving problems of the "heavy laden" and bringing them peace. Counsel on three problems and 30-day prayer service; \$2.00 love offering. Blessed and appointed Meditation Stone free. Write: Rev. Irene Craven, P. O. Box 37283, Station "G", Los Angeles 37, California. (P-382)

## Questions Answered

**MESSAGES BY MAIL:** received from vibrations of your letter (by internationally known medium) Ask questions if you wish. Prompt reply. Love offering. Write Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. (P-378)

**Dr. VERLE and Rev. REESA HANSON** invite you to try their absent treatment when you have reached "the end of your rope" and all else has failed. Their joint psychic power is said to be "dynamic". Rev. Reesa answers 3 questions for \$2; For details, write: Rev. Reesa Hanson, 1904 Carrere St., Bakersfield, California. (P-383)

**SPIRITUAL ADVICE** given by mail. Own handwriting; three questions answered; give birth-date. Over thirty years spiritual work; ordained. Love offering only—returned if no results. Enclose stamp. Write: Rev. A. M. Rouse, Route No. 6, Atlanta, Georgia. (P-378)

## Questions Answered—Continued

**READINGS BY MAIL:** Full name and three questions, \$2.00; enclose self-addressed stamped envelope; Address: LOIS, 1740 Park Road, N.W., Washington, D.C. (P-378)

**RECEIVE LIGHT** and Guidance, blessings and understanding from the spirit side of life through my mediumship. Truth is my motto; love is my guide. Three questions and love offering mailed to me receive my attention. Confide in me your problems and "headaches". I will try to help you. Write: Rev. Loraine Nesbitt, 4229 West Garfield Ave., Milwaukee, Wisconsin. (P-378)

**PSYCHIC ASTROLOGER:** will answer as many questions as you wish from your personal chart interpretation. Send birthdate and time of birth if known. Include \$2.00 and self-addressed stamped envelope. Write: Vesta Nystrom, R.F.D. No. 1, Claremont, New Hampshire. (P-381)

**Full ANALYSIS** of problem given, questions thoroughly answered. One problem, four questions with preview of coming events for next three months, \$5.00. One problem, 2 questions with preview of coming events for one month, \$3.00; three questions for \$1.00. Birthdate of all concerned. Absent Healing treatment, one month \$3.00. Check or Money Order. SANDRA DEE SHERWOODS, P.O. Box 1418, Central Station, St. Louis 1, Missouri. (P-378)

**IS THE PSYCHIC TRINITY** emphasized in your horoscope? The planets along with the mediumship signs Cancer, Scorpio and Pisces will largely determine your psychic possibilities, or have you a problem of another nature? If you would like to know your psychic pattern by a critical analysis of your detailed horoscope, write: Louis V. Hoover, Sunset Village, Flemington, New Jersey. \$15.00. References. Consult your medium. (P-381)

**SPIRITUAL ADVICE** given by mail. Over 30 years' experience in Spiritual Work. Will answer 3 questions for \$1.00—Write Rev. Lottie M. Witherspoon, 2911 7th St., Moline, Illinois. (P-382)

**ENGLISH MEDIUM** (deep Trance) offers you her service by air-mail. Personal message—for you only. Two questions answered. Prompt reply. Remember: "True spiritual guidance solves many problems. Send full name (Mr., Miss, Mrs.) accompanied by \$2.00 to Maud Mann, Haven House, 5 Tillington Terrace, Hastings, Sussex, England. (P-382)

**TRANCE MESSAGES:** (Luke 10:7) Working as a team, we may be able to make the spirit contacts you desire for comfort and counsel. Spirit doctors in attendance for absent healing. Our desire is to help but previous experience may force us to give priority to letters with adequate love offering for two workers. Write: Charles and Betty Brookfield, 620 Birch St., Apt. No. 3, San Francisco, California. (P-384)

## Study Courses

**STUDY** The System of Philosophy concerning Divinity. THE ORIGINAL CORRESPONDENCE COURSE for Psychic Development (Since 1894) by Dr. J. C. F. Grumbine, L. F. S. L. A., Pioneer, Teacher, Lecturer, Author, Scientific Teaching KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. GRUMBINE, P. O. Box 208, Portland 7, Ore. (P-380)

