

Spiritualist Columnist

IT IS INTERESTING to note that the Milwaukee Sentinel, Milwaukee, Wisconsin, is now publishing regularly a column "Guide for Daily Living" written by a Spiritualist minister. The author of the column, Rev. Anita Kuchler, is pastor of the Temple of Spiritual Wisdom, 734 North 26th St., Milwaukee.

In her last column, "Promise of Christ Will Be Fulfilled," Rev. Kuchler says: "The awareness of God is the most beautiful discovery you can make in life. Once it floods your whole being with happiness, amazing transformation of character occurs."

Lodge Honored

IN HIS syndicated column, "The Human Side of the News" Edwin C. Hill devoted over 1,000 words of praise for Sir Oliver Lodge who he refers to as "the most celebrated of all Spiritualists."

Hill goes on to explain the importance of psychic phenomena, especially when championed by a man he calls "the world's greatest physicist."

Jung Sees Need

ACCORDING TO the "Newsweek" magazine, C. H. Jung, the German philosopher, says: "I am now convinced that the study of the soul is the science of the future. It becomes increasingly evident that neither famine, nor earthquakes, nor microbes, nor cancer . . . but man, is the greatest danger to man, and this for the reason that we have no sufficient protection against psychic epidemics which can work infinitely more destruction than the greatest catastrophes of nature."

It therefore would be in the highest degree desirable to spread such a knowledge of psychology that people could understand from what quarter the greatest danger was threatening them.

"Beyond the soul," Jung admits, "there is also some kind of God. On a white stone above his green wooden front door is carved the Latin inscription: 'Vocatus atque non vocatus Deus aderit.'"

"It is the thing which most quickly catches the eye of the visitor—and which probably best explains Jung's consistently religious thinking—'Whether invoked or not invoked, God will be present.'"

Babson Said It

"OLD CHURCHES and old Bibles may have healing powers" says Roger W. Babson in Health Culture Magazine. In his article, Mr. Babson says: "Why is a Stradivarius violin so valuable and much sought for by musicians? Makers of violins tell me that it is not due to the manufacture thereof. They can make an absolute duplicate even of the same and as old wood."

"The fact is that the violins which Stradivarius made were played by marvelous men. They have absorbed certain unseen waves which inspire a player even today. Violins today are absorbing similar waves from great players and hence are becoming likewise valuable."

"Musicians can now get inspiration from instruments of former great players. Now where can we best get spiritual help? It seems only logical that an old church which has been used for a century or more for meditation and wor-

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PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

No. 398 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, APRIL 10, 1955

One Year \$4.00 Payable in Advance ★ ★ ★ TWENTY CENTS

SPIRITUALISM: Science Or Religion

Lecture by Mons. Achille Biquet, President of the Spiritual Union, Belgium, at the International Spiritualist Federation Congress, held at Amsterdam, 1954.

IF THERE is one question, more than another, which rises for discussion and causes misunderstanding, it is surely that which relates to the value of Spiritualism. What is the principal significance we ought to attach to it?

I think it important at this Congress to elucidate my way of viewing this subject. I would like to propose that all Spiritualist bodies adopt a similar line of conduct. In my opinion, this is the most reasonable way to satisfy simultaneous thought and feeling.

Here are some of the questions: Where and when did Spiritualism come into existence? What are the characteristics which makes it different from other known religions?

Reason For Existence

Surely this consists chiefly of the observation and study of supernatural (paranormale) phenomena.

These in their turn establish: (a) That the Spiritual world exists. (b) That the soul survives the death of the body. (c) The possibility of the living communicating with the "deceased." (d) That our actions decide our place in the Beyond. (e) That practice of religious worship of itself renders no special privilege in the Spirit-world. (f) That mediumistic phenomena must always be the basis on which Spiritualism stands. Experiment has to continue objectively and with caution, if we wish Spiritualism to live and fight materialism.

Everybody will, I feel sure, readily admit that, without such experiments, Spiritualism would have no reason for existence, and would be unable to realize the beautiful truths which have fallen to its share.

Official science restricts itself to the study of material things, and we have to respect the remarkable results it has obtained. These have contributed greatly to social improvements; but these discoveries are insufficient when we ask for solutions of such important questions as the "Why?" of life, and the reasons for its trials when mankind seeks real happiness.

A Scientific Fact

In these experiments of ours, we are finding reasons which explain these urgent needs, and we should aim at compelling official science to study our activities. In the foreground, we should put proof of the surviving soul, for this is the triumph of our endeavors for truth. Nobody should, in my opinion, find it possible to deny this scientific work of Spiritualism. Thus can we accomplish our elevated mission. Does this aspect of our work really make a sound connection on the one hand with material science, and one the other hand with Spiritualism?

But one has also to agree that if Spiritualism concerned itself only with experiments without realizing the lessons learned from them, it would depart from its true path. The teachings we have already received enrich mankind

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President de L'Union Spirite Belge, Member du Comité Executif de la I.S.F.



Achille Biquet, president of the Belgium Spiritualist Union and director of the magazine "Spiritualisme Moderne," has just submitted a belated report covering his impressions of the recent International Spiritualist Congress held at Amsterdam.

It is too late to publish this report but it is important to publicize Belgium's recent Spiritualist Congress, sponsored by the Belgium Spiritualist Union.

This Congress held, October, 1954, in Hotel des Comtes De Mean, featured talented speakers and mediums: Victor Simon, Arras, France, medium painter; Maurice Gay, delegate of the French Spiritualist review, La Revue Spirite; Mme. Dubois, noted Paris mental medium; and Mesdames Van Zaan and Mulders, Holland.

NOTED TEST MEDIUM TAKES LAST FLING AT MAGICIANS

Decker Astounds Blackstone, the Magician With a Series of Test Clairvoyant Messages. Dunninger Sits Glumly at His Side During Seance.

Mythical Award Not Even Mentioned. Medium Shuns Idea.

By MARY MENDELSON

A STIRRING and heart-warming drama, tense with mystery, was quietly enacted before a large group of the press, scientists and laymen, gathered recently in the Panel Room of the Hotel New Yorker when the world-famous test medium, Frank Decker, gave a psychic demonstration.

A tightly sealed envelope, which Dunninger claimed contained a message from Houdini, was handed Decker who fingered it lightly and said: "All I get with this is 'Cypress!'"

Dunninger nodded assent: "Warm, Decker, Very close."

Decker replied: "Today a lot of activity took place at the grave of Houdini."

Dunninger shrugged this off with: "Common knowledge."

