

Benny's Diatribe

AS A RESULT of the despicable radio presentation by Jack Benny Sunday afternoon, April 25th, we received a long distance call from Bishop Robert Raleigh of Calabasas, California. Bishop Raleigh suggests that something ought to be done to squelch such broadcasts which condemn the Religion of Spiritualism and we quite agree. Bishop Raleigh says that the place to start is to register a complaint with the sponsors of Benny's program. With this we agree.

There is no question but that something should be done in the matter and *Psychic Observer* will be glad to publicize the efforts of anyone or any group who plans to lodge the complaints to the proper parties.

My answer to Bishop Raleigh follows:

After receiving your telephone call regarding the Jack Benny radio program, my mind went back over a period of ten years, 1940-1950. During these years I reacted to adverse publicity much as you are at this very moment and I had in my mind at the time that the whole responsibility for fighting for the cause was our obligation.

Same Old Story

I am not saying that drastic action against these people who sponsor such programs should not be our responsibility in the sense that we should be heard from but what I am saying is that it is one way to deplete oneself of any vitality they may have for the work they know best how to do.

And this is exactly what happened as a result of our running all over the country during these years in a frantic effort to counteract adverse propaganda. Don't misunderstand. This work, no doubt should be done but the net results to date have been nothing more than "A cry in the wilderness."

Of course, I may be wrong because possibly our efforts have curtailed much of the opposition but, out of it all, it seems I was only personally increasing my blood pressure to the end that I had to take a six-month vacation some years ago before I was able to carry on.

Now these were the physical repercussions. I have said nothing about the financial strain—meaning that we spent close to \$5,000 to travel thousands of miles all over the country in an effort to seek the proper interviews with those who were directly responsible for broadcasts, libelous stories and so forth.

To be specific, I chased Beatrice Houdini from Chicago to Tampa, Florida, before I caught up with her and was able to browbeat her to the point that she admitted she received the secret code from her husband through the mediumship of Arthur Ford.

Dunninger Debunked

I spent ten days in New York City trying to contact Kate Smith and her manager and was left for hours cooling my heels in outer offices in an effort to present my case.

Most of the money spent in those days was to counteract the despicable propaganda circulated by Joseph Dunninger. This was the most costly and culminated in my being able to break up one of his programs when I was present in the Broadcasting studio at the time his program was in session.

I have personally gone into the offices of three leading newspapers in New York and two in Chicago who printed libelous stories. In each place, I received the run (Con't. Page 2, Col. 1)

PSYCHIC OBSERVER

No. 380

CHESTERFIELD, INDIANA, JULY 10, 1954

One Year \$4.00
Payable in Advance

★ ★ ★

TWENTY CENTS

WHEN YOU MEET A REAL SPIRIT

A famous medium says it's a "normal" experience—until the visitor disappears into thin air.

BY SARAH NEWMAYER



JULIETTE EWING PRESSING

Her Impressions of Chesterfield

LET ME TELL you about the gigantic task of moving "the home of *Psychic Observer*" and our residence from Jamestown to Chesterfield. In the first place, all the plans had to be formulated and worked out mentally. Some of the equipment had to be shipped ahead for installation, meaning that, for almost a year, we had to live and work under unsettled conditions.

Few realize the work necessary to produce a single issue of our journal which can be read in a comparatively short time. Many long and tedious hours of work are necessary: typing the material, proof-reading and make-up, to say nothing of the compilation of ads, which include countless hours necessary to keep the church pages up to date. In addition, all letters have to be answered promptly because everyone feels their problems are important.

Gigantic Task

And all of this work had to continue during the moving. Hundreds of boxes of books had to be packed and unpacked; twelve filing cabinets of correspondence and eleven tons of Addressograph equipment. All of this necessitated day and night labor, seven days a week for over a year. When we arrived at Chesterfield, 101 details had to be taken care of: banking connections, auditor service and new firms for purchasing materials and supplies had to be located. In all, the move necessitated the use of four vans. The content of each had to be packed and unpacked. This was a gigantic task.

This report is being made in answer to numerous requests from our regular *Psychic Observer* family who have asked me to tell (Con't. Page 2, Col. 4)

PROOFS OF SURVIVAL through EILEEN GARRETT

"YOU NEVER mind meeting a spirit. It's only afterward—when what has seemed solid flesh suddenly disappears into thin air—that you're startled."

Eileen Garrett spoke casually and her manner was matter-of-fact. Her guests, drinking after-dinner coffee in her New York City penthouse, listened attentively, for most of them knew her to be a phenomenon of our time, a trance medium so hard to explain that she probably has been investigated more exhaustively than any other.

"What does a spirit look like?" one of us asked Mrs. Garrett.

"Why a spirit looks like you and me," Mrs. Garrett answered. "Like the ordinary human beings you meet every day. It's only when a spirit suddenly vanishes that you're startled and realize it is a supernatural (she likes that word better than supernatural) being."

Perfectly Normal

"A business woman telephoned me a while ago, and made an appointment for the following day."

"The next morning, when I walked out on the terrace, I noticed a soldier with a bandaged head approaching me. I asked him sharply what he was doing on my private premises and how he got there."

"Instead of replying, he asked me to have his mother bring his sister with her when she came to see me. Then he gave me several messages for them. Our conversation was perfectly normal—except that he suddenly vanished. That was when I was startled."

"When his mother came that afternoon, I described him, and I learned he'd been killed in the



EILEEN GARRETT: Although always politely tolerant of Spiritualism, she prefers to work in the field of so-called psychic research and, as a result, has possibly accomplished as much as any living person to prove, not only through her own mediumship, but also through her writings, that personal conscious survival after death has been proven by the scientific approach.

war. The messages I gave her were reassuring and one of them—a prophetic one—later came true."

It's as natural for Mrs. Garrett to speak of spirits in this off-hand way as it is for her to speak of people. She thinks that what she calls her "gift" is most valuable—as proof of the existence of consciousness after death—when "spontaneous" manifestations come to her. One of these, she says, occurred one sunny afternoon when she dropped in for a cup of tea at the New York City apartment of a famous woman novelist and her sons.

How I Felt

"Putting down her cup, Mrs. Garrett (as she recalls this episode) murmured that she thought she might 'try for something.' She leaned her head against the back of the chair and closed her eyes. After a few moments the voice of the novelist's husband, dead several years—seemed to come from Mrs. Garrett. The voice had his characteristic chuckle and other mannerisms. Mrs. Garrett never had seen him or spoken to him."

Eileen Garrett's parents died when she was a baby and she was brought up by an aunt on a farm, in County Heath, Ireland. She was married young to a man much older than she. Her three sons died in infancy but her daughter survived. Mrs. Garrett and her husband drifted apart and were divorced.

In the third year of World War



Illustrated by Herb McClure

To her surprise, Mrs. Garrett saw a soldier with a bandaged head on her terrace. He gave her messages for his mother and sister—then swiftly vanished.

I, she and a young officer fell in love in London and, although she was wary of another marriage, he persuaded her to become his wife. Soon afterward, he left for the front. A few weeks later, in a hotel dining room, a strange feeling overwhelmed her.

"I lost all sense of my own identity," she explains. "I was caught in the shattering concussion of a terrible explosion. I saw my gentle, golden-haired husband blown to pieces. I floated out on a sea of terrifying sound. When I recovered, I knew that my husband was dead."

Rhine Experimented

Two days later her husband was reported missing, then the War Office listed him as dead. His body never was recovered. Later, a fellow officer wrote to Mrs. Garrett that her husband had gone out on a wire-cutting mission and had not returned.

For 10 years, Mrs. Garrett worked with the head of the British College of Psychic Science, submitting to experiments. Later she was tested by Dr. J. B. Rhine of Duke University.

She doesn't claim that she can "get" anyone from "beyond." She says she "lets come" what will at

A Member of the "FOURTEEN GROUP"



BRIGADIER R. F. FIREBRACE, C.B.E., opens a Spiritualist Symposium on Spirit Communication in London by taking as his subject: "The Mind of The Medium." (See Page 4.)

the request of an investigator or someone who has turned to her for help.

During World War II, a woman went in distress to Mrs. Garrett, telling her that she believed her husband, whose ship had been sent to the Southwest Pacific, had been killed. Mrs. Garrett asked her to return the next day.

That night, Mrs. Garrett recalls, the husband appeared to her, assuring her that he was safely alive. He even told her where his ship was. He spoke of places, people and events she had never heard of and mentioned names she didn't know.

The next day she reported her experience to the wife, who happily identified every reference her husband had made. When he finally came home, he said he had been unaware of any "visit" he had made to Mrs. Garrett and had not known of her, but he had been thinking intently of his wife at the very hour he appeared to the medium.

Out-Of-The-Body

Once Mrs. Garrett had a strange experience in automatic writing. While living in London, she was alone in her room one night. The figure of a tall you man appeared before her. She had known him as a boy in Ireland. He told her that his mother was ill, she says, and then disappeared. Later, in the flesh, he called on her and spoke of other "out-of-body" experiences such as that in his earlier "visit." He was interested in Eastern philosophy and, a short time later, went to India.

One evening, three years later, Mrs. Garrett saw him standing close to her. He tried to tell her something, then faded away. Worried because she had not got his message, she picked up a pencil, and it seemed at once to be guided. "Lately I have been weary of living, and tonight I am strangely sad and alone . . ." the message said.

Three months later, she received a letter from a friend in India, telling her of his death, and enclosing a sheet of paper bearing his handwriting—a letter he had begun to Mrs. Garrett and never had finished. It was, says Mrs. Garrett, identical with her own automatic writing three months earlier, and it stopped at the same point.

The American Weekly

Benny's Diatribe

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

around and my answers to these stories were never even considered, although they let me submit the stories with the promise to publish. I journeyed to Philadelphia on two occasions to interview the Saturday Evening Post editors. The same thing happened with Colliers, Woman's Home Companion, as well as Liberty and Time.

I have submitted "pro" articles to dozens of top-notch publications who claim they publish both sides but all I received was rejection slips and so my best advice to you is to let Jack Benny and his sponsors go to blazes.

I know how you feel about it and I can remember the time when I would have gone to the expense of going to New York, but I am getting older every day and need every heart-beat for my own work here at the office.

Just so long as the laws of this land and the laws of each state remain as written, just so long will these opponents jibe and quibble at the truths of Spiritualism in general and our mediums in particular.

Of course, the laws are wrong, but you and I didn't make them and it is up to the various Associations, 27 in number, to do something about it. When they are ready, it is our job to publicize their efforts.

Biblical Law

WE HAVE just received a carbon copy of a letter, sent by William Kullgren, Box 756, Atascadero, California, to Kenneth W. Greenawalt, attorney for Jessie Curl.

The letter, dated May 3rd, reads: "I am greatly interested in the Jessie Curl case. I have never met the lady, but I have been in touch with her for quite a while. I heartily disagree with Pressing in his 'Psychic Observer' of May 25th entitled 'When in Rome.' The title is all right but it should be reversed.

"Now to my way of thinking this case can be reversed by appealing, and I base that upon my own persecution, 12 years ago. This is a Christian nation, and the fact that the state of New York doesn't recognize Spiritual Healing doesn't change the fact. Justice Brewster many years ago handed down a decision to the effect that we are a Christian nation. I do not know just who the Professional Conduct of the State Department of Education are, but I have my suspicion, and they should be smoked out into

the open and confronted with the laws of the U. S. A., and the teachings of the Bible.

"Pressing's cold-blooded analysis of the case is inadequate to my way of thinking for he says in so many words, 'We should bow to the anti-Christ group who persecuted her.' That is not the Christ example. Jesus did not conform to the opinions of the 'powers that be' in His day; He challenged them and so incurred their wrath.

A Challenge

"That's exactly what Jessie Curl did, and hundreds of Spiritualists all over the nation should have stood by her and upheld her noble work. If we call ourselves Christians, let's live up to it and stand by Christian or Spiritual law. As a matter of fact, the Bible upholds any layman without any affiliation or any organization, and I defy the 'powers that be' to prove otherwise.

"I am positively convinced that this case can be reversed, for those responsible for it are descendants of those who crucified Christ 2,000 years ago. We suggest that you get a copy of attorney Clark's 'BIBLICAL LAW.' It should be in every lawyer's library. We feel the time has come to challenge those who persecute religionists of all and any creed.

ANSWER TO KULLGREN

Very little can be accomplished by gazing at the moon. Above letter is just one instance of the repercussions in the Jessie Curl case. The job of Psychic Observer is to present the facts. If our analysis seemed cold-blooded they were facts none the less and the sooner the Spiritualists see fit to meet these facts head-on, the sooner the problem will be settled so that Spiritualism will receive the same respect, in so far as the laws are concerned, as any other religion.

It isn't a time for name calling and an attempt to try to shift the blame on the law-makers who may embrace religions which oppose Spiritualism. It is a time for all Spiritualists to band together and back the type of legal minds that can best handle the case. Not until this is done will there ever be any lessening of the attacks made on our religion and those who practice its principles.

Until such a time comes, every healer in the Spiritualist movement will be on his own in the sense that the organization with whom they are affiliated will have to fight each battle single-handed. If that is what they desire to do, so be it. One group, one medium or one organization cannot do it alone.

Dewey Informed

PERTINENT information, regarding the Jessie Curl court case, has been submitted to the Governor of New York State, Thomas E. Dewey, by Carlton E. Lay, 1757 Rose Ave., Long Beach, California.

Mr. Lay's letter to Gov. Dewey follows: "I am enclosing a news item covering all details of the trial of Rev. Jessie Curl. This trial is now of international note as the British are clamoring for news. Also, here in California, two rallies were held. One at Memory Center and the other in the large Embassy Hall, Long Beach.

"The New York Legislature passed an all inclusive act but did allow exemptions. One of these exemptions are the tenets of a church. BUT, in court, your three jurists attempted to judge, not according to the law, but rather in accordance with their interpretation of these tenets, thus violating your local law. In all of New York, don't you have at least one unbiased judge who could have sat in this trial?

"Our President, IKE, has prayed for tolerance amongst us! And we NEED UNITY in our coming trials with communism and economic stability! — If we are to err, let us err on the side of freedom of thought?

"Christian mediums and healers relate what is told to them and what they sense. They act as a common carrier. A mother is exempt, under your law, while 'diagnosing' for her family. If this same mother 'diagnoses' for her family, after leaving this earth plane, would you arrest the telephone company (medium)? This entire field of research must be evaluated in conjunction with all of the sciences. We dare not ban free thinking!

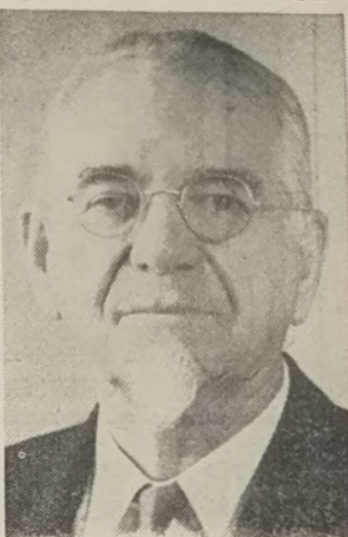
Apparent Injustice

"One medium, at the Long Beach rally, stated her work is entirely with the medical profession and that she is so busy she has no time for a private practice. But, in New York, you would ban this?

"A Dr. Ezel, of the University of New York, stated that they tried to be lenient with organized churches. Apparently this means they look over their wisdom shoulders at the Rabbi when OPERATING for circumcision, holy water dispensation, and Christian Science practitioners acting and selling for a fee a professional service? These are but a very few of the conflicts which are 'allowed' to ORGANIZED religion. Why the apparent injustice?

"Especially is this an injustice because I know of no Spiritualist medium who even attempts to take the place of a medical doctor. As a matter of fact, they 'sense a trouble spot' and often suggest

He Plans a . . . "RELIGIOUS CAPITOL"



EDWARD MILLIGAN (above) leader of the project "City of Dawn Plan," Lone Wolf, Oklahoma. He is Plan Engineer of "A proposed religious capitol of the world" which he claims was revealed to him psychically. It is his desire to have all ministers of Spiritualist churches cooperate with him in this project. For additional information, direct all correspondence to the above address.

they see their doctor. This differs radically from the Christian Scientists and yet they are allowed to proceed! — But, in this land of the brave and the free, your New York papers refuse to give both sides of this apparent conspiracy. We therefore present the facts to you."