**KONDORA THEOSOPHICAL SEMINARY:** now offers a home study course of instruction leading to regular academic degrees in Science, Philosophy, Metaphysics, Religion and cognate subjects of the Religion of Modern Spiritualism. For information, address: Kondora-A, Box 718, Chicago, 90, Illinois. (P-383)

**SPIRITUALIST SEMINARY.** Lessons by correspondence. Training for Spiritualist Ministry, unfoldment and development. For class groups or individuals. Church licences, charters and diplomas. Ordination and degrees conferred upon qualified students. If personally interested or for church charter, write: Rev. Marion Owens, Sec'y, Suite 708-710 152 West 42nd St., New York City (18), N. Y. (P-378)

**ASTRAL PROJECTION:** A correspondence Course in "Astral Projection" compiled by Oliver Fox (F.M.S.M.) Individual instruction by mail from school in England. Complete Course: \$10.00. Send stamped self-addressed envelope for particulars. Book Exchange, 2643 North 33rd St., Philadelphia, 32, Penna. (P-380)

**LESSONS** in Metaphysics; Counsel by mail or by appointment; Love offering; write: Lilian C. Hall, Ps.D., M.S.D., 2504 West Dean Ave., Spokane 11, Washington. (P-382)

**GOD RELEASES** the Master Key of knowledge to the unknown! Dissolve error, cure disease and unlock the fountain of youth in a course of twelve steps to link you with the neutral path. Complete with charts, \$25.00; or \$2.25 per lesson. Write for details: Progressive Research, 5 Grand View, Port Jarvis, N. Y. (P-381)

## Mediums

**CLEVELAND, OHIO:** Rev. Charles B. Harshorne. Four questions answered with Healing Affirmation Card. Donation (\$1.00) One Dollar. Send date, time and place of birth. Enclose self-addressed stamped envelope. Write Rev. Harshorne, 10418 Sandusky Avenue, Cleveland, 5, Ohio. Services Sunday, 7:45 P. M. at Hotel Alorton. Minister: Rev. Harshorne, healer, teacher, lecturer and mental medium. (P-380)

**NEW YORK CITY:** Chapel of Eternal Star, 237 West 72nd St., New York City. 23, N. Y. C. Telephone: TRafalgar 7-3113 Services daily 7:30 P. M., with the exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City 23, N. Y. (P-383)

**NEW YORK CITY:** Chapel of Eternal Star, 237 West 72nd St., New York City. 23, N. Y. C. Telephone: TRafalgar 7-3113 Services daily 7:30 P. M., with the exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City 23, N. Y. (P-383)

**BE ANALYZED** by Noted Astrologer. Send birthdate and fifty cents for reading and free Dreambook. Bell Enterprises, P. O. Box 396, Long Beach, N. Y. (P-381)

## Mediums—Continued

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

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

**NEW YORK CITY:** Dr. S. R. Mandal, Hindu Mystic, Astrologer and Intuitionist. Spiritual advice on all problems. Free lectures, messages: Saturday 8 P. M.; Also Sunday 3 P. M.; at Studio 703, Steinway Bldg., 113 West 57th St., New York City. Absent Healing on love offering basis. For Karmic and Akashic Life readings of exceptional value, phone: IN 3-5827 or write Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing, 55, L. I., N. Y. (P-380)

**WILLARD, OHIO:** Do you have a problem? I would like to help you through my spiritual guidance. Send 3 questions. \$1.00 donation. Send self-addressed envelope to E. C. Fife, P. O. Box 115, Willard, Ohio. (P-382)

**SCHENECTADY, N. Y.:** Rev. Frederick W. Mitchell, D.D., pastor of The Universal Church of Science, 4 Eagle St., Schenectady, N. Y. Services: Sunday 3 and 7:30 P. M.; All message service Wednesday 7:30 P. M. Class Tuesday evening; direct voice and materialization seances. Friday by appointment only. Private readings daily. New York State headquarters for Universal Church of The Master, Inc. Church charter and ordination certificates when qualified. Phone: (Schenectady) 7-9933. (P-380)

## Psychic Artist

**COLOR PORTRAIT** of your guide with personal message . . . from your handwritten letter. Each portrait specially drawn, in color by spirit artist, through the mediumship of Thomas G. Mann. Many letters of confirmation received. Write, enclosing \$5.00, to Thomas G. Mann, 5 Tillington Terrace, Clive Vale, Hastings, Sussex, England. (P-380)