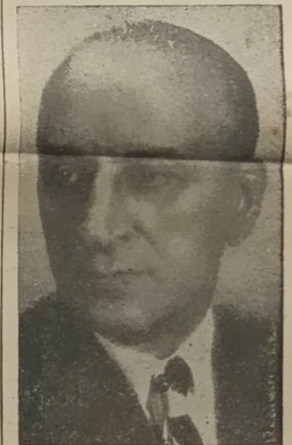
"But," continued Decker, "there was someone there today to pay

their respects, who just arrived from California, and her name is Jerry Larson. Is that 'common knowledge', Dunninger?"

No comment from Dunninger but from Harry Blackstone, another magician, Vice-President of their Society, there came an emphatic: "That is correct. I happen to know that."

Several more messages given to Dunninger were branded "Com-

Recognized as One of America's Foremost Test Voice Mediums



FRANK DECKER, Hotel Ansonia, 2109 Broadway at 73rd St., Apartment No. 454, N.Y.C.

The Mission of Spiritualism

Proof of Survival Is of Real and Enduring Value Only When We Allow It to Become So Much a Part of Our Life That We Are Worthy of Its Blessing.

We Must Realize That Its Value to Us Is Only What We Make of It.

By MICHAEL FLAGG

NO MISSION is more exalted and sublime than the mission of Spiritualism, which is to give illumination—to reveal, in all its beauty and simplicity, the truth that sets us free.

No mission is more blessed for the angels themselves inspire and sustain it.

Spiritualism gives us light in place of darkness, freedom in place of slavery, beauty in place of ugliness, hope in place of despair, knowledge in place of ignorance, courage in place of fear, joy in place of gloom, and the eternal indestructible realities in place of things that crumble into dust.

Spiritualism spreads goodwill and sympathy and understanding. It dispels ignorance, no matter whether that ignorance is in our own thinking or in the theological

and ecclesiastical fog that deprives so many of us of our birthright—the vision of truth.

Spiritualism is the cool, clean winds of heaven winds that will, if we but open the doors, sweep away the musty, suffocating, putrefied air of imprisoned centuries.

A Revealer of Truth

Spiritualism gives us the key to eternal progressions, and helps us to develop ourselves in every way—physically, mentally, morally, and spiritually.

This mission of Spiritualism cannot be compressed into a word or line or page or volume, for Spiritualism is the revealer of the truth, and truth has no limits. The only limits are the limitations of our own mind.

As Judge Edmonds so well expressed it: "Truth is like water—though the element remains the same, it assumes the shape of the vessel into which it is poured; and man's capacity to receive it, so long as it is less than infinite, must affect its advent to him."

If we pause to count a few of

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mon knowledge," which caused Decker to say: "From you, Joe, I get disturbing vibrations but I want to talk to the gentleman sitting back of you, pointing to Mr. Blackstone."

Decker continued: "Sir, did you know someone by the name of Bill Carson? or . . .?"

"Larson," corrected Blackstone. "Yes, I know him."

Then Decker explained: "Larson speaks of his house which he had bought from Thayer. In back of this house was a big barn converted into a theatre. Upstairs they had projectors for movies and downstairs on the side they had a workshop for the kids—2 boys."

"Correct," assented Blackstone. Then followed a series of messages, their authenticity being continuously acknowledged by a stream of confirmations: "Yes," "True"; "Correct"; "That's Right" and so on:

More evidence came from Decker who said: "Your wife's name, Blackstone, is 'Elizabeth' but you call her 'Betsy', and I get a condition around the chest area. Does your wife suffer from asthma and a little arthritis?"

"Yes," admitted Blackstone. Then came Decker's strange question: "Blackstone, do you very often pull at your nose?"

"Yes, I do," definitely answered Blackstone.

"Because Houdini is telling me

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this," Decker continued, "because he doesn't want you to do it any more; you may cause a serious infection."

Whereupon Blackstone cupped his ear and asked Decker to repeat, which he did, and with finger pointed, added: "And another thing, sir, you once bought a hearing aid; you used it once and put it away because you didn't like it. Is that true?"

"True enough," came Blackstone's reply as he looked around him for a confirmation of his own amazement at these accurate messages from a total stranger. A hush fell on the audience.

Waiting but a moment, Decker continued: "You received a letter. No it was not you, it was Mrs. Blackstone. This letter read: 'Dear Grandma: My mother bought me presents for Christmas. Now Grandma dear, I want you to buy me a Christmas present for someone. I need a sweater so he doesn't catch cold when he goes out.' Is that right, Blackstone?"

Aghast, Blackstone answered: "That is correct; that's my daughter."

"No," shouted Decker: "That's not your daughter she's talking about. It's your dog! and the dog's name . . . shall I give you the dog's name, sir?"

Looking nonplussed, Blackstone

meekly nodded, "Yes."

"The dog's name, sir," said Decker with conviction, "is SAM OWEN!" . . . "Now someone by the name of Dorothy wrote that. That's your daughter, right?"

"Yes," was all Blackstone could answer, in astonishment, as the members of the Press and the rest of the audience looked at each other in utter and complete amazement.

"You once fell in the bathroom and hurt two ribs," continued Decker.

"Correct," chirped Blackstone.

"And your wife and a friend helped you a great deal at the time," the medium said.

"That is definitely right," said Blackstone.

Suddenly Decker looked startled. "I don't know," he said, "there's a

man here who honestly looks like a devil. His hair points up at the sides like horns. He says he is a Saint. I don't like his vibration because of his looks, but he repeats, he is a Saint, but I don't know who he is."

Blackstone then asked: "Do you get his name?"

"I get the name of 'Ed,'" replied Decker.

"That's right," said Blackstone. "His name WAS Ed Saint and I knew him."

To everyone's great surprise, Decker broke into a strange intonation, his face slightly distorted. No one understood what he was saying. Heaving a deep sigh, he again turned to Blackstone: "Did you understand that—because I don't know what I said?"

"No, I did not," asserted Blackstone.

"Do you have a son named 'Jr.'?" asked Decker.

"Yes, I have a son named 'Harry, Jr.,'" answered Blackstone.

"Does he speak Chinese?" asked Decker.

"Yes he does," answered Blackstone. "He was in China for several years and knows the language."

"Now," continued Decker, "I'm getting Ft. Knox. Do you know anyone in Ft. Knox, Ky.?"

"That's right," said Blackstone.

By now, Blackstone was so bewildered at having to say "Yes," "Right"; "That's True"; "Correct" that he scanned Decker's face as if to discern from whence his power was coming.

"I'm getting something about your work, Blackstone, you're not going to open your show in New York. You would like to go to Europe but I don't see a trip to Europe for you this year. You are going to open your show in Pennsylvania?"

Leaning forward, Blackstone simply said: "Philadelphia."