Juliette Pressing HER IMPRESSIONS

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

them how we were able to do it. After we arrived, very little could have been done without the splendid cooperation and executive help received from our good friend, Mable Riffle. On numerous occasions, we have been asked "How do you like the Middle-West?" We love it.

Naturally, it is the people who make any place. It is rare that you find such friendliness and such a true spirit of cooperation. The residents of Camp Chesterfield seem to be like one happy family. Everyone seems busy with their various types of work.

Every weekend, the Western Hotel, which is open the year around, takes care of the numerous guests who know that they can visit the camp during the 12 months and be assured of having an opportunity to visit with the mediums for either private or public seances. There is a Spiritualist church service every Sunday afternoon in the Chapel.

"The Parsonage"

Our own ranch-type home, known as The Parsonage, is situated parallel with the Western Hotel across from our offices, located in the basement of the chapel. It is easy to go to and from work and what a joy it is to be relieved from climbing four flights of stairs as was our lot at Jamestown.

Although we arrived in what we have always known as "the dead of winter," we encountered very little snow and ice in these parts. Quite a revelation after having to "traipse" through snow drifts and ice in Western New York over a period of 15 years. We are indeed thankful for the privilege to live and work in such a place.

Now that we are fairly settled, I must tell you my impressions. The people are friendly, courteous and kind, not only at Chesterfield but in all the towns we have visited. Everyone seems willing to help the other fellow. This friendliness is particularly noticeable in the business houses and even the restaurants and grocery stores. I have been impressed with the leisurely attitude of life found here as compared with the hustle and bustle prevalent in the East. No one seems rushed but things seem to be accomplished on schedule.

Furthermore, in this part of the country, I find that Spiritualism is recognized and seems to be on a

Don't Miss This News

YOU are missing some of the news if you do not read the display ads and our classified page 14.

They tell of mediums available for sittings, healers who offer help, developing circles that want sitters; and new and old books that can be bought.

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The modest rates for advertising can be found at the top of page 3, columns 1 and 2.

par with other religions. Doubtless it is due to the progressive leadership of Mable Riffle and the high regard all peoples have for the integrity of Camp Chesterfield. Mrs. Riffle is personally known throughout this section on all levels of society.

They All Know Her

It seems that everyone knows "Mable" and I was particularly impressed to see her photograph under the plate glass top of the desk of Linfield Myers, President of the Anderson Banking Company.

I asked Mr. Myers about this and he said "I have known Mable for many years and when matters come up in this section where help is needed, we all call upon Mable. Many times she has attended political meetings at the State capitol with us men.

I was glad to hear that our Secretary of Defense, Charles Wilson, resided in Anderson for many years. The Saturday Evening Post recently carried an article about Mr. Wilson in which Mr. Myers was mentioned.

During the short time I have been located in this part of the country I have made it a point to visit as many Spiritualist churches as possible. My first trip was to the Madison Avenue Spiritualist Temple in Anderson. The pastor is Rev. Pansy Cox.

I have visited the Spiritualist Church of Divine Science at Fort Wayne, where I was introduced to the congregation by my good friend, Rev. Bernice Brock. At the service I attended, Rev. Edith Stillwell, New Castle, Indiana, was the featured medium.

Just recently, I attended a seance, held at the Progressive Spiritualist Church, 739 Park Avenue, Indianapolis, conducted by Rev. Edith Stillwell with Mable Riffle as cabinet attendant.

I have also filled a lecture engagement at the Unity Spiritualist Church, 517 Rex Street, Muncie, Indiana. I was invited by Rev. Faye Anderson, mother of Rev. Virginia Leach Falls, pastor of the church.

That Tornado

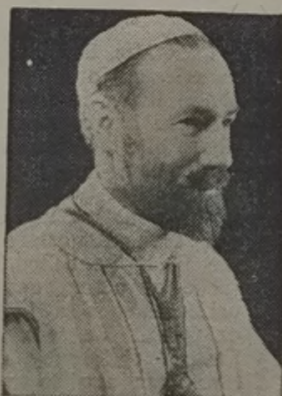
Several months ago, I journeyed to the First Spiritualist Episcopal Church, 636 Western Avenue, Toledo, Ohio, of which Rev. Fred Felix is minister. It was during this trip to Toledo that I really had a shock because the very day I was to make my appearance at the church, I was terrified when told "Anderson completely wiped out by tornado."

My distress was so great that I hardly dared attempt a phone call and when I did, I was told that the connection could not be made. It wasn't until hours later that I found the tornado report was factual, except that the havoc was confined to two or three blocks of downtown Anderson but didn't even touch Chesterfield.

One of the largest pre-season events at Chesterfield was the Easter Sunrise Service in the Chapel. All rooms at the Western and Lily Hotels were filled and the three services in the Chapel were crowded. Since we have been at Chesterfield not a day has passed that someone doesn't visit our offices—people from nearby towns as well as from great distances. Just recently we had the pleasure of meeting Rev. and Mrs. McNutt, Venice, California; also Bertie Lilly Candler, Miami, Florida.

In an early issue of *Psychic Observer*, I hope to be able to tell you about the new auditorium and some of the added features in store for those who plan to visit the Chesterfield Spiritualist Camp during the 1954 season.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

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

I Will Send You A Treatise Free Answering The Above Questions

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

BISHOP ROBERT RALEIGH

(P-382)

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

July 10, 1954

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THREE HUNDRED EIGHTY

JULY 10, 1954

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Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed to and payable to: **Psychic Observer, Inc.**, Chesterfield, Indiana. Telephone: Anderson (Indiana) Office—7511; Home—3-3524.

Spiritualism—No Longer Being Ignored

THAT Spiritualism can no longer be ignored is one of the many definite conclusions that readily emerge from any serious inquiry into the subject. And the real reason why Spiritualism cannot be treated with contumely as heretofore is because a rapidly-increasing interest in Spiritualism is noticeable,—even amongst those who can be referred to as the Orthodox clergy. This interest is constantly being stimulated by the active and enthusiastic propaganda of the Spiritualists themselves.

As evidence of this situation, there are in England, almost weekly, propaganda meetings held before audiences numbering into the thousands. In America, we have our continuous round of conventions as well as propaganda meetings extending across the country in all directions including Canada.

As a result of this propaganda, more and more of the clergy find themselves submerged with the question "What is there in Spiritualism?" In rare cases, do their inquiring flock receive a dignified "brush-off" but rather they sense the need of knowing just how to advise their congregations. In fact, there is ample evidence that some of the best brains in the church are quietly giving Spiritualism serious attention even though their opportunities for investigation are necessarily limited.

Even so, during the past twenty years, Orthodox ministers are more and more speaking of the "after life," practicing Spiritual healing and even in some cases, writing books based on psychic experiences.

Now, as far as the Spiritualists are concerned, there are few who are openly antagonistic to the churches outside their domain. In fact, most of them regard Spiritualism as a reinforcement of the teachings of Christianity because, in the main, most of the ordained Spiritualist ministers today came from the outside, or formerly embraced Orthodoxy. In many instances, they have not even been able to sever themselves from the symbols of Christianity and, in some cases, their lectures do not differ even now from lectures you hear in the so-called Orthodox churches—excepting they have added the teachings and the demonstrations, through mediumship, of spirit communication.

There are, of course, exceptions to this rule but these are few and far between.

It is not the purpose of this article to agree with or condemn such a situation but simply to point out what is actually occurring inside and outside the ranks of Spiritualism.

Some think we should have little sympathy with the conventional theological doctrines and dogmas. Others think we should recognize the great moral influence the church has exercised throughout the centuries, its beneficent ministries in countless directions, and the Christ-like work achieved by its many humanitarian agencies.

Many Spiritualists recognize these facts which, in any case, cannot be gainsaid. Still others think that when Spiritualism can approximate to this "wonderful record," it will be time enough for its devotees to treat the church with disrespect and point the finger of scorn.

The whole situation can be summed up with one word, **tolerance**—tolerance one with the other. True, there can be, and always will be, differences of opinion but to a degree, all religions are good in the sense that they are ever striving to show the way to right living. The argument and fault-finding arises when the different reasons for being good clash or when some enter into threats to gain their goals.

In short, there is room for all forms of religion and, whether we like it or not, all will continue on their way. It is the job of the Spiritualist to teach and prove that his way is at least on a par, if not the better way. This should keep us plenty busy; so much so that we will not have to worry about being ignored.

"... under all circumstances, keep an even mind."

—Andrew Jackson Davis

WHERE TO START

I think it would be nice to have a fund for lawyer's fee, court costs and other expenses, and when a case like Jessie Curl came up there would be plenty money to help fight for the Spiritual movement.

If each Spiritualist would put in \$1.00 at least, money would be no problem.

See what you can come up with. I will start with the first donation, if you can find someone to back it up.

W. D. THRELKELD

Carters Plaza,
Marietta, Georgia.

Send all donations to the **Spiritualist Association with whom your favorite medium is affiliated.—ED.**

IMPORTANCE OF FAITH

On two separate occasions, I rose from my death bed. This is truly an experience which is so unique that only a person who has been through it can ever know about it.

Since the days of my earliest childhood and youth, I have often wondered why, in my mind's eye, angels were always blonde and always wore shining white wings. During World War I, I enjoyed some unusually peaceful days.

I remember when I was placed in a casket. At that time, I had the sensation of being a drifting snowflake soaring upwards, instead of falling to earth. Then some heavy gray clouds blocked my ascent. Their passing by gave me a chance to see the other side which was heaven. The "angels" sang and smiled at me and their melody brought me close to them. Their features were wreathed in spirit and faith.

I gazed and gazed and tried desperately to get near them. At first I thought they were all boys because we couldn't shake hands but then I realized that my wings were missing.

After this pseudo "death"—which lasted for three full days, and during which time I had been scheduled for burial, I suddenly revived and stepped from the casket.

My mother was near me at the time and immediately fainted. I could hardly forgive her and all those who were around me because I was really experiencing heaven and particularly because, being a youth, I knew nothing of the jealousies and mistakes and irritation which are part of a long life.

I consoled myself with the thought that "The Lord" had shown me the way. I began a new life in the United States and after many years of experience I was given a second chance. This time I saw everything through rose-colored glasses. Everything was shining and beautiful.

My second brush with death occurred in 1949. At that time, I had been hospitalized at St. Vincent's in New York. Nine top-ranking specialists had abandoned all hope for my survival and had pronounced the sentence of "death." At that time, my physical condition was such that I was unable to utter a single word. My faith was so strong, however, that I knew I would fight on to eventual victory. Since I recovered, despite the opinions of the specialists, I feel that I owe it to the world to enlighten others about the need and **Importance of Faith.**

ELISE KAESLER

18 E. 64th Street,
New York City, N. Y.

NO ROYAL ROAD

May we turn to you for advice on four or five questions of great interest since you may be presumed to be familiar with the facts? Several people are eagerly awaiting your reply.

1. Can psychic mediumship be learned through mail instruction?

2. Is failure possible when trying to develop this way?

3. If correspondence can teach psychic mediumship, will you give us kindly several addresses which unless you prefer otherwise, will not be considered endorsement of the courses.

4. You carry an ad on **INSTANT MEDIUMSHIP**, offered by a post office box holder without name. Does that treatise do what it promises to do, or is it a questionable offer?

5. I notice that there is no Spiritualist church in Georgia listed. Why not?

I, myself, almost 79, retired (Ph.D.—not the mail order kind).

LETTERS TO THE EDITOR

● Get It Off Your Chest ● Air Your Views

am not at this time actively interested, but I have a young person of extremely limited means interested in becoming a psychic reader.

If successful, this person may create a circle of influence. This is the question: do you know where a course on psychic mediumship training can be had on approval? It may prove worthwhile for the course's publisher.

The person is at this time not interested in general reading matter, books, and the like, but only in a course teaching **ACTUAL** psychic mediumship, without necessity of extra purchases of this or that — you get the idea.

ERNST MIETK, Ph.D.

P. O. Box 332
Statesboro, Georgia.

To answer your letter point by point would be quite a job and after all, you would only have one person's opinion. I am not an authority on these subjects nor will you find anyone who could be classified as such.

However, to answer your first question, I would say No. Mediumship cannot be learned through mail instruction, but what you can learn in this fashion would be the general conditions under which you could develop your psychic powers as well as the proper method of approach. No one can make you a medium any more than they could make you a singer. Individuals should possess some latent power and if this is possessed, development can be aided by following the correct procedure.

In the display and classified columns of **Psychic Observer**, you will find names of individuals who supply courses for psychic development at a nominal fee.

All advertisements are accepted in good faith. If and when we have complaints and said complaints are substantiated, the advertiser is notified and the ad withdrawn.

The fact that there is no Spiritualist church in Georgia does not prove or disprove the case for Spiritualism, for there are 13 other states in the Union in which you will find few, if any, Spiritualist churches. You might ask why are there no Seven-day Adventist churches at Lily Dale?

The fact that the person you mentioned is not interested in books and only wants a course teaching mediumship savors of a free ride to heaven. There is no royal road, nor are there any shortcuts to the development of mediumship and the sooner your young friend gets this through his head the better off he will be.

On the other hand, if he wants to follow the real path to unfoldment, he should be prepared to face the trials and tribulations confronting all noble souls who devote their lives to the service of their fellow men.

★

EDITOR—A MEMBER

It has just come to my attention that you are not on our regular membership list to receive the Newsletter and issues of **THE SEARCHLIGHT** as they are sent each month.

We wish to extend to you Associate Membership that you may keep informed as to all our activities and new publications bearing on the Edgar Cayce records.

HUGH LYNN CAYCE

Association for Research
and Enlightenment, Inc.
Virginia Beach, Virginia

★

REDUCED RATES FOR MINISTERS

I am a correspondent for the Spiritual Church of Christ, Inc., as well as Vice President of the organization. We have decided that Rev. Alice Tindall was right when she asked other Spiritualists to write to their congressmen about passing H. R. 5362.

And we as workers, and students in the Truth, should get our signatures to the Honorable Charles A. Wolverton, Chairman Interstate & Foreign Commerce Committee, House of Representatives, Washington, D. C., asking him to bring out of Committee. Bill No. H. R.

5362, "To amend Section 403(b) of the Civil Aeronautics Act of 1938 so as to permit air carriers and foreign carriers to grant free or reduced rates of transportation to the blind, and to ministers of religion."

You can help to get better conditions for the ministers of your own church, giving them the chance to go to other churches so that they can spread the TRUTH of Spiritualism more widely than it has in the past. Please do your part.

REV. EMERY LLOYD ARCHER

523 34th St.,
Oakland, California.

★

IF THESE BE FACTS

I was very much disappointed in your editorial on "When in Rome." You entirely missed the point, namely that this is a Christian nation, and that the Christian Bible is a book of law, spiritual and legislative, and that the persecutors of Jessie Curl entirely ignored that fact and superceded laws of their own. I have lived in New York City. I know the atmosphere, and anyone is as guilty as hell the moment he or she disagrees with the powers that be. But even they are subject to the laws of the land, and this they have flouted and set aside.

I know legal channels are largely dominated by certain groups, but that doesn't make it legal, and they can be licked in a legal manner. God Almighty will always uphold those who uphold His laws. Let's all get at the back of Jessie Curl for her tremendous courage, plus her spiritual ability. The enemy has won a victory over the Christ followers.

"There is nothing personal in my criticism of you. It is due to your lack of knowledge of Biblical law and of history."

WILLIAM KULLGREN

P. O. Box 756
Atascadero, California

ANSWER TO KULLGREN

You have entirely missed the point in the Jessie Curl case. It isn't a matter that the Spiritualists shouldn't fight for their religious rights but inasmuch as they are vulnerable and have always been vulnerable, it is necessary for each healer to follow the by-laws of the organization under whose banner they are working.

You know as well as I do that diagnosis by a Spiritualist healer is definitely banned in most States, laying on of hands is "verboten." Furthermore, no definite fee can be exacted from the patient. On all three points, the laws in New York City are the toughest in the country. Hence, I still say, "When in Rome, do as the Romans." In other words, if these be laws, she could have lived by them or else have them amended.

These laws must be changed and **THAT IS THE FIGHT**—not whether Spiritual healing can be conducted by Spiritualist ministers and as I said in my editorial, if these be facts, let's face them. The entire case has nothing whatever to do with my knowledge or lack of knowledge of Biblical laws or of history.