## Church Announcements

**LONG BEACH, CALIFORNIA:** The Joshua Temple, 292 Redondo Ave; Services: Sunday 7:45 P. M.; Class: Wednesday 7:30 P. M.; Consultations by The Ascended Masters daily except Monday. Under the direction of LeRoy Johnson, noted psychic and trance worker. (P-378)

## Lessons

**FREE:** First Revelation—Lessons and lecture, plus other astonishing facts telling you how to apply the secret simple psychic demonstration science, based on the teachings of Jesus. Why have all the sect and denominational bibles omitted and conceal these simple laws of psychic science? Without cost or obligation, you can also enroll in world-wide group for continuous psychic contact. Amazing benefits are reported as having taken place right in a student's own room! Send Post Card to the TRUE CHURCH OF CHRIST, International, P. O. Box No. 2, Station G, Buffalo 13, N. Y. (P-379)

## For Sale—Real Estate

**NEW JERSEY:** Located in beautiful Lake and Mountain Area of New Jersey five lots of land beside highway. Zoned ideal for country living yet only approximately two hours ride from Newark. Write: Tylenda, Box 36, Allston, Massachusetts. (P-379)

**LILY DALE, N. Y.:** "Harmony House," one of Lily Dale's most beautiful and spacious dwellings. (Now known as the residence of "The Gerlings," previously known as "The Colonial Inn"). Stucco and hollow-tile construction, all cypress trim, new 20-year roof, newly decorated inside and out. Three levels: Basement—Expansive hall with beamed ceilings, massive fireplace and large kitchen; Main Floor—large studio, 20x20 living room with fireplace, kitchen-dinette, consultation room, healing sanctuary, bedrooms; Upper Floor—Dormitory, large enough for 20 single beds. Terms to right party; BIG DISCOUNT FOR CASH. Write: Rev. J. Bertram Gerling, 625 12th St., North, St. Petersburg, Florida. At Lily Dale June 25th. (P-381)

## Wanted to Rent

**FOR RENT—NEW YORK CITY** Time available: 50 chair studio church quarters. A real "center" for lecturers, teachers, mediums. Ideal for temporary or permanent classes. Write: Rev. Glenn Argoe, 1010 Carnegie Hall, N.Y.C. (P-378)

## Miscellaneous

**RADI-ESTHESIA.** Learn how to work wonders with the magic pendulum and divining rod. For discovering subterranean waterveins and minerals. Also used for selecting your beneficial vacation or health resort. Book containing detailed instructions. Only \$1.00. Mail orders to: J. H. Deiningner, 1402 Lexington Ave., N. Y. C. 28, N. Y. (P-378)

**WEAR YOUR PIN!** This Spiritualist Emblem, created by Spirit Masters, has world wide recognition. It is an oxidized silver pin with black enamel. \$1.00. The pin has a safety catch and grows shiny with wear. A nice gift for a Spiritualist. Send \$1.00 to SPIRIT TRUTH, Three Bridges, New Jersey. (P-396)

**BE ANALYZED** by Noted Astrologer. Send birthdate and fifty cents for reading and free Dreambook. Bell Enterprises, P. O. Box 396, Long Beach, N. Y. (P-381)

## Miscellaneous—Continued

**INVESTIGATE:** The Holy City project. Marvelous opportunity to create interest in Spiritualist gatherings. "EDWARD" plan engineer (psychic) is receiving plans for a "Holy City" in the traditional way of a true mystic. Spiritualists and mediums understand how much interest may be focused toward the Spiritualist Churches. Tell this marvelous story of "The City of Dawn" from the pulpit. It means dollars to you. Write: "City of Dawn Plan", P. O. Box 326, Lone Wolf, Oklahoma. (P-379)

**INCENSE AND PERFUME:** Learn its proper use. 10,000-word treatise of instructions and 28 cones of incense for \$1.00. Occult supplies; lectures in color healing, music therapy, psychology, memory, etc. Color lamps, gelsatines and special occult music. Suggestion records for bringing health, wealth and happiness and an easy way of meditation. Literature for stamp. Triangle Research Co., 317 Arch St., Greensburg, Penna. (P-381)

**PERSONAL STATIONARY:** Business Cards; 500 Business cards, \$2.50 Postpaid; 1000 for \$3.75 Postpaid; Samples Free; Letterheads, envelopes, personal stationary; reasonable; Write: Edward J. Hellwig, R.R. No. 1, Box 77, Bridgeport, Indiana. (P-384)