"Well, that's Pennsylvania," said Decker, "and the man owns his own theatre. Now then, Blackstone, you operated on your name, didn't you? Your real name is not 'Blackstone,' is it?"

"What is it then, if that's not my name?" countered Blackstone.

"It is 'Boutone.' Are you French?" to which Blackstone admitted: "Yes, that's right; that was my father's name."

"Boutone," emphasized Decker. "Also, you had an animal of some kind, a pet, that ran into something like a sewerpipe or drain or something, down into the ground and he got trapped in there and died."

Looking quite mystified, Blackstone acknowledged: "That is correct. That was a hamster, a pet of mine."

"Your father," continued Deck-

Japanese Visitors Attend Materialization Seance Conducted By Rev. Hazel Brand Herrejon



The photograph above was taken by the Liberty Flashlight Co., N. Y. C. Alexander Friedman was the photographer. This materialization seance was held in the church parlors of the Helen Brand Memorial Spiritualist Church, Inc., of which Rev. Hazel Brand Herrejon is pastor.

Owing to the difficulties and the newness of this type of photography, several snapshots had to be taken by Mr. Friedman. The photograph above is the most outstanding.

Left to right above: Shigeo Ueshima, Director of Ueshima Seisakusho, Ltd., 362 Tsurumaki-cho, Waseda, Tokyo, Japan; R. G. Pressing, directly back of Mr. Ueshima with right arm on his shoulder; Professor Mochinori Goto, Doctor of Engineering, director of the Electrotechnical Laboratory and Professor of the University of Tokyo; address: 287, 5-chome, Omiyamae, Sugnamiku, Tokyo, Japan; Gerald Cox, member of Rev. Herrejon's class for spiritual unfoldment; materialized form of Japanese spirit collaborator who spoke to Dr. Goto; Camille Gaute, Vice-President and assistant pastor of the church; Marie Lowenstein, also a member of the class.

Other spirit entities manifesting during the seance: Mazumda, spirit collaborator of Mrs. Gaute; and Mahatchi, Indian spirit collaborator of Gerald Cox.

During this seance, Dr. Goto also took photographs which have appeared in a journal published by the Japanese Psychic Science Society, Inc., Tokyo, Shouichi Yoshida, director.

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

ship may do for us what the Stradivarius violin does for the musicians.

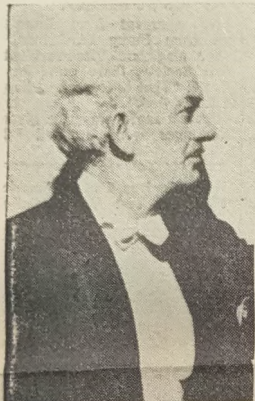
"This was brought to my attention by the Open-Church Association—a national movement mainly interested in keeping churches open every day, in order to help people secure forgiveness, guidance and perhaps healing.

"There is another reason that awakens my interest in the Open-Church Movement; but with which only a few people agree. This is the thought that the panels and timbers of an Old Church may have absorbed the hymns and prayers of a century, as a sand desert or lake absorbs the sun's heat waves. If so, the walls and ceilings of Old Churches may reflect unseen spiritual waves to anyone meditating within the Church.

"Carrying this thought further, I believe that an Old Bible which has been studied and prayed over for centuries also has similar helpful powers. Such an Old Bible, moreover, can be taken to the home of an invalid who could not visit a church. My great desire is to prove helpfulness of such Old Bibles used in such ways. This explains my special interest in the Old Bible Room which is an adjunct to the work of the Open-Church Association.

"May not such an Old Bible do for us, who are seeking spiritual inspiration and power, what Stradivarius violins and Old Churches are doing for those who are using them? Certainly this is a thought which those interested in mental healing should consider."

He Was Convinced



HARRY BLACKSTONE

During his career as a magician, he was known as the "World's Master of Magic." For the past several years, his interest in psychic phenomena led him to many mediums. His experiences were climaxed with the mass of evidence received through Decker's clairvoyance.

She Was The Medium



Rev. Hazel Herrejon, above, president and minister of the Helen Brand Memorial Spiritualist Church, Inc., Studio 36, 1425 Broadway, corner 40th St., New York City, conducts services every Sunday afternoon at 2:30.

COMING EVENTS

Listings in this column are FREE to all Spiritualist Camps and Free to all Spiritualist Conventions or propaganda Meetings.

April 20, 21, 22, 1955: 50th Annual Convention of The Oklahoma State Spiritualist Association. City Library, Blackwell, Oklahoma; Featured Medium: Rev. Melvin O. Smith; For information, write: Lindsey Owsley, General Delivery, Blackwell, Oklahoma.

May 19, 20, 21, 22, 1955: 59th annual convention of The General Assembly of Spiritualists of the U.S.A., McAlpin Hotel, 34th & Broadway; For information, write: Rev. Lillian Bleser, 446-40th St., Brooklyn, N. Y.

June 25-Aug. 21, 1955: Annual summer season Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1955 programs, write: Mable Riffle, Sec'y.

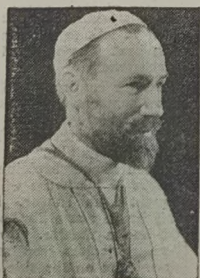
June 25 to Sept. 5th: Annual Sessions at Camp Silver Belle, Mt. Springs Hotel, Ephrata, Penna; for 1955 programs, write: Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

July 31-Aug. 21, 1955: Temple Heights Spiritualist Campmeeting, Ashtab, Northport, Maine; For 1955 program, write: Edythe E. Meader, Box 236, Togus, Maine.

Aug. 7th to Aug. 28, 1955: The Sunset Spiritualist Camp, Wells, Kansas; Cabins and meals available on the grounds; for 1955 programs, write: Corrie Mason, Sec'y., Wells, Kansas.

Sept. 29-30, Oct. 1-2, 1955: 11th annual convention of the Federation of Spiritualist Churches and Associations, Inc., Hotel Gunter, San Antonio, Texas; Chairman: Rev. Vernon R. Cummins, 612 Travis Bldg., San Antonio 5, Texas.

THESE QUESTIONS NEED ANSWERS



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P. O. BOX 19, CALABASAS, CALIFORNIA

(P-400)

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!

er, "passed on with an accident when you were very young, and then your mother passed on afterwards, while you were away with a show and you were unable to go to the service, but your brother Pete was there. Is that correct?"

"Absolutely," said Blackstone, deeply impressed.

Though Dunninger, who was present during all this, has never publicly declared his acceptance of spirit phenomena but undoubtedly many others in the audience will now begin investigating this Truth for themselves.