★

SO RIGHT

I like your magazine because it is modern and up to date and reaches people of all religions. The fact that some of your readers are not pleased may be because they do not realize that each person is different. There are no rubber stamps in religious belief. This applies within a church as well as without its confines.

I venture to surmise that two Spiritualists would not agree on everything. A magazine like yours brings new thoughts for comparison. Religion has changed in the last few years. When we can talk things over with people of other races and creeds, we understand them better and find good in all of them.

MRS. H. WARNICA

700 McKinley
Bay City, Michigan

4 SPIRIT COMMUNICATION

AND

The MIND of...

the Medium, the Sitter, the Communicator

A Spiritualist Symposium

Sponsored by "The FOURTEEN GROUP" (*)

PART I

THE MIND OF THE MEDIUM IN COMMUNICATION

by

BRIGADIER R. C. FIREBRACE, C.B.E.

(See Picture, Page 1)

I THINK this is one of the most important questions that we have to deal with in Spiritualism. Sometimes we meet opposing camps; one camp will say that everything comes from the mind of the medium and the other that everything is from spirit.

To make my own views clear, I am in the middle of the two camps. Why do some of us think the mind of the medium does enter into statements made by them?

There are many ways of dealing with this question, but I am going to start by discussing errors in communication. If communication were perfect there would be no errors, but I think it is evident to everyone who has studied mediumship—and not in the least surprising—that there are errors, incorrect statements that come through even the very best sensitives.

Of course, I accept fully the idea that there is communication which we obtain through our sensitives. As regards these errors, the question arises why do they occur. There are several possibilities. One is that they arise from the inherent difficulties of communication, i.e. that there are difficulties inherent in communication between two different states; you get errors because the communicator is finding it difficult to convey to the medium exactly what he wants to say.

I accept that fully as one source of error; a medium has misheard, as you can mishear on a long-distance telephone call. Another cause can be telepathic impressions reaching the medium from incarnate minds.

Leonore Piper

A third possibility is that some errors are due to thoughts or impressions originating in the medium's mind, conscious or subconscious. Perhaps someone will challenge the statement that thoughts arise and mingle with other thoughts in the medium's mind, but I consider that they do. I think that, on the whole, this is the main source of error. It is most understandable if you consider that, with normal mediums, the mind is still to some extent active.

It may be disputed whether the subconscious mind of the medium is to any degree active in trance communication. In my opinion, that subconscious mind is normally active to a greater or lesser extent even in deep-trance mediumship. I do, however, allow for the possibility that in rare cases the medium's subconscious mind can be completely stilled. However, I think that is the exception rather than the rule.

You can probably recall state-

ments that have been made in the course of your own sittings, but to attempt to prove my point, I will quote the case of a very celebrated Boston medium, Leonore Piper, through whom evidence of survival was given that convinced quite a few scientists and skeptical researchers. I am not going to belittle the brilliant evidence given by her, but there were occasions when she uttered statements which it would be extremely difficult to accept as originating in a discarnate mind.

Does the mind of the medium enter into the direct voice and other forms of physical phenomena? There are different opinions about this, but my own view is that it can, that the thoughts behind these manifestations can be from spirit, or can be also the result of a mental process of the medium.

What "Coloring" Is

I accept in all forms of phenomena a degree of coloration of what is being given from spirit sources. The source of communication can be spirit or it can, in some way, be the mind of the medium, but more often it is an admixture of the two. I am not entirely alone in that opinion.

By chance—if there is such a thing—I was reading a book last night, "Anchors to Windward," by Stewart Edward White, who has had very considerable experience of sitting with fine mediums. I would like to finish by quoting what he says:

"One of these difficulties is the tendency to mix, with even genuine communications, contributions from the states of the medium's own subconscious. Sometimes entire passages have that origin. In any case it is very difficult, sometimes impossible, to pick out which is which, to determine what originates from outside and what is supplied quite unknowingly by the sitter's own mind."

"In psychic research, this latter is technically known as 'coloring.' Its character is determined by what sort of person is the medium, what are his customary habits of thought, and what are the terms of belief in his environment, which means not only his physical person but his thought and spiritual surroundings."

That quotation covers almost exactly what I believe.

DISCUSSION AND REBUTTAL

H. F. Bendall: I can throw a little light on that point. I remember a friend saying that, on one occasion, his mother went under deep-trance control, and there was a long talk on reincarnation. After that, there was a statement that reincarnation was a fact.

The spirit communicator said: "Thank goodness I got that out of her mind!" The communicator had to clear away the thought in the mind of the medium before she was able to get on with the work she had to do. There have been many other cases.

In the case of other mediums I have often heard teaching which was contrary to their own personal opinion. In my early days, I experimented with a table and found that mischievous spirits can influence results. In a sitting I had with a direct-voice medium, words were put into the mouth of my wife which I find did not come from her but from a friend of hers who had committed suicide. I have also found that telepathy between the sitter and the medium frequently affects the message.

There was another interesting case. I was attending a seance where the medium was in deep trance, and the message given to me was, "You have been communicating with someone whose name begins with an S."

Before leaving home that evening I had written to a Mr. Saunders.

The medium said, "It was Saunders."

I replied, "Quite right."

Then she said: "It was with reference to Abdul Latif."

Saunders was not a Spiritualist and had certainly not heard of Abdul Latif. It was a clear case of the mind of the medium affecting the message, because she thought it referred to the Saunders who had so many communications from Abdul Latif.

Maurice Barbanell: I think I would only take exception to the phrase "normal medium," because I would contend that mediums are never normal. As for the suggestion that where an opinion contrary to the medium's is expressed, either in trance or in some other form of phenomena, I do not think that is evidence that the medium's mind is necessarily absent during that communication. It could be that, through the subconscious mind, there was a desire to express a contrary opinion in order to suggest that the communication was in no way discolored.

In my view, it is axiomatic that all communication, whether in mental or physical phenomena, reaches us through the subconscious mind of the medium and therefore I assert that there is no such thing as one hundred per cent, spirit communication and no per cent of the medium.

With every communication there must be some form of coloration—for example, the receiving of communications by symbols and the mediums' misinterpretation of them, which might be unconscious. The medium's wishful thinking must color any communication and the medium's likes and prejudices must affect whatever comes through.

This raises the very difficult question, which has not been touched upon—whether mediums are better or worse as instruments when they are cultured or when they are not cultured; whether culture is a help or a hindrance; whether it is like the violinist, who can play better on a Stradivarius than on an ordinary violin, or whether the medium's education and beliefs are always an impediment.

Meurig Morris: We have been talking about the subconscious minds of the medium and of the sitter. How are you going to differentiate where the subconscious mind of the medium ends and that of the communicator begins? In deep trance, the medium undergoes a physiological and psychological change. While in this state the medium's conscious mind is not functioning. I think that during this state there must be a merging of the medium's subconscious mind with that of the controlling entity, for it is only in the

(*) FOURTEEN GROUP

Air Chief Marshal Lord Dowding
Lady Dowding
Brigadier R. C. Firebrace
Maurice Barbanell
Ronald P. Beesley
H. F. Bendall
A. W. Challis
Muriel Hankey
Percy J. Hitchcock
Horace Leaf

Meurig Morris
Charles R. Probert
T. Ralph Rossiter
J. P. Shaw
John M. Stewart
Eric W. Stuart
John W. Symonds
Harold L. Vigurs
G. A. Williams
Percy Wilson

The FOURTEEN GROUP came into being in June, 1947, when the Presidents of the three largest Spiritualist organizations in Britain met to confer on matters of common interest. They felt that a few other outstanding Spiritualists of repute should be invited to join them for the purpose of lending to the deliberations the benefit of their experience and knowledge, and from this beginning emerged the periodical meetings of fourteen men prominent in their respective spheres.

It was made clear from the start that members of the Group expressed their personal views only and, in no sense, represented or spoke on behalf of any organizations to which they belonged or of which they happened to be officers.

More recently membership of the Group has been extended by inviting several additional members (including three ladies) to join, and the functions of the Group have also been somewhat modified in the light of other developments in the Spiritualist movement, in order to avoid overlapping.

The present aim is to examine evidence and offer guidance to Spiritualists at large on fundamental matters of immediate concern to all who are interested in the scientific, religious and philosophical aspects of Spiritualism.

It is emphasized that the individual views expressed in the papers and discussions reported herein are those of the speakers and should not be regarded as in any way representative of the opinions of any organizations to which the speakers may happen to belong.

Percy J. Hitchcock acted as Chairman until his passing in April, 1953. Subsequently Brigadier R. C. Firebrace, C.B.E., was elected Chairman.

conscious mind that a demarcation is experienced.

There is also development from the deep trance state to one I call the dualistic state in which the medium and the control function at the same time through the body and mind of the medium. The larynx of the medium and a portion of the brain are used by the control while the medium, as a silent listener, is able to think and reason about what is being spoken and to accept or reject such ideas. In this state, the mind and will of the medium are operative, yet do not retard the entity who is speaking.

This is a development from the deep trance state and is not semi-trance as commonly understood. It suggests the need for a deeper study of the mind of the medium in communication and the methods used by communicators. The dualistic state is an evolution of the trance condition and greatly surpasses it.

J. M. Stewart: There is no doubt that there are mediums who think that everything comes from the Spirit World and who do not appear to realize the part played by their own minds, either conscious or subconscious. Apparently, more often than otherwise, spirit people work through the subconscious mind of the medium. If the medium has a well-stored mind for the control to draw upon, the work of the control is simplified and the output is improved. If that is so, it is obvious that, the wider the medium's knowledge and the better trained his mind, the more effective will his work be.

On the other hand, I have heard of a trance medium of high standing who was more or less forbidden by her controls to read books on religion or philosophy because these books might put certain ideas into her mind and give a turn to her thoughts which might impede, distort or color their ideas flowing through her. These are two points of view we have to reconcile. We have to discover the laws which govern the production of phenomena.

R. P. Beesley: There are many different methods of deception and we have not enough research. I can quote at least twelve known methods by which messages can be passed, which means that on three planes of consciousness—the physical, mental and spiritual—we do not need any communicator. There can be impressions emanating from the desire-body, a physical, mental and spiritual—we do not need any communicator. There can be impressions emanating from the desire-body, a physical com-

plaint reflecting itself on the body of the person, or a strong mental thought which the other person has fixed in the mind of the individual he wants to hear about.

We can have a perfectly good communication coming through backwards—an example of the mirror-mind. As one woman's message was recorded, it was nonsense, but when reversed everything was found to be perfect. Did the medium's mind enter into that message? Obviously not.

On another occasion, a suicide came back and described the gruesome method by which he took his life. The following night we had great difficulty in preventing that medium from repeating the action. We can get a two-way series of impressions, each dependent upon the sympathy between the communicator and the transmitter. The error in all these different methods is so vast that we cannot be dogmatic at this stage. We need more research and training.

Mrs. M. Hankey: I believe the medium's subconscious or conscious mind can color certain things. It is only by training that mind can be subdued. I think that communication is not entirely from the subconscious level.

An interesting point for investigation would be the results of proxy sittings, such as transatlantic sittings. The proofs I have received rest more upon proxy sittings than on personal ones.

Percy J. Hitchcock: You may remember the Rosemary case. Rosemary, a normal woman of normal education, was a brilliant medium. In trance she gave forth what appeared to be gibberish until Frederic Wood was taken along. He listened very closely for the vowels and gradually mastered them. He then fitted them into ancient Egyptian, which is made up of consonants only. She was speaking ancient Egyptian, which became a dead language about 100 B.C. This seems to me to be communication without anything to do with the mind of the medium, unless she was in communication with someone else who had been reincarnated.

Maurice Barbanell: There is some misunderstanding. When I said that all communication is effected through the subconscious mind of the medium, I did not wish to imply that that means necessarily a subconscious interference by the medium. They are two entirely different statements. We can all quote evidence, statements which are 100 per cent evidential and which the medium could not normally have known.

In the case of Rosemary, the claim is made that Rosemary is the reincarnation of Vola, a contemporary of the Lady Nona who transmitted messages in ancient Egyptian. Whether you accept it or not is an entirely different matter. (Con't. Page 5, Col. 2)

ED. NOTE: A verbatim report of this Spiritualist Symposium is published in a 32-page booklet entitled "Spirit Communication and The Mind of The Medium, The Sitter and The Communicator"—authored by three members of "The Fourteen Group": Brigadier R. C. Firebrace, Harold L. Vigurs and Horace Leaf. For your copy of this booklet, send \$1.00 (postage prepaid) to Psychic Observer, Inc., Chesterfield, Indiana.

THE BIBLE

As Viewed by a

Spiritualist

By

Myrtle R. Petersen

2635 N. 27th St.

Milwaukee 10, Wisconsin

IT IS the basic principle of religion . . . a formula, or set of rules, taken from different portions of its contents and handed down to mankind as a pattern of blue print for better living. In it are the true facts of life, the pitfalls and the glories upon which man thrives.

It is the best seller of all books ever published. It is sold in all book stores, and portions of it can be found at news stands. The Public Library has a section devoted to it.

It is also a history book of an ancient era, relating how the people of those days lived and thought; of wars and of capital punishment; taxation and exchange of human lives.

It is a geography book, giving conditions of weather, soil, vegetation and minerals; the land and its boundaries; the rivers, moun-



MYRTLE R. PETERSEN

tains and lakes. We learn of productivities, cultivation and civilization.

It is a book of science, knowledge, learning and wisdom; a biography on the life of Christ . . . also, Moses, David, Saul, John the Baptist and the Prophets.

It is a love story of David and Bathsheba; of Ruth and Naomi; and the Christ's love for the spiritual things. It is a book of reference, an ever flowing ebb of knowledge and wisdom of those who may search its pages.

It is like a check book, for you can draw from it whenever you desire the strength you need.

It is the source from which we gain understanding and replenish our faith. It is the written word as inspired by man, through the power of God.

Alpha And Omega

It is a guiding light, that all may see the way. It is a comforter in times of need, and a condolence in sorrow. Its healing essence licks our wounds and troubled hearts. Its truths quicken our mind, our soul and our spirit. It is rich in spiritual blessings.

It is the eyes for the blind, ears for the deaf, and a voice for the mute. In it are the vices of the evil, the eternal beauty of the spiritual things. It befriends the friendless, and scorns the wicked. But the love that penetrates and permeates through its numerous pages, from cover to cover, radiates through all in an everlasting light, that all may partake of its spiritual offerings, and share its love with one another.

The Bible can, therefore, be a candle in our hand lighting the way . . . if we permit it. It is the preparation of transition, or life beyond. It can lead us onto a path of a richer life, of strength and endurance for it is the bread of life, the essence and the way of life. It is the Alpha and the Omega . . . the beginning and the end.

SPIRITUALIST SYMPOSIUM

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

ter. The point I was trying to make was that everyone agrees that the subconscious mind is the means by which communication is effected. To what extent does the subconscious mind color the communication? In some cases it might be none; in others quite a lot.

Brigadier Firebrace: I claim that communication is very often influenced by the mind of the medium. I accept the possibility of 100 per cent or 99 per cent accuracy, but in the majority of cases there is evidence of some interference from the mind.

Ronold P. Beesley: We have to decide where telepathy starts. The mind and telepathic communication are the crux of the matter. It is really possible by training to get the medium by a conscious effort of will to fight inhibiting intrusion to any serious extent of her own ideas?

Brigadier Firebrace: There might be a question of degrees of elimination. I have had evidence through the direct-voice mediumship of Estelle Roberts which was absolutely factual and conclusive and not in her mind, and therefore could not originate from her

mind. On the other hand, in my own voice circle I have had good evidential communication which has been followed on a number of occasions by the same voice making statements which came from the mind of the medium. I think the origin of what was said varied on different occasions. There is no line of demarcation; they intermingle.

Lord Dowding: There does not seem to be difference of opinion between any of those who have spoken. I think everybody agrees that occasions arise when the material comes from the medium which was not in the mind of the medium. I think many of our troubles arise from trying to get cut-and-dried rules about what happens. It seems that a part of this very important question is the origin of the messages and the means by which they are transmitted to the medium from the Other Side.

I feel there is a great variety of method, particularly when advanced spirits are communicating. A person living on earth a year ago might find it easy to make contact with a medium and give an intelligible message, which might be right or wrong; it might be perfectly communicated without any coloration, but wrong because the communicator did not know what he was talking about.

It may be that an exalted spirit, in order to talk to us, has to go through a much more complicated business. His vibration may be so far separated from that of the medium that, unless the medium is exceptionally receptive, direct communication is not possible.