**AURAMETER:** This amazing invention is an unbelievably sensitive instrument. Has received acclaim in U.S.A. and Europe for tracing the human aura, thought forms, cone and pyramid rays, diseased spots, spirit forms and in receiving spirit messages. Used to locate underground water. \$15.50 postpaid; 45c tax in California; 20 pages fascinating reading and instructions included. Order from: Verne L. Cameron, Route No. 1, Box 1120, Elmsmore, California. (X-383)

## Minister Wanted

**SPIRITUALIST MINISTER:** Medium, man, married, and with permission of State Association, can consider an applicant not ordained. We have an edifice to build and a membership to hold. We are in great need. Write: Esther R. Hughes, Box 444, Tulsa, Oklahoma. (P-379)

## Books

**BOOK PRODUCTION:** Attention! Small publishers, Organizations, Authors! Book and pamphlet production from manuscript to bound manuscript. Send manuscript or write needs. College Publishing Company, 840 Magnolia Ave., Daytona Beach, Florida. (P-380)

**HINTS TO POTENTIAL MEDIUMS:** Read the 29-page booklet, "Development of Mediumship" by Rev. Edward Lester Thorne; Price \$1.00; Chapter Headings: "What A Medium Is"; "Conditions of Communication"; "The Spirit World"; "Concentration and Memory Training"; "Rules for the Sitting"; "Vibrations and the Auric Colors"; All phases of mediumship discussed. Order from: Thomas A. Smith, Lowland Hill Road, Stoney Point, N. Y. or *Psychic Observer*, Inc., Chesterfield, Indiana. (P-378)

**"ISRAEL AND JUDAH":** a brief history of the people of the Bible; how God, because of His promise, blessed them and transformed them into the greatest nations on earth today, fulfilling every prophecy concerning them in the Bible. Read this short story about your forefathers. Price 25c postpaid. Address: Arthur A. Pachkovsky, Elmo Park, Apt. No. 7, Hopkins, Minnesota. (P-379)

**WAS JESUS INFALLIBLE?** Amazing, unique facts never before revealed! You won't be afraid of hell after reading this material! Send \$1.00. Also material quite unlike anything you have ever seen before, for persons troubled over religion, hell-fire, etc (25c) Communications must be directed to: TOD, 4012 1/2 Portola Ave., Los Angeles, 32, California. (P-378)

**SPIRITUALIST BOOK:** sold out pre-publication. "Widening Trails" by Linda Metcalf. Testimonials: "I feel that this book carries a message all people of every denomination can understand" — member of a Spiritualist Church, Sarasota, Florida. "A remarkably unusual book . . . a deeply spiritual narration of what happens beyond the grave. The author, in daring to part the curtains of eternity, shows a mastery of words and a wealth of imagination that make her story a real work of literature. This book should attract the applauding attention of reviewers and widespread attention of readers." — Tampa Tribune, January 3rd, 1954. Price \$1.25 paper; \$2.50 cloth. Order from your bookstore or from College Publishing Co., 840 Magnolia, Daytona Beach, Florida. (P-378)

**"TRUTH IN A NUTSHELL"** by Dr. Otho Lee Hiatt. Pocket size 40-page book of the author's terse philosophy, with 20 original poems including "GRASS," "CANYON," "A CHRISTMAS SONG," "WHAT PRICE PEACE?" "GARDENS" and "AN EASTER REVERIE." \$1.00 postpaid. Order from *Psychic Observer*, Inc., Chesterfield, Indiana. (P-379)

**READ "WIDENING TRAILS"** by Linda Metcalf, the Spiritualist book that sold out prepublication. Now available. What they say: "I feel very strongly that it carries a message all people of every denomination can understand." Member of Spiritualist Church, Sarasota, Florida. (and) "A remarkably unusual book . . . a spiritual narration describing what happens beyond the grave. The author, in daring to part the curtains of eternity, shows a mastery of words and a wealth of imagination that make her story a real classic in literature. This book should attract the applauding attention of reviewers, and the widespread attention of readers." Tampa Tribune, 1/3/54. Price \$1.25 paper; \$2.50 cloth. Order from College Publishing Company, 840 Magnolia Ave., Daytona Beach, Florida. (P-380)