Announcing that he wanted no part of the prize money usually offered on this occasion, Decker said he was merely demonstrating mediumship as Natural-Law-Phenomena. Blackstone's ready acknowledgment of the accuracy of the messages, and the integrity of the demonstration were sufficient gratification to Decker. Anyway the case for survival doesn't rest on Dunninger's opinion.

Proclaiming to one and all: "Spiritualism is my Religion, and Spiritualism is the only religion that proves the continuity of life and brings true comfort and joy to mankind," Decker invited all to join him in the Lord's Prayer, which they did.

At one point he added: "I know all the people here pray for their departed loved ones. Spiritualism is the only religion that proves we do not become extinct; in other words, only our bodies die; our minds and spirit live on."

God works in mysterious ways His wonders to perform. Many a skeptic who sat down to "see what Decker could do" went home more mystified than ever.

Many in the audience were perhaps witnessing such a demonstration for the first time. Their hushed silence bore mute testimony to their keen wonder and admiration as Decker stood there alone, demonstrating his remarkable clear hearing and seeing, known to Spiritualists the world over as clairaudience and clairvoyance.

Working under a constant cloud of skepticism radiated by Dunninger who interfered with his reception, Decker nevertheless unmistakably proved the truth of spirit phenomena through his mediumistic gifts. After his last message to Blackstone, pausing for a moment, he announced: "That is all I get for you," and sat down exhausted.

The outburst of applause which greeted the conclusion of his efforts testified to the interest and emotional impact on all present . . . all except Dunninger who flounced out of the seance room without a word.

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THREE-HUNDRED NINETY-EIGHT

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April 10, 1955

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THREE-HUNDRED NINETY-EIGHT

APRIL 10, 1955

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About Astral Planes and Spheres

MUCH has been written about the high and the low astral planes and spheres. Some say there are seven planes and that each plane is divided into seven counterparts. Our own spirit people, according to some writers and lecturers, are even called "the messengers of the lower astral planes." And so it goes.

Have our own loved ones become degenerates because they love us enough to visit once in a while and even strive to help us in healing as well as directing and instructing us so we may more easily find our way on the mortal path?

Nay, nay, make no mistake about it, there are no high or low planes in that sense nor are there boundary lines. Each soul lives in the very atmosphere he creates and is naturally attracted to those things and people who harmonize with him. The spirit world, as it is called, is not necessarily divided into spheres and planes, rather it is a state of existence to which we become heirs, with no questions asked and no restrictions aside from those we take with us. There are no Lords, Kings, or Masters who rule our lives. We choose, by our deeds or misdeeds, the place where we dwell.

There are no courts of law, each one being his own judge. There is only one law we must obey—the Law of Nature if we would travel a highway of peace and plenty. This applies to the earth as well as to the spirit world.

However, for those who must cling to the sphere and plane idea, let them use these terms if they choose. It must be pointed out, however, that in a sense, there are spheres and planes on earth but here we call them: social sets, levels of society, those across the tracks, cliques, upper class, upper middle class, upper lower class, lower class and so forth . . . but all live in the same world, their paths only crossing when they choose or desire.

Each person, regardless of status, can contact or even associate with the other on occasion whether it be business or pleasure without going up and down, through doors, or into spheres and planes.

In a sense each strata of mankind is separate from the other only insofar as the run-of-the-mill personal contact is concerned. However, most of the activity is confined to that grouping of personalities to which they are attracted.

The so-called high can walk on the same plane or on the same street with the so-called low, neither having anything in common with the other, and both may remain unnoticed to the other. If their paths cross through necessity either may be able to help or hinder the other and they did not have to go from one plane or sphere to the other to accomplish this feat.

Some would have us believe that, in the life after death, man takes with him his baser self as well as his higher self and the struggles go on until, through the visualization of his own great soul, he becomes one with Nature's Law. The planes and spheres we hear so much about are just man trying to exalt himself above his brother. Nature does not do that. Nature never created a throne, never created a King. Nature says all are equal at birth and all are equal at the bar of justice. The law, not man, creates, and each soul must answer the call of the conqueror.

And so, let us conceive man in his nobility, his oneness with nature and cease worrying about the planes and spheres. Then too, let us forget all we have been taught about Heaven and Hell, and trimmings and the illusion that these are places rather than states of consciousness. Let us refuse all theories and probabilities. If you do then you will find your own law and that is all that counts in the after life. Find it now and here and then you will be in harmony with life and life is eternal progress. And this progress is not from one plane or sphere to another but rather a struggle for that thing we like to call perfection.

FALSE COLORS?

I was very interested in the cross-fire correspondence over the Rev. Amelia Pope's "Spiritualism." It has brought out the fact that too often those who should be proud to call themselves Spiritualists lack the brave straightforwardness to own its banner.

If you had ignored the Pope Epistle entirely it would have been her just reward. To be a "Spiritualist Lighthouse" one has to be a Spiritualist completely and unabashed. We need Spiritualist Lighthouses, but they must be true Lighthouses and show to the world our truth in a clearly undisguised manner.

The term "spiritual science" can mean anything outside of true Spiritualism. Mary Baker Eddy flung just that same banner to the breeze, and yet she directly opposed Spiritualism. I've never seen any reason to change the name of our religion; it is a noble one and takes in all that is the opposite of Materialism! Whatever truth that is SPIRITUAL belongs to our philosophy and to the true spiritual nature of man.

Manly Hall, Carrington, and others of their persuasion, deftly sidestep true Spiritualism. They seek to build up under the flag of mysticism, their own peculiar shaped doctrines. Their published works breathe more of "the science of the mind" than of things of the spirit.

That same tendency is visible in the newly sprouted and so-called Spiritualist churches now flourishing. They are not wholly of the Spiritualist foundation of thought.

Our "Spiritualist Lighthouses" should cast their beams of spiritual light on some of these dark corners where the ledges are—ledges of twisted philosophy, such as Reincarnation theories, that do not belong to Spiritualism! If Rev. Amelia Pope practices true Spiritualism—mediumship and all—she is flying under false colors if she denies the religion that is sheltering her.

REV. CONVERSE E. NICKERSON
94 Josephine Ave.,
Somerville, Massachusetts.

WHO'S THE CULPRIT?

Once again I visited the St. Paul Public Library. I talked with the lady in charge of the Psychology and Religion Room . . . a Miss Charlotte Campbell, who showed me a copy of the acknowledgement she had sent to Mr. Pressing about receiving and putting on display the *Psychic Observer* in her department.

I have seen the last several issues of the *Psychic Observer* on display for the public quite regularly and I might add that Miss Campbell mentioned that after the journal has been on display for a while someone even swipes it without her knowing about it.

WILLIAM C. YOULAN
c/o Order of the White Cross,
910 Bayard Ave.,
St. Paul 2, Minnesota.