There are various methods. One is described in Vale Owen's "Life Beyond the Veil." Forty-nine or fifty discarnate persons received the message from the high spirit—you can think of it as an inverted pyramid. It came down through all those people to the person on earth, the seamstress who had looked after Vale Owen's little girl when she was alive. This is a complicated process and you can imagine errors arising from it. Another method is the re-adoption by the elevated spirit of one of the astral bodies which he has occupied in the past.

I think that it is possible for material to come through the medium with no distortion at all; it is equally possible for a true message to be distorted, or for a false message to be received from a playful spirit.

Lady Dowding: I have had many messages in which I have been able to trace the medium's mind working through them. I had one that was in nobody's mind.

Percy Hitchcock: I think we can come to the conclusion that mediums differ. There is the case of a medium telling a sitter that her husband was there, yet she had no husband. Then we can continue to the top of the tree where there are cases of communication so pure as to be almost unaffected by the medium. In the vast majority of cases they are so affected.

Lord Dowding: I think at some of the very low levels there are more cases where the story coming through is colored by the medium in some measure.

Ronold Beesley: In all these types of communication we are dealing with telepathic communication between mind and mind. Therefore, because a certain amount of the medium's influence is there, it is only because mind is relative to mind in that degree. The error is there, but it is not a deliberate fault. We can say it is telepathy, but where does that telepathic line run from? The mind and telepathic communication are the crux of the matter.

TO BE CONTINUED

"SPIRIT COMMUNICATION and the MEDIUM, the SITTER, and the COMMUNICATOR" by "The Fourteen Group" — Price \$1.00; order from Psychic Observer, Inc., Chesterfield, Indiana.

PSYCHIC BOOK CLUB
World's greatest psychic book bargains. Write for FREE information. Psychic Book Club, 1609-A Tenth Ave., North, Nashville, 8, Tennessee. (P.385)

Where is the...

SPIRITUALISM of YESTERYEAR?

We Believe In Personal Responsibility. All Souls Must Work Out Their Own Salvation.

by

EDITH M. NILES

785 Junipero Ave., Long Beach, Cal.

AFTER reading articles on reincarnation by various writers, both pro and con, I thought to myself: "Where is the Spiritualism of yesteryear?" I believe reincarnation is still an unproven theory, whereas spirit return and communication has always been founded on fact—proving evidence of personal identity.

What is the matter with people who attend these meeting places where reincarnation is discussed and not demonstrated?

What is the matter with the individual who would rather have a so-called Master, of some past age, guide them in preference to a loved one who has already demonstrated their presence to them through various phases of communication?

Could it be they are looking for an alibi for some mistake of the past?

Again I ask: What value is reincarnation to the bereaved soul, whose very heart is drenched in sorrow after the loss of a loved one?

Continual Change

Of what value is an ancient sage as compared with a spirit child who can reveal her presence to its Mother through spirit communication? How can the idea of reincarnation open the sepulchre?

Do intelligent people have to have to have their egos inflated so that they can point with pride at their past incarnations? We have been taught: It is not what

you used to be but what you are today that counts.

These same reincarnationists call on our loved ones but sometimes prefer a spirit teacher or even some entity who has been in the spirit world for centuries. It is comparable to our moving across the country and losing all contact with our home, our friends, or things we once cherished.

Life is a continual change, persistently revolutionary. We individually attract our loved ones and those definitely interested in us for they are eager to help and give advice during our trials and tribulations. Along life's pathway we can all be Masters in our own right, for mastery actually means over-coming. Each situation bridged successfully brings us closer to our goal.

Reason And Logic

Again I say: Let them prove the theory of reincarnation, as immortality has been proven down through the ages of time. The mediums of old taught and demonstrated the beautiful law of life everlasting and when I am told by a reincarnationist that I have been on earth before and that I am no less than a master, it follows that they presume to know all about my former life on earth.

If reincarnation is indeed true, why should I not have at least an inkling of it as well as they. Spiritualism teaches eternal progression, whereas to me reincarnation seems to be retrogression.

I still maintain that the philosophy of Spiritualism should sail under its own banner and be held high above any thoughts of disillusionment.

Let us have an educational program in our churches—a program that will attract the thinking minds, persons with reason and logic. I am inclined to think the young musician, who is a

(Cont. Page 6, Col. 5)

HYDESVILLE

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

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MAN'S CONCEPTS OF GOD

We are born over again each morning when we awaken for a fresh start, so let us live that day (It's all we have) to the best of our ability.

By so doing, we will be reborn again from within as we discard the lower self for the higher self.

WHAT IS GOD? . . . That is the greatest single question man can ask. Is there an answer to it? Can man, with his finite mind, comprehend and define the infinite?

No. Nobody can actually define God, (although some mystics have experienced in their mysticism a certain small amount of the Divine Presence during moments of illumination. But even this they cannot describe to others in satisfactory terms. It is presumption for anyone to say that he knows what God is, for sure.

Throughout the ages, however, countless individuals, sages, wise men, philosophers, mystics, mediums, and even scientists have tried to figure out in their own minds just what sort of a Being, or Spirit, or Force created the Universe and keeps it running; and from these scattered speculations have emerged nine great concepts of God, some of which are familiar to us in the Western world, some not.

There is no harm inquiring intelligently into the nature of Deity, even though you know full well that you can never know the complete answer in this Earthly life, so long as you admit that these inquiries are but hypotheses and speculations, and NOT absolute truths. In fact, I believe everybody interested in spiritual matters and doing spiritual work should know as much about God as possible, from all points of view. Not everyone is privileged to "experience" God, but everyone can study about God, and hence come closer to Him in consciousness. For this reason I believe it will be of benefit to have in mind the basic concepts that mankind has developed about the Creator. These concepts do not deal with the attributes of God—they are legion—but with the nature of God.

Nine Basic Concepts

These nine basic concepts of God are: Theism, Monotheism, Anthropomorphism, the Divine Androgyne, the Doctrine of the Trinity, Dualism, Polytheism, Pantheism, and the Doctrine of Avatars. All other concepts are combinations or subdivisions of one or more of these. Let us consider each of these, briefly.

I THEISM. This, in its broadest sense, simply means a belief in God—any kind or type of God—in general. It attempts no definition, but is all-inclusive. Most people are, at heart, Theists, first, and something else second.

II MONOTHEISM. This is very similar to THEISM, only it restricts the concept of God to just one thing. This God may be personal or impersonal; a living Being; a Great Cosmic Force; or a Great Spirit.

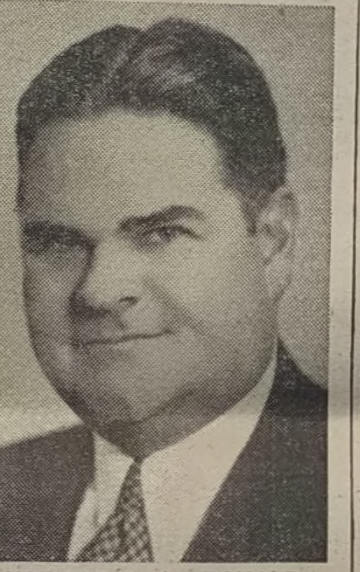
III ANTHROPOMORPHISM. This means that God has a human form, with human attributes, feelings, emotions, qualities, and failings. It can be either Male or Female. This belief is the basis of the Big-man-in-the-sky concept held by so many Fundamentalists. Jehovah was an Anthropomorphic God.

IV THE DIVINE ANDROGYNE. This implies that God is both Male and Female at the same time; or a Figure of Being of both sexes in the same Form or Body. It is the popular Father-Mother concept held by many Oriental peoples. A perversion of this originally pure

idea is the worship of the sex principle, as in Phallicism.

V THE DOCTRINE OF THE TRINITY. This implies that God is Three Persons in One. In Christianity, it is God, The Father; God, The Son; and God, The Holy Ghost. In Hinduism, it is Brahma, the Creator; Vishnu, the Preserver; and Shiva (Siva), the Destroyer. An excellent explanation of the Trinity comes also from India where it is taught that the First Person of the Trinity (Brahma) is the Creative Vibration of Nature; the Second Person (Vishnu) is the Preservative Vibration of Nature; while the Third Person (Shiva) is the Destructive Vibration of Nature; or the processes of Birth, Life, and Death (the destruction of the physical vehicle). Those are the Three Conditions of the One Life.

VI DUALISM. As opposed to the concept of the Trinity, this holds that God is only Two Principles: Good and Evil, or Light and Darkness, both fighting each other for supremacy. In Zoroastrianism, Ahura Mazda, or Ormazd, is the



HOWARD B. MacDonald
New York City

Light aspect of God; while Ahri-man, or Darkness, is the evil aspect. God and the Devil, in other words. Eventually Light will triumph.

VII POLYTHEISM. This is the concept that there are many gods; or that there are "little gods" of many things; such as, the forces of nature, human emotions, social customs, the weather, inanimate objects, and all phases of life. Pagan Idolatry is a degraded form of this interesting belief.

VIII PANTHEISM. The idea that God is literally everywhere, manifesting in all things animate and inanimate, in all parts and aspects of the Universe. It is a higher belief than Polytheism, with which it is sometimes confused. In reality, Pantheism is a philosophic concept which verges on the "new" scientific view that God, or the Great Creative Force, is in everything.

IX THE DOCTRINE OF AVATARS. This, the ninth and final basic concept of God, is a Hindu teaching which holds that occasionally God Himself incarnates in a human body, to give humanity some special lessons or revelations they need at that particular time in history. Some early Avatars were: Rama Chandra, Krishna, Buddha, and Jesus. Recent Avatars, according to their respective followers (who may or may not be correct) include: Sri Ramakrishna, Baha U'llah, and Mahatma Gandhi. Which of these concepts is correct? Nobody can possibly know, although the members of each of the great Religions which teach

these various theories feel positive that their particular idea about God is the only true one! Thus, unless you already have a definite belief of your own, you are free to accept whichever one or ones of the above basic teachings which appeals to your sense of logic the most, or inspires in you the greatest degree of reverence. Perhaps if we could lump together ALL, or some, of these basic concepts we could arrive at a still Greater God! But whatever concept of God makes you the happiest is the one for you, today, in your present stage of Spiritual Unfoldment.

In addition to these nine concepts, many individuals have attempted to define God in a few words. For example, the American Indians define God as simply "The Great Spirit," which, to me, is a wonderful statement. Manly Palmer Hall says: "God is best defined as the first manifestation of Infinite Existence, the first limitation upon the Limitless," and, more simply, "Deity is the consummation of every condition and extension of energy conceivable to man."

What God Is

Again, in "The Mystical Christ," Mr. Hall says: "In mysticism, God is apperceptibly known, not as a vast sovereignty, but as an all-pervading and ever-present quality . . . God is the ever-present help no farther from us than the strength of our faith. Stainton Moses, in "More Spirit Teachings," declares: "God is really an informing, energizing, spirit."

Henry Ward Beecher once said: "God is the one great employer, thinker, planner, and supervisor." Plato, in part, says: "God may be appropriately and properly termed Father, as Cause; Mother, as the field in which Cause acts; and Son, or Progeny, as manifested from Itself."

The Bible says: "God is Love" and many spiritual workers employ this beautiful simile. Paul Brunton, in "Discover Yourself," quotes Genesis 1,3, "And God said: Let there be Light; and there was Light" and infers: "Thus the Bible says that Light was the first creation; that God made Light out of Himself. Hence, Light is the same substance as God, and God IS Light." (Many mystics, who achieve Cosmic Consciousness, have visions of a blinding Light. So, perhaps Dr. Brunton is close to the Truth).

Finally, let me suggest a definition of my own: "God is the focal point from which the Cosmic Forces radiate."

These are some of the theories and ideas mystics and philosophers have held regarding the nature of God. Perhaps they will help you attain in your own mind a clearer picture of Deity. But remember, at best, these are only "guesses" or speculations about the "composition" of God Himself, and they make no claim to list or enumerate the many attributes and qualities, both human and divine, that Deity possesses and expresses, up-

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SPIRITUALISM OF YESTERYEAR

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

genius is influenced, guided or controlled in his demonstration by a gifted entity at least for the time being, rather than by what is referred to as an old soul, because after his performance he is still little junior who wants desperately to play.

Again, why do we have to come back in a physical form to learn the lessons of life? The doorway to reformation is never closed to any living soul here or hereafter, according to our declaration of principles. So when I hear certain people say their household pet, though a dog now, was something else in a former life, I feel like I want to hide in shame.

One woman actually told me her pet cat was a dove in a former life, no less a dove that is spoken of in "NOAH'S ARK." It would appear to me if some people I know were exalted beings before, they have become a fallen star now.

One reincarnationist, but Spiritualist, dotes on the theory that he was a certain woman's son in a former life, therefore it is her duty to support him now, inasmuch as she neglected him before. Result: She has bestowed upon him all of this world's goods that he needs. Nice going if you can get away with it, or is it?

Astral Travel

I, for one, think we should use our reason and challenge those who are being told they are Princes or Princesses in a former life. In other words, we should demand proof. And then, too, some "teachers" go so far as to claim the Nazarene as their teacher. In my opinion this is sacrilegious!

Thinkers should rise up in arms and fight this dogma which keeps people in confusion. Let's get back to the Bible and God. Where we are going is what counts, not where we came from.

True, we can and do visit distant places and awaken from our dream. If astral traveling takes place, we may remember many details of our visit. Sometimes, when we meet persons for the first time, they may seem familiar. Possibly we have met them in the astral, but to say we know them in a former life, or that we were residents of the place we visited in our dreams, that still remains to be proven to the individual.

Some of the leaders who originated the idea of reincarnation were mediums but why did they have to project a thought that today is not really understood?

Spirit control may be classified as one phase of reincarnation for it means to re-enter, but not to take up an abiding place forever. Is reincarnation the answer to the problems of life? I think not, for as Paul said: "All souls must work out their own salvation."

We are born over again each morning when we awaken for a fresh start so let us so live that day (It's all we have) to the best of our ability for, by so doing, we will be reborn again from within as we discard the lower self for the higher self. To me, that is rebirth for cannot everyone actually overcome all things? They can with the help of God, and they can do it here and now!

— by —
DR. HOWARD BRENTON MacDonald

Spiritualism In England

CHAPTER IV
Part III

THE SOCIETY FOR PSYCHICAL RESEARCH

It was principally around the figure of Stainton Moses that the Society for Psychical Research was originally formed, and Stainton Moses was himself one of the original and most active members. He was himself a subject for investigation by the other members of the Society and his works provided ample material for study and investigation. In addition, he lent valuable aid by his counsel and advice.

Professor (afterward Sir William) Barrett had consulted Stainton Moses in 1882 with a view of forming a society for the study of psychical phenomena, and receiving a favorable response, he then sent out a call to various well-known scholars to join in its formation.

Professor Henry Sidgwick, F.W.H. Myers, Dr. Richard Hodgson, Edmund Gurney and several others responded and thus the Society for Psychical Research was founded. Professor Sidgwick was made its first president.

The object of the society was stated under five different heads, as follows: 1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.

2. A study of hypnotism and forms of so-called mesmeric trance clairvoyance and other allied phenomena.

3. An investigation of the phenomena connected with the so-called Odic force, as observed by Reichenbach in Germany.

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions or regarding disturbances in houses reported to be haunted.

5. An inquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws.

It was explained that membership in the society did not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, or forces other than those recognized by physical science.

The principal early work of the society was done by Frederick Myers, Edmund Gurney and Dr. Hodgson. Myers gathered together an enormous amount of material bearing on all five headings and spent the greater part of his time thereafter in sorting it out and arranging it for publication.

He became absolutely convinced of the fact of human survival after death, and stated this belief, together with a digest of his researches in his book, "Human Personality and Its Survival of Bodily Death." On account of the great amount of labor involved, however, (the book is in two large volumes) Mr. Myers did not live to see his book published, and it was published after his death, in 1904. He died in 1901.

F. W. H. Myers

The book, "Human Personality and Its Survival of Bodily Death," is perhaps the best record of spiritualistic research of any covering that period (1882-1900). It is a veritable encyclopedia regarding the various forms of spiritualistic phenomena, both mental and physical.