**WE CAN HASTEN** the "Golden Age"! You must read "We, the Transformers of Space." Send \$1.00 for your copy of this splendid book to: C. C. Waltham, Box 3065, Westside Station, Elmira, N. Y. (P-382)

**READ:** Rev. S. R. Mandal's philosophy. These books are a "must": "Voice of The Master" \$2; "Gandhi and World Peace" \$1.75; "Gems of Aryan Wisdom" \$2.25; "Sex and Love" \$1.50; postpaid. Send all orders to: Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing, 55, L. I., N. Y. (P-380)

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## CLASSIFIED ADS

(Continued from Page 14)

### Books—Continued

**JAMES S. RIGSBURG:** Publishers and Booksellers: Occult and Metaphysics a Specialty. We carry a complete line of goods to coincide with our literature: Herbs, Oils, Powders, Candles, Incense, Perfumes, Talismans, etc. Metaphysical Counselor in attendance daily, 11 A.M. to 10 P.M. Also open Saturdays and Holidays; 1597 Third Ave., near 90th St., New York City 28, N. Y. (P-400)

**AMAZING INVISIBLE HELP** for your Everyday Problems, given privately with daring new book, "The Middle of the Night" . . . recently received after many years metaphysical research and practical experience. Strictly for sincere Truth-seekers only, who are ready for higher secret benefits of REALITY, and who intuitively understand that "nothing is impossible." Send name and address with \$2, confidentially, at once, to: C. S. Research, % Samuel E. Behrens, P. O. Box 375, Carlisle, Pennsylvania. (P-381)

**"DIAMONDS FROM THE BLUE CLAY":** A booklet for those who are seeking. To be read and reread, not with narrowed vision, but with an open mind. Pocket size, 66 pages. Price \$1.00; Order from: Isabelle Gale, 6025 28th St., North, St. Petersburg, Florida. (P-382)

**"THE LAW OF LIFE REVEALED":** Price (?) You determine it! Write: The Open Way, Celina, Tennessee. (P-382)

### Open Dates

**LECTURER AND TRANCE MEDIUM:** will serve Spiritualist Churches: planning missionary tour. Direct all correspondence to Rev. Minnie Halyama, 306 Pittsburgh St. (West Side) West Newton, Penna. For private consultation, phone West Newton 1162-R. (P-380)

## BOOK REVIEW

(Con't From Page 13, Col. 3)

objectives accomplished and hopes fulfilled.

Dedicating most of her life to the service of others, this dynamic little day has served on countless fund raising campaigns. She has organized and directed innumerable charities and bazaars, always with a view toward relieving others of their burdens. Besides being a life-long champion of the weak and unfortunate, she has also (being talented herself) recognized talent in others and has devoted a great deal of her time to arranging balls and benefit performances for prospective stars of the opera and stage of her day.

In the latter part of her life, Mrs. Clemens has become more and more interested in the spirit, and from 1917 on has worked tire-



MARIE LOUISE CLEMENS

lessly to perfect herself in occult and esoteric philosophies. Through her comprehensive studies in these fields, she became adept at "faith healing" and has thus been able to help those who were ill or suffering.

A believer in reincarnation and having been told of her own past lives or incarnations, she has included in her book many of the messages she received from "The Masters of Wisdom." These messages reveal her intense sincerity and her firm belief that we all must continue to be reborn into the world until we attain spiritual perfection.

This is the story of a life lived to the full, a life of vicissitude, adventure, and achievement. After reading this vivid testimonial to the worth of life, you will doubtless wish there were more people of the stature of a Mrs. Clemens, who even at her present age of ninety, is still thinking of more worlds to conquer.

Illustrated with photographs from the author's extensive collection, ranging from the farmhouse in Vermont where she was born to her present house on Bay State Road, Boston, Massachusetts.

**Ephrata, Penna.:** The annual summer sessions of Camp Silver Belle will open June 26th and close September 4th, according to secretary, Ethel Post-Parrish. The address of welcome (June 26th) will be delivered by James M. Parrish. The dedication of the "Peggy Jeffs Memorial Carillon Chimes" will be held June 27th.

Special days: Harrisburg, July 4th; National Spiritualist Association, July 11th; Reading, July 18th; Baltimore, July 25th; Virginia, August 1st; Philadelphia, August 8th; Washington, August 15th; New York, August 22nd; New Jersey, August 29th; Banquet, September 4th; Connecticut, September 5th; Don Fuller Memorial Candlelight Healing Service, September 5th.