BOOKS WANTED

May I ask you to recommend to me the best or most practical books on the various subjects enumerated? Of the thousands of books in your list, I can't pick out which is which.

1. I would like to develop fully latent psychic powers that I may have, such powers embracing the following: *Clairvoyance*. Ability to see and describe things and events in remote places beyond normal senses; *Telepathy*. Ability to read, to sense, what is transpiring in other people's minds; *Precognition*. Ability to see past events; *Psychometry*. Ability to know the history of a person through anything belonging to him; *Astral Projection*.

2. Developing psychic power to have direct-voice conversation with invisible helpers to learn about life Beyond the Border, to receive their advice and aid in the solution of mundane problems.

3. Application of Numerology to horse racing to find one day in advance 80 to 90% winners in a day's races.

4. Effective prayer that really works for healing purposes.

5. Harnessing the subconscious or superconscious to become what I desire to be, and get what I want most of this life.

6. Astrology: scientific, accurate, authoritative and yet simple to learn and apply to oneself and others.

7. Descriptions of life Beyond the Great Boundary by those who had passed the Border either by direct-voice conversation or com-

LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

★
communication or through a great medium. Narrative or in the form of answers to questions asked by seance sitters.

APOLONIO AVILLANOSA
811 Modesto, Malate,
Manila, Philippines.

★
Answering your letter regarding selection of books:

1. Regarding development of psychic powers—"Your Psychic Powers and How To Develop Them" by Carrington, \$2.50; "Genuine Mediumship" by Vishita, \$3.
2. Same as number one.
3. The answer to this question does not come within the realm of Spiritualism whose philosophy is simply an explanation and demonstration of personal conscious survival after the change called death.
4. "How to Solve Your Problems by Prayer" by Campbell, \$3.
5. "Mind Power" by Atkinson, \$3.
6. "Simplified Scientific Astrology" by Heindel, \$2.
7. "Life Beyond the Veil" by C. Vale Owen, four volumes @ \$2, \$8.00.

COSMIC CONSCIOUSNESS

★
Can you tell me whether anyone who has read Ali Nomad's book, "Cosmic Consciousness," has attained cosmic illumination? Have you read this book? If so, what was the result?

Are there any other books which tell how to attain cosmic consciousness? Richard M. Bucke's book, "Cosmic Consciousness," does not state how cosmic consciousness may be attained.

LEWIS R. MOKREN
2862 East 99th St.,
Cleveland 4, Ohio.

I see by your letter that you are rather confused regarding this thing they call "Cosmic Consciousness." It so happened that I was a personal friend of Dr. Alexander J. McIlvor-Tyndal, who used the pen-name of Ali Nomad. In his day, he passed away at the age of 96, he was quite a lecturer and considered an authority on mental telepathy.

In my opinion, I don't believe there is any book that can teach anyone how to attain "Cosmic Consciousness" because if these fellows can't explain what it is, how on earth could they tell you how to obtain it, and this goes for Richard Bucke as well as Tyndal.

SPIRITUALISTS DIFFER

★
We received the copy of *Psychic Observer* and an invitation to distribute your journal to our members here. I do not mean it as a criticism of you or your policy, but we are not SPIRITUALISTS. We believe in communication, but perhaps not in the same way.

We here at the Church of Harmony work a little different than most churches in that no one, from the ministers on down, ever accept or ask for an offering for any service we perform. We believe that the Bible and Jesus Christ taught us in that way. We do not mean to criticize any who think differently.

Our ministers are called Shepherds, our healers are called Stewards, and our prophets are called Seers. We believe and teach the Bible from cover to cover and have had wonderful success with Divine Healing through the laying on of hands.

We used to distribute Chimes to our ministers training group here, but it took so much time trying to explain why we taught according to the Bible while others wrote according to their own precepts, that finally we were advised from Spirit that it would be best to discontinue having our people read the philosophy printed in Chimes or any other Spiritualist journal.

Maybe you are not interested in all this but thank you for your kind invitation as to the distribution of your paper. For the time being, until we are told to from Spirit we cannot allow our people to become confused.

JOSEPH GARINGER
Church of Harmony,
St. Helena, California.

PARIS CONGRESS

It is exact that "La Maison des Spirites," of which I am the Director, will contribute to the organization of the next Spirite International Congress of Paris, in 1957.

Besides I am director of "La Revue Spirite," that was created in 1858 by Allan Kardec. I ask you to address me at my country bureau: Hubert Forestier, Directeur de "La Revue Spirite"—Boite Postale No. 1—Soual (Tarn) France.

HUBERT FORESTIER
Maison Des Spirites
8, Rue Copernic, 8
Paris (XVI) France.

LONDON COMMENTS

I thought you would like to know how much I like the *Psychic Observer*. I have read many articles by John C. Leonard and it has just dawned on me that I may know him, if he ever lived at a little place named Datebet in Windsor, England, then I do know him and would like to know where I can get in touch with him.

Another of your writers I enjoy is Dr. G. H. Holloway. Although I have followed the teachings of Spiritualism for some time, I am now only sitting for development, and happy to say, have had results. I long for the time when I will know my hand personally.

I have found real friends in The Movement and our little church in London is the first I ever really joined, and it was their genuine desire to help which decided me.

ADA M. CARTER
425 Wharnciffe Road St.
London, Ontario, Canada.

John C. Leonard, author of "Higher Spiritualism" passed away some time ago. For years we have strived to locate his photograph but, to date, have had no success. If anyone reading this column knows where his photograph can be obtained, the cost of reproduction will be paid for by us.

EVEN THE S.P.R.

★
How excellent your paper has become! I do not subscribe but buy it at a Spiritualist church in New London. Noticed in one of your numbers you mentioned the difficulty of getting the *Observer* in public libraries. Don't feel too badly, they won't accept the *Journal of the American Society for Psychical Research* either. (I tried it). In my case, the librarian reads my *Observer* and borrows my psychic books, for her personal reading, but she wasn't brave enough to put them on the rack.

Here is something a Spiritualist said to me: "People tell me I am crazy if I am a Spiritualist and all I can say is 'if this be crazy it sure is wonderful.'"

In Coronet there is an article by Danton Walker: "I Know There Are Ghosts." It is about a haunted house around here, but he wasn't very specific as to the exact location.

FLORENCE L. HOLDEN
North Road,
Groton, Connecticut.

TWAS EVER THUS

★
Thank you for your comments on the article printed in January 1955, *Liberty Magazine* about Canadian mediums, including myself. It is good to have some one print our side of the story.