From this large amount of observation, Myers arrived at his well-known hypothesis of the subliminal self, the primary consciousness or self back of man's customary or objective self. He employed this conception to account for some of the otherwise unexplainable phenomena exhibited in clairvoyance, hypnotism and other abnormal states, which phenomena showed clearly that man has in his mental make-up remarkable powers which are never reached in his ordinary experience, and which require abnormal states and conditions to bring them into action.

This hypothesis, clearly formula-

"The HIGHER SPIRITUALISM"

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

—by—

JOHN C. LEONARD

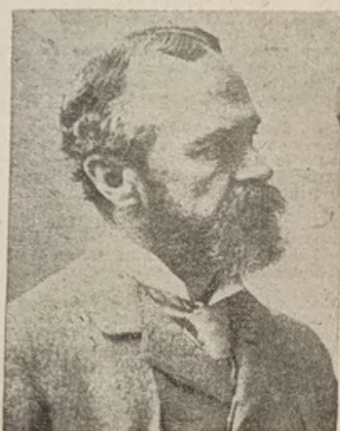
For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, We are publishing the entire volume. Chapter IV, Part II, appeared in June 25, 1954, edition.

ted for the first time in terms of modern psychology by Myers, has since that time been pretty generally accepted by empirical psychology.

Myers started out with this hypothesis of the subliminal self to explain the facts of mediumship, but he soon recognized its inadequacy to account for all the facts and he accordingly abandoned it. He still believed that the hypothesis was of great use to psychology, as enlarging the recognized powers of the human mind and in explaining some of the abnormal psychical phenomena in Spiritualism.

Subliminal Self

But he abandoned it as an explanation of the facts of mediumship and of the purported communication with the dead. He came to the conclusion that these phenomena and communications were just what they purported to be—namely, communications from the dead. The hypothesis of the subliminal self which Myers originally formulated, however, still continued to be used to explain the phe-



SIR WILLIAM JAMES
1842—1910

nomena, even after Myers himself had abandoned it; and Myers lived to see it used as one of the principal weapons against the spiritualistic hypothesis, which he was then striving so hard to establish.

It is interesting to note that the subliminal hypothesis has been made use of in some form or other by nearly all the great investigators of phenomenal Spiritualism to account for the phenomena, but that they all, in time, like Myers, recognized its inadequacy and thus abandoned it for the more direct explanation of spiritual intercourse.

Another book, bearing on the researches of the Society of Psychical Research about this period, was published by one of the few active members of the Society, Edmund Gurney. It was entitled, "Phantasms of the Living," published in 1886.

Dr. Richard Hodgson

Gurney's investigations were concerned chiefly with the problem of verifying the existence of phantasms or ghosts, a not very profitable field of investigation and in no way vital to Spiritualism. But among his investigations, he collected some very interesting data on spiritualistic phenomena, and his book was in general favorable to the spiritualistic hypothesis.

Gurney was a very important worker of the Society during the early years of its formation and the Proceedings of the Society for Psychical Research contain many important records by him.

Another very active member in the early days of the Society was Dr. Richard Hodgson. He conducted many important investigations of mediums, the principal one being his investigation of Lenora Piper after William James had studied her in America. Dr. Hodgson went into a study of the matter very thoroughly and collected a large amount of facts to bear out his conclusions.

For the first three years of his investigations with Mrs. Piper and others, he was inclined to the theory of a secondary personality to account for the phenomena produced, which he admitted were genuine; but, after a further study of the phenomena, he expressed himself, in 1891, as being in favor of the spiritualistic hypothesis, namely, that the messages and other phenomena were produced by spirits.

Dr. Hodgson stated that his con-

clusions were drawn from data from as many as five hundred sittings which he had had with mediums; so his opinion in the matter must be accorded considerable weight.

The principal records of the work of the Society for Psychical Research during the period from 1882 to 1900 are, of course, contained in the then published proceedings. These proceedings exist in large bound volumes, each one covering the space of about a year. They may be obtained in any large City Library.

The general reader will perhaps find them not very interesting but of value chiefly as supplying historical data research in Spiritualism.

Besides, the most interesting parts of the Proceedings have been culled out and incorporated in the various historical books on Spiritualism.

Presidential Address

Turning now to some of the specific subjects of investigations of the S. P. R., we may notice first the celebrated case of Mrs. Piper, already referred to, whose mediumship was so exhaustively studied by various members of the Society. The first one to take up the study of Mrs. Piper's mediumship was Professor William James of Harvard.

He had met Mrs. Piper in 1885 in America and, after having several sittings with her, had been absolutely convinced that she possessed supernatural powers. During her visit with him, the same kind of phenomena were produced that Professor James had seen produced elsewhere. Professor James was careful not to commit himself to any explanation of the phenomena, whether they were of spiritual origin or whether they emanated from a subliminal faculty, but he unqualifiedly pronounced in favor of the genuineness of the phenomena.

In his presidential address to the Society for Psychical Research he says: "In the trances of this medium, I cannot resist the impression that knowledge appears which she has never gained by the ordinary waking use of her eyes and ears and wits. What the source of her knowledge may be, I know not, and have not the glimmer of an explanatory suggestion to make, but from admitting the fact of such knowledge, I can see no escape.

James Convinced

As to Mrs. Piper's integrity, Professor James says that her visit with him had confirmed him in the belief that she was an absolutely simple and genuine person. He says: "No one, when challenged, can give 'evidence' to others for such beliefs as this. Yet we all live by them from day to day, and practically I should be willing now to stake as much money on Mrs. Piper's honesty as on that of anyone I know; and am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration."

The principal phase of mediumship exhibited by Mrs. Piper during the investigation by Professor James was that of spirit control while she was in a state of trance. The messages were spoken. The spirit control purported to be a French doctor by the name of Phinuit. Phinuit showed remarkable knowledge of many of Professor James' deceased relatives and even brought to the seance room a deceased aunt of Professor James who, for the time being, took Phinuit's place and com-

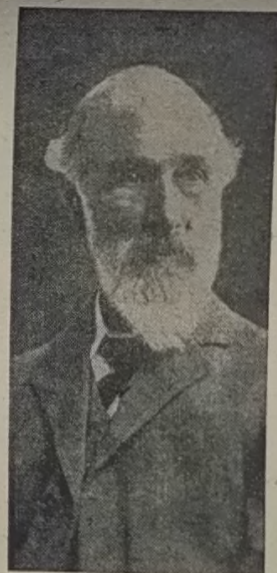
municated direct with Professor James through Mrs. Piper.

Professor James, however, was never actually convinced that he was in communication with the spirits of the dead but, as the years went on and he had greater experience with mediums, including Mrs. Piper, he became more and more favorable to the spiritualistic hypothesis. He never did openly accept it, however.

Sir Oliver Lodge

After the investigations by Professor James in America, Mrs. Piper went to England at the request of several of the members of the Society for Psychical Research there. Dr. Hodgson, a member of the Society, had already been investigating Mrs. Piper in America and he was the means of introducing her to the various members of the Society in England. Mrs. Piper arrived in England in 1889, and spent the remainder of that year and all the next one in seances with various members of the Society.

Chief among those who had her in charge were F. W. H. Myers, Professor Oliver Lodge and Dr. Walter Leaf. These three, besides having a great many seances with her themselves, also sent to her, anonymously, a great many persons who obtained sittings from her.



SIR WILLIAM F. BARRETT
1845—1926

Records of these later sittings were kept and some very interesting facts and tests were obtained.

The results of the investigations by the three members of the Society for Psychical Research were much the same as those obtained by Professor James in America. Remarkable tests were obtained from Phinuit which could not possibly have been obtained by fraud. The three investigators were obliged to admit that Phinuit and the other phenomena were genuine as far as they went, that is, were genuine phenomena, but like Professor James, they declined to explain the phenomena as due to the agency of spirits.

Leonore Piper

The three investigators felt that the whole matter might be explained by telepathy or some hidden subliminal powers of mind, and they did not care to adopt the spiritualistic hypothesis until all the other hypotheses had been disposed of.

One thing, however, they all agreed on, and that was that Mrs. Piper was thoroughly trustworthy and honest. "Few persons," says

Mr. Myers in his report to the Society, "have been so long and so carefully observed; and she has left on all observers the impression of thorough uprightness, candor and honesty."

Mrs. Piper now, in 1890, returned to America, after having spent two years in England. In America, she now came under the immediate direction and study of Dr. Richard Hodgson, who had again come to America to study her. A change now took place in the matter of Mrs. Piper's controls.

Up to the time when she had left England, her principal control had been the French doctor, Phinuit; but now after she returned to America, a new control began to manifest itself. This was George Pelham, a young lawyer who had known Dr. Hodgson and who had been killed by a fall in New York in February of 1892.

29 Out Of 30

Dr. Phinuit's communications had invariably been by the spoken voice, but George Pelham started his communications by automatic writing. This phase seemed to be much more satisfactory and to afford much better tests, so that gradually Phinuit was almost entirely displaced as the control and George Pelham took his place. Phinuit occasionally communicated by the voice, but the best tests were received in writing.

In connection with George Pelham, Dr. Hodgson was now able to make some very interesting tests. He sent one hundred and fifty persons to Mrs. Piper for sittings, all of whom were unknown to her, and out of these one hundred and fifty, there were thirty who had known George Pelham in life.

Twenty nine of these thirty persons were recognized by George Pelham, who familiarly called many of them by their first names and referred to many matters and incidents of their common knowledge while he was living. The one which George Pelham failed to recognize was a young lady whom Pelham had known only as a girl and who had grown to womanhood since he had known her. The remaining persons, over one hundred, who had not known George Pelham in life, he did not in any way recognize.

An example of these communications of George Pelham to his friends through Mrs. Piper is given below. It is a communication from George Pelham to his friend James Howard. The communication was oral and a record of it was taken down by one of the members of the S. P. R.

A Spirit Explains

It is as follows: "George Pelham: Jim, is that you? Speak to me quick. I am not dead. Don't think me dead. I am awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here and more so since I find I can communicate with you. I pity the people who can't speak . . . I want you to know I think of you. I spoke to John about some letters. I kept things terribly mixed, my books and papers, you will forgive me for this, won't you?"

James Howard: "What do you do, George, where are you?"

G. P.: "I am scarcely able to do anything yet; I am just awakened to the reality of life after death. It was like darkness. I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now, I can see you, my friend. I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper."

J. H.: "Our conversation, then, is something like telephoning."

G. P.: Yes.

J. H.: "By long distance telephone."

(George Pelham laughs.)
J. H.: "Were you not surprised to find yourself living?"

G. P.: Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond by reasoning powers. Now it is as clear to me as daylight. We have an astral facsimile of the material

(Con't. Page 8, Col. 1)

body. . . . Jim, what are you writing now?"

J. H.: "Nothing of any importance."

G. P.: "Then why don't you write about this?"

J. H.: "I should like to, but the expression of my opinions would mean nothing. I must have facts."

G. P.: "These I will give to you and Hodgson, if he is still interested in these things."

J. H.: "Will people know about this possibility of communication?"

G. P.: "They are sure to in the end. It is only a question of time when people in the material body will know all about it and every one will be able to communicate. . . . I want all the fellows to know about me. What is Rogers writing?"

J. H.: "A novel."

G. P.: "No, not that. Is he not writing something about me?"

J. H.: "Yes, he is preparing a memorial of you."

G. P.: "That is nice. It is pleasant to be remembered. It is very kind of him. He was always kind to me when I was alive. Martha Rogers (Rogers' deceased daughter) is here. I have talked with her several times. She reflects too much on her last illness, on being fed with a tube. We tell her she ought to forget it, and she has done so in good measure, but she was ill a long time. She is a dear little creature when you know her, but she is hard to know. She is a beautiful little soul. She sends her love to her father."

"Burwick, how is he? Give him my love. He is a good fellow; he is what I always thought him in life, trustworthy and honorable. How is Orenberg? He has some of my letters. Give him my warmest love. He was always very fond of me, though he understood me least of all my friends. We fellows who are eccentric are always misunderstood in life. I used to have fits of depression. I have none now. I am happy now. I want my father to know about this. We used to talk about spiritual things, but he will be hard to convince. My mother will be easier."

"Human Personality"

The result of Dr. Hodgson's investigations with Mrs. Piper, which extended over several years, was that he was thoroughly convinced of the genuineness of her phenomena and accepted them at their value, namely, that they were from spirits, as they claimed to be. His conversion to the spiritistic interpretation was largely affected by George Pelham through his communications to Hodgson and others.

Up to the time when Pelham assumed chief control of Mrs. Piper, Hodgson had been inclined to the subliminal or secondary personality theory; but his intimate talks with George Pelham through Mrs. Piper convinced him that he was in actual communication with a spirit of the dead.

Frederick Myers and Sir Oliver Lodge, also, about this time, through further experiments with other mediums, came to the same conclusion as that of Hodgson, namely, that the communications emanated from actually surviving persons of the dead.

Myers expressed his opinion in his book, "Human Personality" published in 1904, after his death; and Sir Oliver Lodge expressed his belief in his book, "The Survival of Man," published in 1909.

After Dr. Hodgson had completed his studies of Mrs. Piper, she was taken in charge by other well-known investigators, who also obtained especially convincing phenomena from her.

Professor James Hervey Hyslop, Columbia University, conducted a long series of sittings with her and, from them, was convinced he was in communication with the spirit of his deceased father.

Rachel Thompson

After Frederick Myers's death in 1901, several messages were received through Mrs. Piper's mediumship purporting to come from him. Some of these contained certain classical allusions characteristic of Myers, who was a classical scholar, and the knowledge being entirely beyond Mrs. Piper, the messages were considered very good evidence.

Mrs. Piper's mediumship continued up to about 1910, when her trances ceased, presumably due to increasing age and ill health. Mrs. Piper had been almost contin-

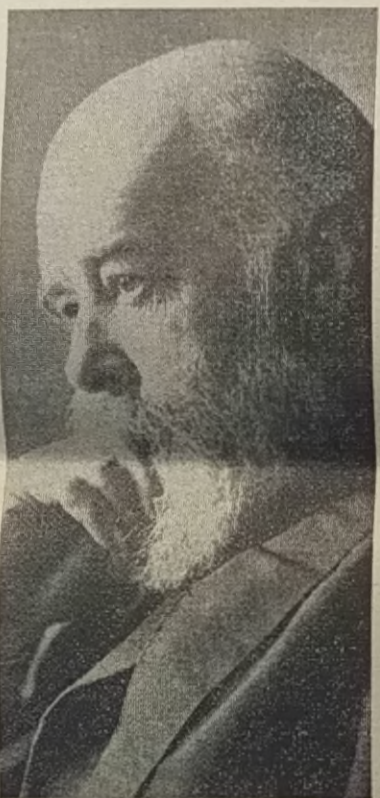
uously connected with the Society of Psychical Research, either its English or American branch, for over twenty years and, during that time, she furnished the Society with the largest and best part of its material. The advanced status of Spiritualism in Great Britain today is perhaps due as much to Mrs. Piper as to any other personage, either living or dead.

Among the other mediums that were investigated by members of the Society for Psychical Research during the latter period of Mrs. Piper's mediumship, one of the most important was Mrs. Rachel Thompson. She was well known to Mr. Myers, who vouched for her character.

Automatic Writing

In one of his accounts to the Society he describes her as "an active, vigorous, practical person, interested in her household and her children, and in the ordinary amusements of young English ladies, as bicycling, the theatre, etc. She is not of morbid, nor even of especially reflective or religious temperament. No one would think of her as the possessor of super-normal gifts."

Mrs. Thompson was not a professional medium. Her principal phase of mediumship was trance control, in which the spirits spoke the messages. This phase was the same as that of Mrs. Piper's when Dr. Phinuit and others spoke their



SIR OLIVER LODGE
World's Greatest Psychist

messages through her. Like Mrs. Piper also, Mrs. Thompson could get automatic writing, but the principal phase, and the one she relied on, was that of the spoken voice.

The principal spirit who controlled Mrs. Thompson and from whom most of the messages came, purported to be Nelly, a child of Mrs. Thompson's, who had died when a baby. Others frequently controlled the medium, among whom were Mrs. Cartwright, a former schoolmistress of Mrs. Thompson's, and in later sittings Myers himself, who had died since beginning the investigations, and other deceased members of the S. P. R.

Professor Sidgewick

During the early investigations, Mr. Myers had received excellent tests through Mrs. Thompson's mediumship and had sent to her many persons, all of whom likewise received very convincing tests. The most interesting tests, however, were in connection with communications purporting to come from the deceased members of the S. P. R.