Every Thursday and Friday evening special classes will be held under the direction of Marta Mallery. The subjects: Occultism and the Esoteric Interpretation of the Christian Bible.

Every Sunday evening (except August 15th and September 5th) there will be a forum for the advancement of Spiritualism. The panel: James M. Parrish, Lena Barnes Jeffs and Marta Mallery. This panel will also include the leader of the church whose special day is scheduled.

Weekly classes are under the direction of Lena Barnes Jeffs, June 28th-July 10th; C. Harrison Engel, July 12th-17th; Arthur Ford, July 19th-24th; H. Gordon Burroughs, July 26th-31st; Floyd Thornton, August 2nd-9th; Marta Mallery, August 9th-14th; H. Gordon Burroughs, August 16th-21st; Felecie Crossley Peterson, August 23rd-28th; James M. Parrish, August 23rd-28th; James M. Parrish, August 4th-September 4th.

**Spiritual Healers** listed in the official program: James M. Parrish, H. Gordon Burroughs, C. Harrison Engel, Ernest R. Holden, Kate Whitmoyer, Laura Harbach, Marion and Michael Nicolette, Albert Scheffler, Elizabeth Fabian, Wm. Kunze, Elizabeth Kunze, Edna Gleaves, Clara Senior, John Guy, Leona Olin, Marta Mallery, John Giberson, Herbert Angell, George J. Smith.

**Music:** James M. Parrish, Director; Olive Searles, Pianist. **Soloists:** Marta Mallery, Wittkowska, James M. Parrish, Ruth Hirst; Guest artist, Winifred Bruce; **Violin,** Nona Marsic.

**Lecturers:** Arthur Ford, New York City; Floyd A. Thornton, Norfolk, Virginia; H. Gordon Burroughs, Washington, D. C.; Mary Fulton, Philadelphia; C. Harrison Engel, Miami, Florida; Marion Nicolette, New York City; Marion Miller, West Hempstead, N. Y.; Marta Mallery, Syracuse, N. Y.; John Kriese, Harrisburg, Penna.; Lena Barnes Jeffs, St. Petersburg, Florida; James M. Parrish, St. Petersburg, Florida; Virginia Leach Falls, Muncie, Indiana; Tali E. Waters, E. Orange, New Jersey; Mollie Beck, New York City; Elizabeth Giberson, Camden, New Jersey; Albert Scheffler, Huntington, W. Virginia; Kitty Leith, New York City; Felicie Crossley Peterson, Los Angeles, California.

**Spiritual Counselors:** Ethel Post-Parrish, St. Petersburg, — Clairvoyance, Direct-Voice, Materialization; H. Gordon Burroughs, — Direct-Voice, Clairvoyance; Bertha Eckroad, Baltimore, — Materialization, Direct-Voice, Clairvoyance; Mary Fulton, — Direct-Voice, Clairvoyance; Elizabeth Fabian, Ephrata, Penna. — Direct-Voice, Clairvoyance; Marion Miller, — Direct-Voice, Clairvoyance; C. Harrison Engel, — Clairvoyance; Mollie Beck, — Clairvoyance, Direct-Voice; Elizabeth Giberson, — Direct-Voice, Clairvoyance; Clara Senior, Ephrata, Penna. — Clairvoyance, Direct-Voice; Virginia Leach Falls, — Clairvoyance, Direct-Voice; Arthur Ford, — Clairvoyance, Trance; Ernest R. Holden, — Direct-Voice, Clairvoyance; Edith Green, — Clairvoyance, Direct-Voice, Materialization; Laura Harbach, — Reading, Penna. — Clairvoyance; Anna K. Rose, — Clairvoyance; J. Edwards, — Psychic Photography; Felicia Crossley Peterson, — Clairvoyance, Trance; Alice Ewers, — Clairvoyance, Direct-Voice; Robert Barnes, — Clairvoyance, Direct-Voice; Bessie Frances, — Clairvoyance, Direct-Voice; Floyd A. Thornton, — Clairvoyance, Direct-Voice.

For complete 1954 program, write Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

★  
**Cherry Valley, Illinois:** The first Illinois Spiritualist Camp Association, Inc., will open their fifth annual season June 13th, and close

# CHURCH NEWS

August 1st, 1954, according to secretary, Emeline Bell Davis.