I am sorry Frank Rasky, the man who wrote the story, has not received a message from his parents but I suppose he never dreamed he could develop his own spiritual gifts. Divine Law is perfect and should Rasky's parents be in the Spirit World, they will, in time, make themselves known.

During my 45 years in the work, I have had many articles published regarding my work but now feel newspaper reporters should be left alone. They must have some experience themselves before they can comprehend our beautiful truth. Some reports in local papers have heaped hardship on our workers and, as a result, mediums have suffered.

REV. ADA GARRAD
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The Mission Of SPIRITUALISM

(Con't. From Page 1)

the innumerable blessings Spiritualism brings us, we become a little more aware of its lofty mission.

Spiritualism removes the terror of the tomb, the dread of death, the fear of the future. It removes the anguish and heartache of separation from loved ones—for it reveals that there is no separation. Through mediumship it shows us that those who cross the veil are not parted from us by an unbridgeable gulf and that they are, in fact, often much closer to us than ever before.

If Spiritualism did nothing except prove that life continues, it would still be the greatest boon by far that mankind has been blessed with. But it does much more than that.

It gives us facts, not fancies; truth, not ignorant and pointless speculation about divine revelations.

It gives us inspiration and enlightenment from the higher side of life, to aid and inspire us in this phase of our existence.

It removes the curse of ignorance, which is darkness.

Justice Revealed

It furnishes the only solid support to the religious instincts of man, who has always hungered and yearned for kinship with a power he instinctively feels is greater than himself.

And Spiritualism—Modern Spiritualism—provides one thing that distinguishes it from the Spiritualism of other ages, one distinction that makes it so sublime: the acceptance of Law as opposed to miracles, the knowledge that the laws that govern spirit are as fixed and fathomable as the laws that govern matter.

Spiritualism reveals that Justice is sure and inescapable—that as we sow, so do we reap; that as we plant, so is the harvest. It reveals that the law of cause and effect knows no exception, that each cause brings its inevitable effect, sooner or later, here or hereafter.

Spiritualism shows us that the path of progress is never barred to us, that the doorway to reformation is never closed against any human soul at any time.

It gives us simplicity, instead of the mess of meaningless and pagan rites and rituals and practices that were conceived in ignorance and that flourish only in ignorance.

It frees us from the tyranny of any priesthood, for it reveals that we ourselves are channels to the divine.

It shows us that we enter the next phase of life precisely as we leave this phase—selfish or unselfish, kind or unkind, saint or sinner—with the mere discarding

of our physical body, bringing no change at all in our character.

It reveals the worth and beauty of selfless service, service with no axe to grind, no ulterior motive behind it. And it shows us how important motive is in everything we do, and how heavily it affects the scales.

It shows us the usefulness of life, and the value and satisfaction of a life of use.

It shows us that the things of eternal value are free to all, and that each one of us has access to them.

Make The Effort!

It shows us that the greatest victory we can achieve is not the subjugation of another, but our conquest of ourself.

It places the physical world in its proper position in the scheme of things.

It reveals that our purpose in life is progression, and that we progress by developing our character.

It teaches us to accept both crowns and crosses as tests that measure our character; to take both adversity and good fortune with equanimity; to treat both triumph and disaster as the twin impostors they are; and to realize, while making every proper effort to remedy any situation, that the situation is a blessing in disguise if we use it to develop and unfold our possibilities.

Spiritualism reminds us to miss no opportunity of doing good.

It reveals that we on the earth plane are living in a nursery, a nursery that will prepare us for spiritual schools and colleges and universities and even higher centers of learning—if we but aspire and make the effort.

It reveals clearly and unmistakably that, whether we are here or in the spirit realms, we are the architects of our own future, which we tend to build or destroy every moment of our existence by all we say or do.

It tells us that we never stand still, we never mark time—that spiritually we are always either advancing or falling back, either gaining or losing ground.

It shows us the unwisdom of concentrating on material things, the things that do, not endure.

Personal Responsibility

It reminds us that what places man in the highest order of beings is Reason, and it encourages us to enshrine Reason—to accept nothing that is not proved to us without a shadow of a doubt, or that our reason does not wholeheartedly embrace.

It teaches us to apply spiritual truth to all our life, not just one day a week, but every moment of the day, every day of the week, every week of the year.

It teaches us to destroy all barriers that would separate us from one another, or that would separate us from the angels—barriers created only by errors in our thinking or by theological nonsense and ecclesiastical enslavement.

It teaches us to think not in terms of the moment, but in terms of eternity.

And—what is perhaps its greatest blessing—Spiritualism gives us the fact of personal responsibility. It teaches us that we alone are our saviors, with our salvation lying in our hands, and our hands only. It teaches us that no belief, no vicarious sacrifice, can advance us one inch up the ladder of spiritual progression.

It brings joy to the world, for it lifts from our heart and mind all the oppressive weight of centuries of gloom and error and deliberate falsehood. It teaches us that happiness is our natural lot, and that only the truth can bring lasting happiness.

Spiritualism is not a cloak that one can put on or off at will. Once a true Spiritualist, a Spiritualist always.

Once we become a seeker of the truth, there is no turning back, for nothing else will suffice. We begin to realize that truth is the only thing worth following, the only thing worth giving up all else for.

As Silver Birch, Hanne Swafford's learned teacher, put it: "If churches stand in the way of your receiving knowledge, then discard the churches. If men are the obstacles, then discard the men. If books are the obstacles, discard the books."

Spiritualism may contradict belief, but it never contradicts truth. It reveals truth.

No matter how great and com-

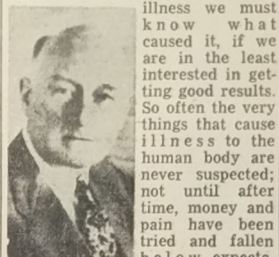
"One Minute Treatments"

Oops! Who's Been Reading My Heart?

By ALBERT SCHEFFLER

THE three steps in our search for a hale body are: (1) absolute faith in the knowledge that Divine Healing can help, (2) let nothing or nobody interfere with the exercise of this belief and (3) believe it or not, look for the things that occasion ill health.

Let us start with the third of these measures. To treat any illness we must know what caused it, if we are in the least interested in getting good results.



A. E. Scheffler

So often the very things that cause illness to the human body are never suspected; not until after time, money and pain have been tried and fallen below expectation. Then in desperation, we awaken to knowledge that routine application is more of a make-believe than a positive help.

What medicine has ever brought relief to a soul burdened down with anger, hate or jealousy? Peter and John in the discourse of their godliness filled the people with wonder and amazement at that which had happened to the many who were restored to perfect soundness of mind and body with their help in turning people from their iniquities.