Since the Society was organized, Edmund Gurney had died in 1888 and Professor Sidgewick, its first president, had died in 1900. In 1901 Frederick Myers also died and it was from him later that some of the most interesting tests and messages were received.

The messages from Gurney at this period showed a greater and clearer remembrance and grasp of his earthly affairs than did the messages from Sidgewick and Myers, but Gurney had been on the other side for quite a while and

had had better opportunity to get accustomed to things and to understand the art of communicating. Myers's messages were at first very incoherent and he complained both of his inability to communicate properly and of a partial obscuration of his memory due to the sudden change.

Following are parts of messages given by Nelly, the control of Mrs. Thompson, on behalf of Sidgewick, Gurney and Myers, who, she stated, were present, but could not themselves control the medium to communicate. The messages are from a report by Mr. Piddington, of the S. P. R.

Piddington had several sittings with Mrs. Thompson, and this is his account of them: "I asked Nelly if Mr. Gurney was present. Nelly made the cryptic answer 'about the trio.'"

"What are the trio?" I asked.

"Henry Sidgewick, Edmund Gurney and Mr. Myers," replied Nelly. "Mr. Sidgewick is here." The Sidgewick control then made its appearance, and though the words spoken were few, the voice, manner and style of utterance were extraordinarily lifelike.

The next sitting was on January 21, 1901, and directly after the trance came, and before the other sitters entered the room Nelly began: "Where's Henry Sidgewick? He's coming to talk after the sitting."

The "Note-Taker"

As soon as the sitters left, the Sidgewick control made an ineffectual effort to speak. Nelly then came to the rescue and gave the following message: "Mr. Piddington, he can't talk. He wants to write himself when you're not thinking of him. . . . She will write it at 4:30."

"Who," I asked, "will write it? The medium?"

"Yes," said Nelly.

The Sidgewick control then took Nelly's place and again the impersonation was most extraordinarily lifelike. . . . I felt that I was indeed speaking with and hearing the voice of the man I had known and the vividness of the impression has not faded with time.

Myers, as before stated, died on January 17, 1901. On February 19, 1901 the following communication was received by Sir Oliver Lodge purporting to come from Mr. Myers. The first part of the communication is from Nelly.

Nelly began by talking about Myers and said she could not find him anywhere and did not believe he had come over. Then Nelly said: "All the people said he was dead, but I did not believe it, and though I saw him, I thought he only came over for his birthday, like in a vision. But I see him now."

"It is the truth, it is the truth (excitedly). Let us see if he can talk. He will come when he is more awakened up—before nine o'clock. You be ready at 25 minutes to 9. He will be awake by then. He would rather think and realize for a little space by himself."

Myers then attempted to control the medium, but without much success. Nelly remarked: "Do you know, he feels like a note-taker, not like the spirit that has to speak."

Edmund Gurney

After a short interval of apparent discomfort, Myers then speaks, "Lodge, it is not so easy as I thought in my impatience. Gurney says I am getting on first rate. But I am short of breath. Oh, Lodge, it is like looking at a misty picture. I can distinctly feel I ought to be taking a note of it. I do not feel as if I were speaking, but it is best to record it all."

"Tell them I am more stupid than some of those I had to deal with. Oh dear, it (the control) always leaves off in the interesting places. I can hear myself using Rosa Thompson's voice. It is funny to hear myself talking, when it is not myself talking. It is not my whole self talking."

One interesting part of the communications of Myers was in reference to the contents of a sealed envelope which he had left with Sir Oliver Lodge before his death and which he promised to make known after his death.

In another part of the communication above quoted, Sir Oliver Lodge reminds Myers of (Con't. Page 9, Col. 2-3)

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EXORCISM—the art of casting out evil spirits—has been known from time immemorial. According to the best authorities on the history of ancient practices, exorcism was practiced about 3800 B. C. by ancient Egyptian priests. The following is taken from one of the oldest records, which recites that Bent-ent-Resht, the youngest sister of Princess R-Neferu, was possessed.

Khonsu-Nefer-Hotep, who was considered to be the most competent exorcising priest of that period, was asked to free the young woman from the evil spirit which possessed her. When the priest arrived, he performed a magical ceremony over her. The spirit departed from her and she was cured straightway.

Then the possessing spirit addressed Khonsu-Nefer-Hotep, the exorcist, saying "Grateful and welcome is thy coming unto us. O! Great Master, thou vanquisher of the host of darkness. The inhabitants of the world of obsessing spirits are thy slaves, and I thy servant. I will depart unto the place when I came, that I may gratify thee, for this end thou hast given me an opportunity to come higher and serve thee."

When the princess saw that Khonsu-Nefer-Hotep was thus powerful to cast out evil spirits, then reform them, she and all her people rejoiced exceedingly and besought him never to leave the land of Egypt.

Ancient Egyptians

We can see from this ancient recorded event that certain types of spirits would rather reform than be tormented. That they know they would be tormented if they failed to submit to the will of an expert exorcist is recorded in Matt. 8:29, when the demons, addressing Jesus, said: "What have we to do with thee, thou son of God? Hast thou come hither to torment us before our time? (The time they had planned to harass the inhabitants of earth)."

In the ancient Egyptian scriptures, we find a similar process of casting evil spirits into swine. In the picture called "The Judgment Scene" we see that the heart of the departed spirit is placed on the balance, and, if found guilty, or incurable, it is cast into the crocodile-headed swine standing by the balance.

According to the belief of that ancient race, the stubborn spirits who do not want to reform are cast into animals and transmigrate in a series of lives until they be-

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By Rev. John St. Denis

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come willing to reform and enter upon a life of moral humans.

It is also said in these scriptures: The power possessed by Khonsu-Hotep, exorcising priest, was mighty and enabled him to cast out evil spirits into any animal or creature."

This was the same method used by Jesus to cast out devils into swine. In no other ancient religion can there be found any record of a process similar to this, and there can be no question that Jesus learned this phase in Egypt, during His 18 years of absence from His native land.

It is recorded, in Matt. 10:1: "He (Jesus) called unto Him His twelve disciples and gave them power (secret psychic techniques) against unclean spirits, to cast them out." There is no doubt that this secret knowledge was imparted to His disciples by word of mouth, because we find no scripture that reveals it.

Priceless Secret

His disciples must have transmitted this priceless knowledge to their sincere followers. It is recorded, in Cruden's Concordance (p. 176) as follows: "Exorcism: The gift continued in the church, after the death of the disciples, for about 200 years, and ceased by degrees."

When this priceless secret

knowledge was lost other methods were introduced in an effort to free the possessed from evil spirits and the only recorded phase given by the Master is related in Matt. 17:29: "Howbeit, this kind goeth not out but by prayer and fasting."

The passage would more properly be translated as stating that "this kind" of spirit may be made to "go out by prayer and fasting."

Also it is clearly indicated that the patient was an epileptic, as Matthew stated, in Chapter 17, verse 15: "... he fell into the fire and off into the water," and Mark (9:17) states that the patient "hath a dumb spirit."

Dr. Carl A. Wickland

So when the Master referred to "this kind" it would indicate that He knew the various types of obsessing spirits, and also well knew that uneducated spirits could be moved by "prayer and fasting." Jesus also knew that dumb spirits are inclined to be docile and that there is a possibility of reforming them with kindness and appealing to reason. (Read Dr. Carl A. Wickland's book "Thirty Years Among the Dead," recording his success in reforming obsessing spirits. This book can be obtained at the Psychic Observer Book Shop.)

But when a practitioner tries to free a victim of a certain type of malicious, incarnated, cold-blooded and murderous drunkard of this age more severe, drastic and dynamic techniques must be employed. Experience has proved that stubborn and malicious entities are not moved by prayers or

Higher Spiritualism (Con't from Page 8)

the Society and later of the envelope.

Lodge: "Do you want to say anything about the Society?"

Myers: "What Society?"

Lodge: You remember the S. P. R.?

Myers: Do not think I have forgotten. But I have—I have forgotten just now. Let me think and bit by bit give it to you. I used to get better evidence when I let them say what they wanted to. They (Sidgwick, Gurney) tell me it was my best love, that Society. They will help me. I was confused when I came here, before I knew I was dead. I thought I had lost my way in a strange town and I groped my way along the passage, and even when I saw people that I knew were dead, I thought they were only visions. I am going to see you in April.

Lodge: And will you then read what you wrote in the envelope?

Myers: What envelope? I shall be told.

Nelly then takes control. "Thank you for helping him. Man's sympathy is more helpful than anything else, and with sympathy, everything steps into place. And with the things which are not evidential, you get things which are. They must take it all. Those that seek only the evidential things will not get them. There are so many he would like to help. He promised and he will have to. When he comes in April, he will remember a great deal more. He will remember what he wrote for you in the envelope."

But Mrs. Thompson about this time, from ill-health or some other reason, discontinued her sittings, and Sir Oliver states that he was unable to obtain another sitting until May 8, 1901, and then quite unexpectedly and by chance.

That Envelope Test

At this sitting, Myers appeared and controlled the medium, but could not get anything very evidential through. He complained of the conditions of communication and that he had lately been sorely distracted by so many persons calling him from various places to come and communicate. He made some apparent reference to the envelope in a remark that "I thought I would come and read it," but the reference is not clear, and whole communication is more or less incoherent.

Several other messages were received from Myers after that, through Mrs. Thompson and other mediums, but Myers appears not to have made any further reference to the envelope. The envelope was opened in 1904, three

years after Myers' death, and its contents read. Some other medium had attempted to give the contents, but these were found to be wrong. So far as the envelope test is concerned therefore, it must be admitted to have been a failure.

But too much importance should not be attached to this incident, for Myers clearly explains in several of his communications that he was not able satisfactorily to control the medium and that it was exceedingly difficult to get foreign test matters of this kind through the brain or consciousness of the medium. "The living mind, however sensitive, intrudes its own conceptions upon the signaled message," he says in one communication.

Impressionability

Myers also states that for the first year or so after his transition he was more or less in a state of coma and could not clearly remember the things of his earth life.

In a message received through Mrs. Holland in 1903, Myers refers to this as follows: I know it will soon be three years since I passed over, passed on—but I feel still in the early stages of development, as it were. The obscuration of consciousness was prolonged in my case an abnormal period. Nearly the whole of the first year was hidden for me. I was entranced, as it were. That accounts for some failures of contact, does it not? It is all so far more difficult than one imagines.

In another message through the same medium, received in 1903, he refers to the difficulties of communication: The nearest simile I can find to express the difficulties of sending a message is—that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sound—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me—I am so powerless to tell what means so much—I cannot get into communication with those who would understand and believe me.

Again he says: If one could only find a stupid sensitive, but the very quickness of impressionability that enables the brain to perceive an influence from afar renders it an ever present danger to the message that is trying to be impressed. Anxiety to help—fear of unconscious cheating or of self-deception all cramp the hand and impede the willingness to give time and a quiet mind to this.

TO BE CONTINUED

kindness. Some of my correspondents have told me that "The more I pray and plead with him to quit drinking the worse off he gets."

The writer, who now specializes in treating alcoholics and the obsessed, oftentimes would dress in shabby clothes or overalls, sit in a corner of a tavern and watch the actions of the alcoholics drinking at the bar, in an effort to find out the type of spirit controlling those unfortunate drunkards.

I never saw it fail, when a friend or relative tried to induce them to leave the tavern, that they put up a terrific battle with anyone who attempted to reform them. I watched the victims of alcoholism very closely and saw them turn to one side, as though listening to someone in empty space, then tell the bartender "let's have another one,"—repeating the very same words uttered to them by the obsessing spirit.

Knowing this to be a fact, from study and observation, I came to the conclusion that vicious and malicious entities cannot be moved by prayer. Then I decided to use one of the phases employed by Horus, the son of Isis and Osiris (also known as Hercules in the Grecian mythology and later called St. George, piercing the dragon).

"Police Officers"

Among the Egyptian pictures, we find some showing Horus piercing the great serpent, which symbolizes Apep, the demon referred to in the Bible as Beelzebub, or "prince of devils." This method has thus far proved effective in the treatment of alcoholism and obsession, according to the hundreds of testimonials received.

Some western metaphysical students may disapprove of this article because of the constant reference to demons, entities and evil spirits and the method of handling them—which of course is taking the offensive against them; whereas, in praying to vicious entities we place ourselves on the defensive and at their mercy. Also, in so doing, the practitioner is subject to serious mishaps. Some may say, why not pray to God to free victims of obsessing spirits? Those intruders are like unto prowlers and evildoers who attempt to enter a home, and it is logical to say that when anything like that occurs the first thought that comes to our minds is to call the police department, as representative of the protective function of our government, and not kneel down and pray to God to drive out the intruder.

It is just as logical to claim that there are similar protective forces in the astral, the physical life being but an objectification of the astral life.

In the case of the Princess's sister, where the exorcist succeeded in casting out and reforming the demon that possessed her, the demon stated: "And I am your servant." Such a spirit automatically becomes one of the police officers in the invisible plane, and the numbers of them to call upon is greater than all the combined police officers on earth.

"Try the Spirits"

For instance, strict prohibitionists who have passed on, and members of a family who have lost a loved one murdered by a drunkard, are eager to serve in this manner. And each service that they perform in casting out such an evil spirit contributes to their spiritual progression.

It is true that we can make an attempt to invoke such spirit helpers, but the practitioner must be able "to try" such spirits (I John 4:1), and as there are many spirits who are able "to deceive the very elect," the practitioner must be sure that he is invoking the right one.

Many go by the Scripture of I John 4:1 to "try the spirit." When we analyze this scripture we see that one test is that the spirit admits that it believes in Christ. But the conclusive test is given by Matt. 7:20, where he stated, "By their fruits (deeds or works) ye shall know them."

During my travels three and one-half times around the world, I made it a point to observe and study the methods used in casting out evil spirits, and found that some primitive tribes made grotesque statues, believing that the demons will be frightened by them and depart, and we can see, from their efforts, that the art of exorcism has been sought by all peoples at all times. Surely, the art was never more needed, at any time in the history of the world, than it is at present.

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THOSE beginning an investigation of this phase of psychic phenomena will and should have questions to ask regarding what will take place and how. They should inquire what is meant by a trumpet manifestation, how it is produced, what part the medium has in the manifestation, who is most likely to speak, how we may know who is speaking, and why this manifestation has to be in the darkness.

Perhaps the first and most important fact to be considered is to know that spirit people have a body which to them is as real as the mortal body. In fact, just as real as the body, in which you now live, is to you. Spirit people have a sublimated body of a material so fine that it can not be seen by mortal eyes under ordinary conditions.

Psychics and those with quickened vision—the sixth sense development—can sometimes see the sublimated bodies of spirit people as they come and go among us. But most of us are blind and deaf and mostly dumb regarding this particular sense.

Why the Trumpet?

It may seem impossible that spirit people may be near even though unseen by you. It is neither impossible or improbable. If you wear glasses all day long, you look out through material substance without even a thought that you are looking through matter impenetrable to all except rays of light. Before forming opinions concerning any essential problem, it is well to know all facts related to the subject at hand.

The trumpet is nothing but an aluminum collapsible horn. It is used by spirit people to intensify, concentrate and direct the voice,—much in the same way and, for the same purpose, we use the megaphone to direct and intensify our own voice.

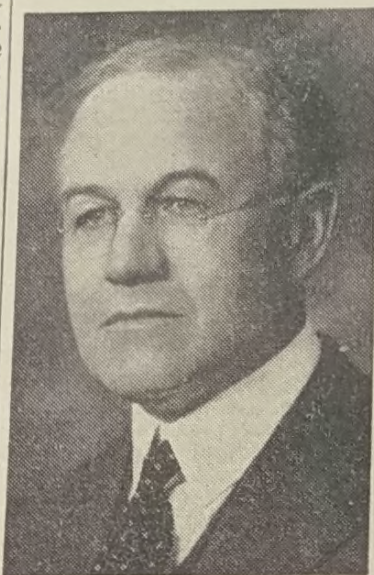
Spirit people have no vocal cords of sufficient strength to create vibrations of sufficient density to create sound waves we can hear; hence vocal organs consist-

Explanation of the PSYCHIC MANIFESTATION

Commonly Known As Direct-Voice (Trumpet) Manifestation

By **WILLIAM H. BURR**
Rochester (N. Y.) Attorney

★ PIONEER SPIRITUALIST ★



WILLIAM H. BURR
1854-1944

You will inquire how you may know that it is your friend, your mother, father, or loved one who who speaks to you. I need not say that, in every heart and every home, all are known by that which we call personality. The voice, the method of expression—words or accents peculiar to each individual all go to make a personality.