The schedule calls for lecture and message services every afternoon and evening throughout the season.

The camp is located on auto Route 20, from Chicago to Belvedere, Illinois; then Road 5, to Cherry Valley, cross bridge on the Kishwaukee River; second road, turn right to Camp entrance located on Franklin Street.

The board of directors of the camp: Pres., Charles Craig, Belvedere, Ill.; 1st Vice Pres., Rev. Harold S. Wirik, Kingston, Ill.; 2nd Vice Pres., Rev. C. R. Curran, Le Roy, Ill.; Cor. Sec'y., Emeline Bell Davis, Joliet, Ill.; Fin. Sec'y., Hattie Davis, Elgin, Ill.; Fin. Treas., Ethel Craig, Belvedere, Ill.; Trustees: Clarence Simmerson, Rockford, Ill.; Harry Shaw, So. Beloit, Ill.; Sigfred Pearson, Rockford, Ill.; Sherman Holman, Elgin, Ill.; and A. Munroe Creidor, Joliet, Ill.

★  
**Providence, R. I.:** Edward J. Hudson was installed recently as president of the W. T. Stead Spiritualist Church, Inc., 32 Haskins St. Rev. Harry C. Milesi, president, and other members of the board of the Massachusetts State Spiritualist Association took part in the ceremony.

Mr. Hudson, lecturer, teacher and billet reader is well known throughout New England States. He has traveled extensively and has, for many years, been a regular visitor during the summer months at Camp Silver Belle, Ephrata, Penna.

★  
**Indianapolis, Indiana:** According to D. Clark Gideon, trustee of the Progressive Spiritualist Church, Park Ave. at St. Clair St., outstanding speakers and mediums were featured during the month of April. They were: Rev. Sara Wager, Rebecca Jeffries, Jean Cain, Melvin Peacock, Marjorie Wilkins, Jimmy Wells, Rev. Ola Florence, Mary Coleman and Pearl L. Heald.

During the past several months, noted Chesterfield mediums were also featured at the Sunday services. They were: Fanchion Harwood Dorsch, Mable Riffle and Edith Stilwell.

The Board of Directors of the Progressive Spiritualist Church: President, Paul R. Leach; Vice President, Jimmy Wells; Secretary, Rebecca Jeffries; Treasurer, Julia Reynolds. Trustees: D. Clark Gideon, Harold Heald, Oris Jeffries, Grace Fleming and Meredith Cain.

Officers of the Ladies' Auxiliary: President, Itha M. Gideon; 1st Vice President, Grace Fleming; 2nd Vice President, Mary Coleman; Secretary, Clara Hill and Treasurer, Pearl L. Heald.

★  
**Freeville, N. Y.:** Rev. Elizabeth Fabian, a staff medium of Camp Silver Belle for many years, is currently featured (May 23rd) at the Freeville Spiritualist Assembly, according to president, Elmer Alvord. The service was held in Dittman Memorial Chapel.

Rev. Fabian is a lecturer, teacher, trance and direct-voice medium. She has conducted classes and served churches in New York State and Pennsylvania for many years.

**Chicago, Illinois:** Noted speakers and mediums were featured recently at the Second Spiritualist Episcopal Church, 116 S. Michigan Ave., according to minister, Sylvia Birchfield.

They were: Rev. Curtis B. Morris, Dorothy Morris, and Dr. A. Chapman Straley—all of Columbus, Ohio and Alma Moser, Lily Dale, N. Y. During their engagement at the church, in addition to lecture and message services, various phases of physical mediumship were demonstrated.

★  
**Philadelphia, Penna.:** The annual convention of the Pennsylvania State Spiritualist Association was held May 10th, 11th and 12th at the First Association of Spiritualists, Master and Broad streets. The featured convention speaker was William Elliott Hammond, Cassadaga, Florida, according to the church bulletin published by minister, Rev. Mary Fulton. The First Association of Spiritualists listed Rev. Virginia Leach Falls as featured medium early in April. Rev. Falls is the minister of the Union Spiritualist Church, Muncie, Indiana.

★  
**Evansville, Indiana:** Speakers and mediums featured recently at the Union Spiritualist Church, 1000 W. Michigan St., Rev. Jeannette Hoepel, minister.