But when the people began "walking, leaping, and praising God" the kindred of the high priests "being sore troubled" inquired regarding a good deed done to an ungovernable man, how he has been made whole—healed.

What Is Health?

Removing the first cause of ill health, given perfection along these lines, life should prove its ability to completely control the environment—influences brought to bear—which stands between the cause and the effect. The living parti-

cles of which man is composed and his body which is the sum of them, are subject to physical and chemical laws which govern the particles and keep them in an orderly state which we call health.

"What shall we do with these men?" said the rulers and the scribes, "for indeed a notable miracle hath been wrought through them [Peter and John], and we cannot deny it." And then followed one of the most dastardly efforts to break down the morale of the followers of Jesus' teachings, "Let us threaten and charge them, not to speak nor teach henceforth to no man in the name of Jesus."

The human body is but the highest known expression of all living things that have been built up or assimilated through the ages from the food, air and thoughts we allow it. Honesty in all things is fundamental and nothing can make amends for a lack of it. And we might add that when we are at enmity with the things that work for honesty, we hate life, we hate ourselves and then we are ill.

Seeing Is Believing

And this leads directly into the (1) and (2) steps in our search for health. Peter and John emphasized their point when they answered the court officers: "We cannot but speak the things which we saw and heard." And because of this all the men glorified God. Tolerate wrong emotions and they will register themselves in your mind, and the body becomes ready for a breakdown putting the whole of life out of focus.

If you want to experience deep slumber at night, and enjoy a well behaved physical system during the day, then you are going to be a healthy person if you (1) have absolute faith in Divine providence, (2) let nothing or nobody interfere with your exercise of this belief and (3) exchange love and good will for hate and fear—the two big things behind much of bodily illness.

prehensive our mind may be, Spiritualism is more than enough to fill our needs. It is all the science and philosophy and religion anyone could wish for.

It is a greater and superior and infinitely nobler science than material science. For material science deals with what changes, and Spiritualism deals with what is eternal and indestructible. And in its scientific aspect, it proves what the heart of man has always reached out for—kinship with a greater power, and continuing life, not only for ourselves, and often not so much for ourselves, but for those we have loved and love.

Mourners Comforted

Spiritualism is a greater and superior and infinitely nobler philosophy than any other—because it studies the laws on both sides of the veil; because its study is conducted with reason and interpreted by reason; and because it provides a way of life unparalleled elsewhere.

Spiritualism is a greater and superior and infinitely nobler religion than any other, for many reasons. For one thing it is based on obedience to divine law, and on a God of love, and it gives us freedom and dignity and courage and responsibility.

Some see in Spiritualism the comfort it gives the mourner, and the fact that it robs the grave of its terror, and death of its sting. Some see in Spiritualism just the answers to material questions. Shall I change my job? Shall I take a trip.

Some see in Spiritualism continued conversation with family and friends who have journeyed on.

Some see in Spiritualism the most exquisite communion of all—communion with our truly beloved ones, the guides and companions and teachers and other dear ones who enrich our life beyond all measure.

But it is more than any of these, and more than all of these.

Spiritualism is the revealer of the truth—the truth that enlightens and elevates us; the truth that clearly shows us our duty and our

destiny; the truth that light our path, so that we no longer grope or stumble in darkness.

The important thing to realize is that its value to us is only what we make of it.

Spiritualism (and the survival it proves) is of real and enduring value to us only when we allow it to become so much a part and parcel of our everyday life that we are worthy of the greatest blessing ever given mankind.

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What I Like About Modern Spiritualism

—by—

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

The Spiritualist Movement is here to stay. It has a great and wonderful work to do in the immediate years ahead.

★
Each one of us should endeavor to find our own spiritual qualities and possibilities of service.

DURING the past seven years (and more) of traveling thousands of miles throughout America and Canada, contacting hundreds of spiritually-minded people in many different religions and metaphysical movements, I have made numerous observations about Modern Spiritualism. Not everything that one sees is praiseworthy, but there is much that is deserving of approbation and generous comment.

I would broaden the base of the spiritual movement to include not only the work of the regular Spiritualist churches, but also the activities of all sincere persons who teach and practice spiritual communion. The two fundamental beliefs of the Movement are those of human survival, and of psychic communication between this world and the Invisible.

Elasticity of Thought

One of the extraordinary aspects of the Movement is the variety of doctrines taught and believed under its name. Building on the foundation-stones of survival and communication, the various churches and teachers erect remarkable scaffoldings of spiritual doctrine.

For example, there are many Spiritualists who see their religion in exclusively Christian terms. They have strong grounds for such a view. The Bible is filled with instances of and references to authentic spiritual phenomena. Jesus was a wonderful medium as well as Adept and Avatar. In the Book of Acts we read that both Peter and Paul were trance mediums, and that meetings of the early Christian church frequently enjoyed the most wonderful phenomena of healing, inspirational speech and prophecy and other manifestations of Spiritual power at work.

Modern orthodox Christianity, by ignoring or opposing this aspect of the early church, has sacrificed much of its power and direct appeal to the masses. People do not attend church just for intellectual stimulation; they can go to schools, colleges and public lectures for that. A church should elevate the consciousness of the communicant to God, and orient Him to the Invisible World and its intelligent Forces.

Vicarious Atonement

The effort to establish a Christian Spiritualism is not without its thorny difficulties. Towards the close of the 19th century, the Spirit World directed the pen of the noted English medium, Rev. W. Stainton Moses, in the production of some remarkable writings called "Spirit Teachings." In this classic

work, the point is made repeatedly that while the Spiritual Movement is in no way contrary to the teachings of Jesus—in fact, is in many respects a fulfillment of the Master's work—still it ought not to accept the basic orthodox doctrine of vicarious atonement.

The idea that Jesus died literally to take away the world's burden of sin is simply not verified by the Emperor Group, speaking from very high aethelons of Spirit.

Let us establish the fact plainly that the Movement doctrinally is eclectic that is, its ideas are borrowed from many sources and religions, and you can believe almost any constructive idea and still be considered within the pale of Modern Spiritualism!

Eclectic Ideas

In many ways, this is a strength, imparting vitality to the work and assuring its continued existence under almost any conceivable circumstance. One is reminded of the classic example of Fisher Ames in early America who compared democracy, as in this country, to monarchy in Europe.

Monarchy, he said, is like a great and beautiful ship. It makes a great show of elegance and can be very beautiful in fair weather. But often in a severe storm that kind of ship will founder, and great is the fall thereof and of all the passengers of the monarchical ship!

But democracy is like a raft. It is often not very pretty, even common and vulgar at times; but no storm can sink it. And furthermore, said Ames, you are always in danger of getting your feet wet!