From these, you will find the surest and most satisfactory way to know that they who come to you are your own. You should expect to receive only a brief message because their powers to manifest are limited and many others are waiting to speak. You should not expect to receive anything of profound scientific moment, unless from a master.

Why the Darkness?

Spirit people do not always gain great wisdom because they lose their flesh. You should not expect people to be all-wise for they are not. They are just as we will be when we, too, shall journey on into the unknown land.

Be charitable and reasonable in your judgment. Remember that your friends are trying to reach you under difficult conditions. They all have to use the same vocal cords hence you should not expect that the voices of spirit friends will sound just as they did in earth life.

Do not show your skepticism by questions which betray your doubt or fault finding. Your thoughts are known to spirit people, hence if you, by antagonistic words or thoughts, create in yourself or in others disturbing mental vibrations, you are a disturbing element in such a group.

Do not talk to any one during the manifestation. Silence is best at all times except when spirit friends speak to you. Friends do not come to such meetings to hear other members of the group talk. When spirit friends are trying to make themselves understood nothing is more annoying and ill-mannered than to disturb others by useless talking.

You may wonder why the trumpet manifestation is held in the dark. The answer is that negative conditions are required for this particular phase of phenomena. Light rays create positive vibrations of ether. You cannot have positive and negative conditions at the same time; hence the necessity for the absence of positive light vibrations makes it necessary to exclude all light from the place where this particular manifestation is produced. Hence darkness comes where light is not.

Doorway of Knowledge

Finally, if you would gain useful knowledge and consolation from departed friends; if you would gain the priceless knowledge that there is no death, be patient, be thoughtful, be persevering. Try to understand that all the great forces of life and of the universe are hidden from mankind.

There is no more important subject for thoughtful investigation, nor is there anything so wonderful and beautiful. Nothing could do so much to reform the inner life of multitudes, and to reform the religious thought of the world.

If and when you comprehend the significance of the manifestation herein described, that knowledge will change your outlook upon life here and hereafter. It will remove atheism, agnosticism, or doubt of continuous life from your mind. It will be to you as the golden-tinted rays of the morning sun as it appears on the eastern horizon.

The doorway to knowledge, wisdom, and spiritual advancement is open to all. If you do not seek you will not find. Be diligent in

your efforts, reasonable in your judgment, painstaking and careful in decision. If and when you acquire knowledge thus obtained, the doubts and criticisms of the uninformed to you will be of no avail. You will know that you know and you will know why you know.

You will be prepared to shed a ray of light in souls where darkness dwells. You will be prepared to plant seeds of truth in fertile soil. You will be prepared to help many needy souls of earth if you will. Continue on until it shall become a part of your positive knowledge—that with respect to the soul of man there is no death, that there are no dead.



CHIYOKO HONJO (above), leader of Shinri-Jikko-Kai (Truth-Practicing-Society) 16, 5-chome, Yamanoue-machi, Kanazawa City, Japan. In a recent pamphlet "Realization of World Peace" Mrs. Honjo says "The survivors of Hiroshima hate to speak of the A-bomb, and they do not wish even to touch on the subject. The girls were sincere in their serious prayer of PEACE. Nobody denies this noble prayer for PEACE. God forbids war as a great crime, because of its large-scale murder."

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What is an Apport?

by **TERRENCE NORFOLK**

What is an apport? It is some object which appears as a result of the work of spirit agencies.

Perhaps in a seance in the darkness there is a sudden clatter, as of an object being dropped and when the lights are switched on there is a cross, a piece of jewelry, a stone, or some flowers.

Where have they come from?

The theory is that the spirit entities are able to dematerialize objects—take them into another dimension as it were—and then produce them, hey presto!

Sometimes the objects appear from another part of the building in which the seance is being held. On other occasions, I believe, the object has traveled from a very great distance.

Into the class of apports comes the sudden appearance of flowers in a seance room. One famous medium, under strictest conditions, was able to produce this phenomenon.

In the darkness the room would become suddenly filled with the sweet smell of flowers and on the floor would be found masses of roses, wet with morning dew. Where they came from no one ever knew.

Often the flowers would be out of season. Roses would appear in the depth of winter. On one occasion, in a lift, there suddenly appeared masses of flowers strewn upon the floor, much to the amazement of the attendant.

I have been at a seance where a beautiful coral cross was apported. At another there appeared a strange Egyptian medallion.

One of the most wonderful cases on record concerns a seance at which the medium was told by the spirit operators to cup her hands, and within them there materialized a tiny little kitten.

How can this form of apport mediumship be developed? I cannot explain. There seems to be no definite formula which can be laid down. Regular sitting and patience, would appear to be an essential.

—"Destiny"

ing of a larynx and vocal cords have to be created by spirit chemists. The material used is protoplasm and ectoplasm from the body of the medium.

Protoplasm is a substance found in the body of all human beings, animals and plants. Ectoplasm and protoplasm combined with chemicals taken from the medium's body, during the manifestation, constitute the substance used by spirit chemists to construct the vocal organs by which spirit people create sound waves which we hear as they speak to us.

Who Will Manifest?

Mediums have no part in this manifestation except that they allow their bodies to be used; and except that their bodies contain an abnormal amount of needed chemicals and protoplasm required for use in producing the voice manifestations you hear.

All of the conditions and arrangements are under the control of spirit people. The medium simply allows the body to become placid to a point where it assumes a negative condition mentally and physically. Mediums having this phase of phenomenon differ. Some are not entranced during the manifestations. Others are.

If fully entranced the mediums sometimes know not a word that is spoken nor anything that is done during the manifestation. They are in a condition similar to sleep. They have nothing to do with the events save that chemical elements from the body are used.

You will wonder who will come to speak to you. Those who are drawn to us by the memories and love ties of earth are most likely to come to you if at all possible.

Mothers, fathers, brothers, sisters, and loved ones, friends, and instructors are the ones who improve their first opportunity to assure friends of earth that they have never died, so to send across some word of greeting to their dear ones of earth.

Like ship-wrecked survivors, from a distant land, loved ones are awaiting and longing to re-establish communication with loved ones left behind.

Brief Messages

You may be disappointed that some spirit friends expected by you do not manifest. This failure may be due to different causes. They may not be present. They may not know how to speak under such conditions. They may not have an opportunity. No one in the flesh can bring them to you, they must first have the desire to manifest.

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."

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Birmingham: Church of Spiritual Science, 2524 North 7th Ave.; Services: Sunday 3:15 and 7:15 P. M.; Minister: Rev. Gertrude Baker; Phone: 41071; Asst. Minister: Rev. Nell McWhister; Sec'y: Beulah Kennedy, 3501 North 17th Ave.

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, 209 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 3-2316.

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

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

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

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

Long Beach, California
People's Spiritualist Church, 745 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 Reddig; Phone: 8-2316; Church phone: 99-214.

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

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

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

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Azusa Temple of Wisdom, Inc., 460 North Western Ave., 12 blocks north of Beverly; Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

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

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M. Wed. 2 P. M.; Pastor, Rev. Eula Perryman Goff; Asst. Pastor, Rev. Walter H. Goff; Phone: PLeasant 2-7858.

Spiritualist Church of Divine Light, 837 South Parkview St.; Services: Sun. 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; President: Dr. Gerald Light; Phone: DUnkirk 9-1956.

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San Bernardino: First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P. M.; President: Ann Cannara; Sec'y: C. A. Cannara.

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

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

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

Fraternat Spiritualist Church, 1502 Second Ave.; Services: Sunday 11 A. M. and 8 P. M.; Divine Healing: Sun. Tues. and Thurs. 7 P. M.; Minister: Rev. Lillian Greer; Sec'y: Ann E. Wilson.

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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.; Services: Sunday 7:45 P. M.; Thursday 2 and 7:45 P. M.; Unfoldment Class: Tuesday and Wednesday 7:30 P. M.; Minister: Rev. Alda Scheierman; Phone: Underhill 3-4586.

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.

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

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

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

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.

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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. Maysie W. Wheeler; Sec'y: Ous Branlard.

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.

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

Cassadaga: The Southern Cassadaga Spiritualist Campmeeting Association; Services: Sunday 7:30 P. M.; Rev. Eloise Page; Seance Wed. 8 P. M.; President: Ray B. Babcock.

FLORIDA — Continued

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1. Services: Sunday and Thursday: 7:45 P. M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

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

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. Eta Gardner; Phone: 61361; Asst. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

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

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

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

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

United Bible Temple, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P. M.; Minister: Rev. Ellen Quay; Phone: 84-6254.

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.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St.; Services: Sunday 7:45 P. M.; Wednesday and Thursday 8 P. M.; Minister: Rev. Bertie Lilly Candler; Asst. 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 Jeffis; Phone: 77-4134.

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

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

Temple of Truth Spiritualist Church, 3525 17th Ave., South; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Mae Merritt.

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

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

ILLINOIS

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

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

Champaign, Illinois

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

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

Chicago, Illinois
The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sun. 3:30 and 8 P. M.; Tues. 8 P. M., Prayer and Message service; Wed., Thurs. and Fri., 8 P. M., Class for Spiritual Unfoldment and Psychic Development; Co-pastors: Sylvia and Clifford Birchfield; Phone: ANdover 3-0776.

First Roseland Spiritualist Church, 10957-59 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: Fullman 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.

Friendly Church of Christ, 1529 North Larrabee St.; Sun. 3 & 8 P. M.; Tues. 8 P. M.; Minister: Rev. Harold Klingensmaler; Asst. pastor: Rev. Blanche Steinback.

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

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.

CHICAGO—Continued

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

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: HEmlack 4-9181.

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

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

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

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

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

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

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

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

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

Church of The Spirit, 2651 North Central Park Ave.; 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.; (U.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

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

East St. Louis, Illinois

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

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

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, 521 Walnut St.

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

INDIANA

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 Hoepfel.

Gary, Indiana

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

Hammond, Indiana

Unity Spiritualist Church, 5454 Holman Ave., K. of P. Hall; Services: Sunday 8 P. M.; Minister: Ruth Coyle.

United Spiritualist Temple of Truth, (N.S.A.C.) 469-471 East State St.; Services: Sunday, Healing, 7:30 J. M. followed by regular service beginning at 8; Minister: Rev. Myrtle Wright, President, Emma M. Paul, 4238 Sheffield St.

Indianapolis, Indiana

Progressive Spiritualist Ch., 739 Park Ave.; Sun.; Healing 7:15 P. M.; Service

12 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, 136 West Chicago St.; Services: Sun., 7:30 P.M.; Class: Thurs., 7:30 P.M.; Minister: Agatha Rastler, 21 South Hudson St.

Detroit, Michigan: Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P.M.; William & Mildred Cosner; Phone: WA-86756.

Center of Spiritual Hope, Berium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.

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

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

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

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

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

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

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

Grand Rapids: First Church of Truth, 26 Shelby St.; Sunday 3:30 and 7 P.M.; Sec'y: Frank L. Witthoft, 1311 Calgary, M.E.; President: Harry Moler.

Jackson, Michigan: Goodfellow Spiritualist Church, 1014 Le Roy Ave.; Services: Sunday and Wednesday 7:30 P.M.; Minister: Rev. James Tingley.

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

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

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

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

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

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

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

MINNESOTA

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

St. Paul, Minnesota: 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.

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GROUND OBSERVER CORPS

MISSOURI

Kansas City, Missouri: Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; Sun. & Wed. 7:45 P.M.; Minister: Dr. Maurice D. Russell; Phone: WE8port 4723.

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

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.

NEW HAMPSHIRE

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

NEW JERSEY

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

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

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

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

Elizabeth—Seventh Ch. of Psychic Science, 413 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone: 3-3515.

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

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

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

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

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

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun., Tues. & Thurs. 7:30 P.M.; Mon. & Thurs. 2 P.M.; Minister: Rev. Helen Paul; Phone: Teaneck 9-3622.

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

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boeck; Tues. & Thurs. 2 P.M.; Thurs. 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: 3-6995; 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.

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. Orlowski; Phone: EL-7543.

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

Cortland, N. Y.: Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (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.

NEW YORK STATE—Continued

East Aurora—1st Spiritualist Temple, 20 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 104th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P.M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

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, 539 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 (G.A.S.) Suite No. 709; 152 West 42nd St.; Inspirational address and Healing Service, 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. (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.

First Spiritual Science Church of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 7:30 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, 865 East 156th St. (Bronx) Services: Sunday and Tuesday 8 P.M.; Wed. 2 P.M.; Minister: Rev. Helen A. Thury; Phone: ME 5-9555.

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

Cathedral of Faith, 41 West 73rd St.; Services: Sunday, 8:15 P.M. (Worship); 7:30 P.M. (Message); Wed. and Sat. 1 P.M.; Wed. and Fri., 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994. (Coffee Shop on the premises).

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

Cathedral of God, Inc., 53 West 82nd St. (upstair, 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.

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 St.; Services: Sun., 3 P.M.; Wed., 8 P.M.; Minister: Rev. Jessie Curi; Phone: SCHuyler 4-4756.

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. Call, Minister; Phone: Plaza 7-1799.

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.

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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.

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

Rochester, New York

Anderson Park Mission Spiritualist Ch., 98 N. Union St., Sun. & Tues. 8 P.M.; (Medium's Day, 1st Sunday); Minister: Rev. Pearl Tygart; Ass't Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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

Schenectady, N. Y.

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

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

OHIO

Akron, Ohio: St. Paul's Spiritualist Ch., 400 Bishop St., Sun., 8 P.M.; Messages, Wed., 7 P.M.; Sunflower Club, 1st Wd., 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.

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PSYCHIC OBSERVER **JULY 1955**

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

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

Philadelphia, Pennsylvania
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 400.

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 Fidell Kane; Phone: FAirfax 1-0766.

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

RHODE ISLAND

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

TEXAS

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

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

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

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

Houston, Texas
First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.
Second Spiritualist Church, 4301 Rossmoyne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LA 6229.

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

Federation of Spiritual Church and Associations, Inc., Book shop and Reading Room Headquarters, 612 Travis Bldg.; Business Manager: V. R. Cummins.

Vidor: Spiritual Christian Center of Vidor, Services: Sat., 7:30 P.M.; Minister: Rev. Ida Stansbury; Phone: Vidor-92694; Sec'y: Georgia Ragan.

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Centraia: Temple of Truth, Centraia Hotel (Adjacent Greyhound Bus Depot) Services: Sunday 8 P. M.; Minister: Rev. Maxine Roberts; Phone: 6-5137; President: Celia Barnes; Sec'y: Evelyn D. Ronald, 420 East Maple.

WASHINGTON

Centraia: Temple of Truth; Services: Sunday 8 P. M.; Sec'y: Evelyn Ronald, 420 East Neagle St.

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

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: Ea 6021.

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

WEST VIRGINIA

Huntington, West Virginia
Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Rev. Marie E. Doyle, 524 Sixth Ave.; Phone: 9884.

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

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

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

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

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

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

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.

CANADA

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

Brantford Spiritual Temple, 112 Darling St., Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas: Mary McClelland, 8 Gilkison St.

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

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

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

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

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

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas.: Irene Donnelly.

Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St. E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

Winnipeg, Canada
First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Milan Apartments.
Winnipeg Spiritualist Church, Odd Fellows Hall, Services: Sunday 11 A. M. & 7 P. M.; President: F. W. Woodward, 633 Agnes St., Phone: 74-8653; Business, 320 Burnell St.; Phone: 3-7088.

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ABOUT THE AUTHOR

Charles Francis Potter has been a well-known liberal clergyman in New York City for over thirty years. Founder of the First Humanist Society, Dr. Potter achieved fame in the middle 1920's through his religious debates with Dr. John Roach Straton, and as Bible expert at the Scopes Trial in Dayton, Tennessee. Dr. Potter is the author of several other books on religion, including THE STORY OF RELIGION which has been widely read for many years. In 1951 he wrote his autobiography under the title, The Preacher and I.

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CHURCH NEWS

Tampa, Florida: The Shrine of the Master Spiritualist Episcopal Church, 1308 Memorial Highway, will continue their activities throughout the summer months, under the leadership of its minister, Rev. Dorothy Graff Flexer, according to A. M. Wade, author of the book "At the Shrine of the Master."