According to Lucille Temme, editor of the church program, they were: Jeanette Haas, Anna Mus-

grave, Molena Allen, Kath Day, Sadie Temme, Lucille Temme, Anna Edmond, Mable Riffle and Edith Stilwell.

The church board of directors: President, Sadie Temme; Vice-President, Jeanette Haas; Secretary, Molena Allen; Treasurer, Jeannette Hoepel; Trustees: Bertram Edmond, Hallie Musgrave, Walter Strupp, George Koch and Elsworth Spear.

Other mediums and healers affiliated with the church: Minnie Gieselman, Charlotte Gore, Nellie Mutschler, Mollie Weyerbacher and Beatrice Keeney.

★  
**Coldwater, Michigan:** Since the passing of Rev. Pearl Burns, the directors of the Coldwater Spiritualist Temple have renamed the church "Pearl Burns Memorial Spiritualist Temple."

According to Agatha Rasler, newly installed minister, services will be held at 7:30 every Sunday at 1½ W. Chicago St. Classes will be resumed Thursday evening at 7:30.

The board of directors are: President, Agatha Rasler; Vice President, Leota Shaffer; Treasurer, Samuel Burns; Secretary, Norie Gould; Trustees: Vincent Rasler, Lola Filley and Minerva Watson.

★  
**Chesterfield, Indiana:** The 66th annual season of Chesterfield Spiritualist Camp opens June 25th with a reception and buffet dinner at Chesterfield, Indiana, according to Mable Riffle, secretary. The season will continue through August 22nd.

Saturday, June 26th "The Cathedral of the Woods," the new \$100,000 auditorium will be dedicated. Homer W. Watkins, Detroit, Michigan will be master of ceremonies.

Other highlights of the season: memorial services conducted July 18th by Clifford L. Bias; and **Etta Bledsoe Day**, Sunday, August 1st; James M. Laughton, medium.

This year those attending Chesterfield Camp will have an opportunity to visit the new headquarters of **Psychic Observer, Inc.**, located in the basement of the chapel. During the past 12 years, most of the books sold in the Bazaar Building were supplied by **Psychic Observer**. This season the **Psychic Observer Book Shop**, under the supervision of Marion Nevison, will carry an even greater assortment of books—an immense new room having been added to the Bazaar Building for this purpose.

Hundreds of reservations have already been made at the Western, Lily and Sunflower Hotels. Be sure to make your reservation early.

Speakers and mediums listed on the official program: Clifford L. Bias, Homer W. Watkins, Lytle Sensabaugh, Nellie Curry Hicock, Mamie B. Schulz, James Laughton, John W. Bunker, Austin Wall, Mable Riffle, Edith Stilwell, etta Schmitt, Fanchion Dorsch, Lillian Dee Mable Horton, Dr. F. B. Clark, Ruth Walling, Lula Taber, Bernice Brock, Dorothy Hiatt, Juliette Ewing Pressing, Clara Medcalf Haines, Mildred Austin, Pansy Cox, Charles Swann, Arthur Myers and Pearl Crain.

Various phases of mental and physical mediumship will be demonstrated; independent card writing, pictures on silk, blindfold billet reading, direct-voice, partial materialization, trumpet-in-red-light, apport, independent voice, spirit card writing, levitation (telekinesis) and full form materialization.

The program also includes public demonstrations of clairvoyance and clairsaid, privilege to send messages every; for floral decoration Monday at 6:30; ing services in tures in "The C. Woods" and popula

movies in the Chapel day afternoon.

Visitors will be introduced to melodious chimes, bell renditions heard each day throughout cafeteria will offer money can buy at prices. Private, ser public seances daily over thirty mediums

## HONOR STUDENT



**Genevieve L. Woelfl** (above) 922 Blandford Blvd., Redwood City, California, recently received an Honor-Student diploma from the N. S. A. Board of Education. For some time she has been under the tutelage of Dr. Victoria Barnes, superintendent.

Upon the successful completion of an examination by the California Spiritualist Association, Mrs. Woelfl will receive a **Licentiate Minister's** certificate. She plans to pursue her studies through the Advantages Course, her object being to obtain a N. S. A. minister's certificate. Since 1951, she has been a member of the **Golden Gate Spiritualist Church**, San Francisco.

Mrs. Woelfl is a lecturer, writer and for many years has been sitting for Spiritual unfoldment to the end that she has developed the phase of mediumship known as authentic writing.

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