Mr. Wade says: "The church is laid out in the form of the letter 'T' which divides the edifice into three rooms; an auditorium seating 200, a healing shrine and a large room devoted to seances and activities."

Rev. Flexer is a lecturer, teacher, healer, mental and physical medium.

Brady Lake, Ohio: According to Della Kingsbury, Arthur Ford will be featured at the Brady Lake Spiritualist Camp August 1st to the 12th; Ralph Whitney, August 15th to the 26th.

or complete 1954 program write: Della Kingsbury, President, Box 67, Brady Lake, Ohio.

St. Petersburg, Florida: A commencement service was held recently (May 2nd) at the University Psychic Science headquarters, 625 12th St., North, at which time diplomas were granted to student graduates. Rev. Helene Gerling supervised the sessions. She was assisted by "Star" Linhos (10), diploma bearer, Marie Christian, Rochester, N. Y., supervised the musical program.

The graduating class included Jean Cherry, Adrian Durbin, Gladys Durbin, Alice England, Estelle Hackman, Ann Harding, Stephen Max, Rev. Thelma Fischer and Gail Linhos (14).

At a special service, Geneva Mitchell (Townsend), Georgia, received the UPS certificate for mediumship. Others taking part in the commencement service: Rev. J. Bertram Gerling and Rev. Linda Lynn, director and spiritual healer respectively.

Los Angeles, California: Regular church services will continue during the summer months at the Spiritualist Church of the Divine Light, 837 South Park View St., according to minister, Rev. Beulah Englund. Dr. Gerald Light conducts classes for psychic development every Friday evening at 7:30. Sunday services are held afternoon and evening at 2 and 7:30; weekly message services, Tuesday evening at 7:30; Young People's open forum, Wednesday and Thursday evenings at 7:30.

During July and August Little Billy Hall will be featured. Rev. Englund and Dr. Light will serve the Harmony Grove Spiritualist Camp, July 23rd and 24th.

New York City: Rev. Arthur Ford was the principal lecturer recently (May 5th) at a Spiritualist Rally held at the Hotel McAlpin. The service was sponsored by the U. S. League Meeting.

During the course of his lecture Mr. Ford said "I wish to pay tribute to Frank Decker, a most gifted physical medium who has served Spirit World for almost half a century. He is known both here and abroad as one of the foremost test mediums."

Ford also alluded to the recent vivid account in the *Psychic Observer* of Decker's impressive clash with the magician, DuBois, and praised and congratulated him and his students, on their victorious stand.

Some members who sponsored DuBois, hearing that Decker was present, surrounded him afterwards. Decker tackled them again, single-handed, and wound up demanding their written apologies to *Psychic Observer* and himself!

That same evening, Ford introduced David Dutton, vice president of The Croyden National Spiritualist Church, near London. Dutton is a young "fortyish" gentleman, amiable, gracious and cultured.

Though standing room only was available, Dutton nevertheless expressed surprise that at least 1,000 people were not present, as that many usually attended such meetings in England.

St. Louis, Mo.: The annual convention of the State Spiritualist Association of Missouri was held recently at the Burkett Spiritualist Church, 2653 Natural Bridge Ave.

A detailed account of the convention, covered by a St. Louis newspaper, carried the heading "Messages From Spirit World Complicated by 'Crowding'—Recipients Show No Signs of Surprise."

As a rule, newspaper reporters,

when covering a convention of this nature, seldom treat the assignment seriously but, in this instance, the reporter was commendable, for he said: "Spiritualists, those dedicated to the idea that communication with the dead is a fact, gathered here last night and their mediums brought them messages."

"There was no seance. The first part of the program could have been that of practically any church except for a unique air of friendly-business-like."

"The State president, Hiram Tucker, Kansas City, welcomed delegates; Alice Buchel, Chicago, gave an address—with no sermon overtones—on the meaning of Spiritualism."

"Tucker introduced the first minister, Mabel Nickles, and she went right to work without benefit of trance or other informality. In conversational tones she pointed out a woman in a rear seat ('The little lady with the green coat, I don't know your name') and said Charles had a message for her. Did Charles, the name, mean anything to her?"

"The woman said it certainly did. She accepted the fact that the medium—a stranger—had come up with the name and showed no visible surprise. The message, a short one, was, in general tone, that things would soon improve."

"For the most part the mediums, all four women, dealt with specific, pegged-down events."

Cassadaga, Florida: At the recent stockholder's meeting (April 5th) of the Southern Cassadaga Spiritualist Camp Meeting Association, Ray B. Babcock, Syracuse, N. Y., was elected president. Mr. Babcock, who retired from business two years ago, says: "I will do everything in my power, with the co-operation of the board, to make the coming 1955 season an outstanding one."

During the summer months, services will be held every Sunday evening at 7:30 under the direction of Rev. Eloise Page. Direct-voice seances are scheduled every Wednesday evening at 8.

Board of Directors: President, Ray Babcock; Vice Pres., Russell Parker; Secretary, George Lingenhoel; Treasurer, Henry A. Schmid; Trustees: Henry Seamen, Herbert Hopkins and H. A. Clark.

Miami, Florida: Frances Stevenson, formerly Leonardo, N. J., now residing at 831 Pizarro St., Coral Gables, was ordained recently (March 14th) at the Little Shenandoah Spiritual Church, S. W. Sixth Ave. and Seventh St.

The service was conducted by Dr. Benjamin F. Clark, President of the Indiana State Spiritualist Association; the charge being made by Rev. Fanchion Harwood-Dorsch.

A reception was held after the service in honor of Rev. Stevenson at the home of Major and Mrs. J. Taylor Philips. Rev. Stevenson was presented for ordination by Mrs. Harold Silvers, President of the Little Shenandoah Church Association.

Battle Creek, Michigan: The Spiritualist Church of Divinity was host at a recent meeting of the Inde-

pendent Spiritualist Association, according to church president, Rev. Glenn R. Brenner.

Among the hundreds in attendance, were visitors from Detroit, Jackson, Pontiac, Flint, Lansing, Grand Rapids, Muskegon, Kalamazoo and Cold Water in Michigan; South Bend, Ft. Wayne, and Rochester in Indiana; Akron, Ohio, and Chicago, Illinois.

At the recent Easter services, Rev. Jessie Young, Rochester, Indiana, was featured, according to secretary Gladys White.

San Francisco, California: President of the National Spiritualist Association, Rev. Charles R. Smith was guest speaker (May 2nd) at the Golden Gate Spiritualist Church, 1901 Franklin St. Rev. Smith was introduced by Rev. Florence S. Becker, minister of the church.

Others taking part in this special service honoring the National President: Joyce Zacharie and Velta Ozols who presented a musical, "Music From Many Lands."

Sacramento, California: Regular Spiritualist services continue at the First Spiritualist Episcopal Church, I.O.O.F. Building, 34th and Broadway, every Sunday evening at 7:45, according to minister, Rev. Wilson H. Besore.

The church calendar, issued by secretary, Nancy Langley, lists the following guest mediums during the month of May: Rev. Edward Bowers, Rev. Alice Jehle and Rev. Luella Rutherford.

Lily Dale, N. Y.: The 1954 season of Lily Dale Assembly will open Friday, July 2, with flag raising at 2:30 P. M. D.S.T. Activities will continue through Tuesday, August 31st, concluding with an auditorium seance by Rev. May Potts, Toronto, Ontario, Canada. Afternoon and evening seances are held daily; three services every Sunday.

Special days: Masonic, July 17th; Buffalo, July 18th; Mediums, July 19th; Cleveland, July 24th; Canadian, July 31; Lily Dale Spiritualist Church, August 7th; Annual Membership, August 9th; Woman's, August 14th; Community Club, August 23rd; Lily Dale Jr. League, August 24th; and Children's Day, August 26th.

Special summer school classes on the science, philosophy and religion of Spiritualism will be under the direction of Hugh Gordon Burroughs, Washington, D. C., July 5th-10th; M. McBride Pantan, St. Petersburg, Florida, July 12th-17th; Mary Caroline Shearer, Lily Dale, N. Y., July 19th-24th; Gladys Custance, Boston, Mass., July 26th-31st; Albert Vaughn Strode, Enid, Oklahoma, August 2nd-7th; William Elliott Hammond, Cassadaga, Florida, August 10th-14th; Arthur Ford, New York City, August 16th-21st; J. Bertram Gerling, St. Petersburg, Florida, August 22nd-28th.

Healing services are scheduled every Sunday evening in the auditorium 7 to 8 under the direction of T. John Kelly, pastor of the Spiritualist Church of Life, Buffalo, N. Y. The chairman and organist throughout the season will be Rev. Robert J. Macdonald, Niagara Falls, N. Y., and Adelaide

Smith, Jamestown, N. Y., respectively.

Morning services at the Forest Temple at 9:30 will be under the direction of Rev. Albert Vaughn Strode during July; during August, Helen Gerling.

Afternoon services at the Forest Temple at 4:30 will be conducted by Myrtle De Boe during July; during August Rev. Marie M. Doyle, Huntington, West Virginia, will be the chairman.

Chairman for the 1 P. M. Leolyn Woods meeting will be Rev. Raymond C. Cudney during July; during August, Myrtle De Boe.

The 6:30 p. m. Leolyn Woods meetings during July will be under the supervision of guest speakers and mediums; during August, Rev. Linda Lynn, St. Petersburg, Florida.

Thought exchange in the Assembly Hall is scheduled Wednesday and Saturday evening at 8. Chairman of Wednesday meetings during July will be Rev. Robert J. Macdonald; during August, Rev. May Potts. At the Saturday meetings during July there will be guest speakers; during August, William Elliott Hammond.

Speakers, mediums and others listed on the official program: William A. Johnson, Albert Vaughn Strode, Marie E. Doyle, H. Gordon Burroughs, M. McBride Pantan, Jacques Savage, Helene Gerling, T. John Kelly, Billie Turner, Raymond Cudney, Lucille Clingan, J. Bertram Gerling, Alfred H. Terry, Peter Evert, Myrtle De Boe, Norman Mootz, Robert J. Macdonald, Gertrude Rowe, Sarah Parker Thomson, John Heiss, Rose B. MacKay, Margaret Hendricks, D. A. Mielke, P. J. Hendricks, Gladys Custance, Jean Wakeling, Meroe Morse, Rabbi Gershon Rosenstock, Catherine Jungen, Kenneth Cushman, Marcia Sherman, Patricia Henry, T. David McQueen, Harry E. Woodhouse, Elizabeth MacLennan, Mary Sheppard, May V. Potts, Mary Samson, Ida Demopoulos, Alice Buechel, Grace W. Brown, Karl H. Klein, Charles B. Hartshorne, Mary Caroline Shearer, Arthur Ford, Katherine Baxter, Edgar Smertz, Arthur Myers, Ed Bodin and Kenneth G. Neal.

Board of Directors: President, William A. Johnson; Vice-President, Robert J. Macdonald; Treasurer, Joseph S. Bies; Secretary, May B. Hurd; and Directors: Fred A. Crocker, Edith Griffiths and Fred English.

East Aurora, N. Y.: Farewell services for Rev. Mildred Ethel Squier will be held at the First Spiritualist Temple, Sunday, June 13th, according to an announcement recently released. This service will be conducted by Lt. Com. Fred Jordan, U. S. N. (Ret.), president of the International Assembly of Spiritualists.

Northport, Maine: The 72nd annual session of the Temple Heights Spiritual Camp will open July 31st and close August 15th according to publicity chairman, Edythe B. Meader. Speakers and mediums featured during the season: Rev. Betty Clayton Possehl and Rev. D. Mona Berry, Buffalo, N. Y., also C. Harrison Engle, Etna, Maine.

Guests visiting the camp should make their reservations through Gladys Gove, Liberty, Maine.

New York City: An annual service sponsored by the Church of Divine Guidance is currently being held (June 13th) at 2:30 P. M. at the Cathedral of Faith, 41 West 73rd St. Pastor of the Church of Divine Guidance, Rev. Martha K. Seidler, will conduct this service.

Rev. Seidler hold regular services Thursday, 10 A. M.; Friday, 2 and 7:30 P. M., in Studio 202, Great Northern Hotel, 118 West 57th St. She is a lecturer, teacher and mental medium.

Virginia Beach, Virginia: The 23rd Annual Congress of the Association for Research and Enlightenment, Inc., is currently being held (June 20th-26th) at the New Castle Hotel, 12th and Atlantic Ocean.

The program includes, according to director, Hugh Lynn Cayce, group discussions, classes, experiments and forums.

Lecturers featured during the congress: Marguerite H. Bro; Ann Koernig, director of New York Psychology Forum and Harold J. Reilly.

Eight courses, based on the Edgar Cayce readings, will be under the leadership of Riley E. Simmons, Florence R. Edmonds, Hannah Miller, Shane Miller, Eula Allen, William N. Petersen and Esther Wynne.

The discussion leaders are: Robert L. Cox, Mae St. Clair, Robert Schor and Florence R. Edmonds.

New York City: The 34th annual Spiritualist Rally was held recently (May 8) at the Beacon Light Spiritualist Church, 123 West 94th St., according to Rev. Hermine Leger, minister.

Speakers and mediums featured: Rev. Richard Renardo, Rev. Martha Seidler, Rev. Marguerite Heaney and Rev. Beulah Brown.

The opening address of missionary-at-large, Brother D., stressed the responsibility that all recipients of the blessings of spiritual aid were to impart this knowledge to others less fortunate; and in turn pass on the help they had received. A new program to this end was briefly outlined by Rev. Leger, who emphasized that the strength of any church depended on the service rendered by its members, not as receptacles, but as active agents of God.

Hanford, California: Rev. Oliver Pitts was featured recently at the Church of Revelation, 1306 Irwin Street, where he demonstrated spiritual healing.

Rev. Pitts, pastor of the Church of Revelation, 2026 Juliesse St., Sacramento, was introduced by minister of the church, Rev. Janet Walford.

Portsmouth, N. H.: At a special service held recently (March 15th) at the First Spiritualist Science Church, 114 Maplewood Avenue, Lucy Buckley was presented with a certificate for Spiritual Healing by pastor of the church, Rev. Frank Daley. This certificate was issued by the National Spiritualist Association and accompanied by a letter from N.S.A. President Rev. Charles R. Smith, which was read at the service by Rev. William Hubbard, president of the Maine State Spiritualist Association.

Others taking part in the service: Rev. Converse E. Nickerson, Somerville, Massachusetts and Agnes B. Floyd, New Cumberland, Penna.

Ashley, Ohio: The annual season of the Ashley Spiritualist Camp Association opened July 3rd at Woolley Park and will close August 26th, according to Lucy Creasap, secretary. The sessions will run eight weeks with services every Wednesday and Sunday. Classes and seances are scheduled every day of the week.

The board of directors: President, Rev. Wilson Armitage; vice president, Elizabeth Lannon; secretary, Lucy Creasap; treasurer, Octa Stover; trustees: Lawrence Pipes, Helen Baker, Earl Fry, Granville Vansyoc and Edgar Smertz.

Onset, Massachusetts: An official program announcing the anniversary celebration recently held (June 25-26) at the First Spiritualist Church, Highland Ave., lists the following speakers and mediums: Rev. H. Gordon Burroughs, Jean Wakeling, Gladys and Kenneth Custance, Rev. Raymond E. Burns, Rev. Harre C. Milesi, Rev. Auda Kay, Rev. D. Mona Berry, Raymond B. Vance, Meroe Morse, Patricia Henry and Rev. Charles Hartshorne.

Chesterfield Mediums Attract Crowds at Buffalo, N. Y.



The First Spiritual Science Church (above) was founded 15 years ago by Dr. J. J. Carroll. Regular services are held every Wednesday and Sunday evening at 559 Tona-wanda St.



The photograph above was taken recently (April 25th) when Rev. Mable Riffle and Rev. Edith Stillwell were featured. Hundreds witnessed the various phases of mediumship demonstrated by these two outstanding mental and physical mediums from Chesterfield Spiritualist Camp, Chesterfield, Indiana.

They were introduced by Dr. J. J. Carroll, minister, who for the past 30 years, has demonstrated psychic phenomena in-the-red-light. He plans to visit Chesterfield (June 26th) for dedication services of the new auditorium.

The photo above, left to right, front row: Rev. Lenora Wolf, assistant pastor, Dr. Carroll, Rev. Stilwell and Rev. Riffle.

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