Spiritualism is like this democratic raft when compared to some of the huge monolithic faiths like Catholicism, even the rigidly organized Christian Science church. Adversities of time and history may change other religious faiths, or remove them from the world scene altogether. But the instinct of man to commune with the Invisible is timeless and indestructible. It appears within all religious frameworks, or even without them, and will surely continue into the foreseeable future.

Oriental Philosophies

One of my friends, a Hindu teacher in New York City, is also a Spiritual Science minister. He finds no incompatibility whatsoever between the Oriental ideas which are the foundation of his thought, and the concepts of Spiritualism. Of course, he makes his own synthesis of ideas, but so does every other teacher and minister as well.

It is amusing, as well as important, to note how the controversial issue of reincarnation sweeps through the Movement. Some of the old-timers consider reincarnation anathema and become quite upset when it is mentioned. Certain writers and speakers allude to it as "Oriental superstition" or

a dangerous fallacy for spiritual seekers. I am told there are church rostrums and camps where reincarnation is a forbidden doctrine!

But generally speaking the Movement is very tolerant. I like this freedom of thought, and believe it to be one of the finest qualities of this movement. Like America in her contest with the communist bloc of nations, we rest our case on human freedom, including freedom of speech and of writing—trusting that the world-profess will in the long run support this freedom and thus build a better future.

Without freedom of thought a country degenerates, and a movement goes into decline and inevitable death.

There are numerous Spiritualists who teach and practice astrology, also numerology and other occult arts and sciences.

Spiritual Healing

The increasing emphasis upon healing is praiseworthy and leads into a bright future. The healing arts are surfeited with materialism. People are altogether too much drugged and plied with medicines and prescriptions. While these have their uses in some cases, I believe their value is very greatly overemphasized.

As a counter-balance to this it would appear that the Spiritual Guardians of humanity will encourage widespread healing activity of a purely spiritual nature. Returning to instances of Biblical days, healers will pray for people, will sometimes lay on hands, and the sufferers will get well.

We are re-learning the obvious fact that health comes from Nature and her God. Every illness has a mental and emotional cause. Remove this cause, as is very often possible, through spiritual therapy, and sickness is gone. What a pity that most of the medical and clerical associations do not encourage this approach to healing—instead of bitterly opposing it as they often do!

Our People

As one travels throughout America and contacts representative Spiritualists and occultists, he will note that almost every kind of person is represented. Some are highly educated, including many university people and those with scientific and literary backgrounds. In Boston recently, we met some fine representatives of this "Athens of American culture" who attended our meetings and showed sincere interest in occult and spiritual ideas.

Then, of course, the Movement attracts thousands of average good people who are the backbone of America, and who seek answers to life's deeper Mysteries. Many people "belong" to some other church but attend Spiritualist and occult meetings quietly to find deeper truth. The average audience of Spiritualists is quite comparable to a group of Catholics, or Presbyterians or Methodists. We found this very true during a recent visit to the First Church of Springfield, Massachusetts, where a warm welcome was given and a splendid group of people turned out for our meeting.

A Bad Press

The Movement has been plagued for decades with a bad press. Other religionists may argue or quarrel with one another about many issues, but it seems as though they can always get together to strike a blow at the Spiritualists! Sometimes these are rather low blows, too.

The press lords, and the vested interests who stand behind them in religion and other concerns, fear

TRUTH WAYS

with

Dr. HOLLOWAY



the Invisible World. Fear breeds resentment, then hatred and sometimes fanatical opposition. Thus it is that seldom do the papers print anything constructive about Spiritualist, psychic and occult activities; but let some medium or minister make a mis-step and it is featured as an "example" of the psychic movement!

Once I heard an Intelligence remark, "The ignorance of your so-called educated people regarding psychic and etheric matters is simply appalling!" This ignorance and prejudice is amply illustrated by typical press attitudes, also by the reaction of scientific men to psychical or occult ideas. There are exceptions to such ignorance or bias, of course, but the fact still applies to the majority.

The best current example of press blindness, is the attitude towards flying saucers and other strange aerial phenomena. Sufficient information is now at hand to suggest to intelligent observers that these phenomena are very much out of the ordinary—indeed, that their explanation requires an inclusion of other dimensions! What is our press reaction? It appears to be either voluntary or official censorship.

Hundreds of sightings every month still occur, but they seldom receive notice in the press. It is an incredible situation: the greatest news story since the birth and ministry of Jesus is being almost totally suppressed! Is this responsible journalism—giving the public the facts it needs to live wisely and with peace of mind and soul?

Accentuating the Positive

Let us summarize some of the strong points and positive qualities of Modern Spiritualism:

(1) It is proving to the world the ever-old, ever-new facts of personal survival of bodily death, and of psychic communication between the planes or dimensions of existence. It offers demonstrable facts to an age that embraces the scientific temper, and cannot avoid coming to grips with these exceptionally pertinent facts as well.

(2) It encourages, in the main, widespread freedom of thought and belief in its ranks, and thus reinforces the traditional American democratic spirit. Attempts to organize the psychic movement along monolithic and hierarchical lines have always met with frustration and failure.

While this may seem at times a weakness, in the long perspective of history it is undoubtedly a strength. Long after many present-day religions lie in the dust of history, people will still be communing with the Invisible and recording inspirational ideas, guidance and spiritual help therefrom.

(3) It draws its support and membership from all ranks, classes and nationalities. At a Spiritualist, psychic or occult meeting you can expect to meet all types of people, of every educational and social background. This attests the universal interest in Invisible Powers, also in the opportunity of making contact with loved ones and friends who have passed on to Another Room of the omniverse.

(4) The Spiritual Movement draws its strength from continuing revelation. The books of inspiration are never closed. The Invisible is the reservoir of boundless creativity. The despair of mankind is the opportunity of God and His Forces of Light. It is said that humanity is now in its greatest crisis since the sinking of Atlantis.

Are we beyond hope? Of course not. We have reached the limit of human thinking and find our

selves in desperation. But where human resources end is often where Spiritual Power begins! I profoundly believe that the New Age will come about only through the aid, advice and guidance of Minds from higher dimensions of existence.

Channel to Highest

(5) Lastly, Spiritualism at its best encourages the aspiring individual to become his own channel to the Highest. Obtain guidance from others as long as you must, but the time comes for every seeker when the curtains fall and he is given the privilege of Direct Contact with the Spiritual World. This is one of the supreme moments of human evolution. Such contacts provide a spiritual security and certainty that transcend all other mortal values.

The Spiritual Movement is here to stay, and it has a great and wonderful work to do in the immediate years ahead. Each one of us should make a deeper self-acquaintance; find out our spiritual qualities and possibilities of service, and then apply ourselves with strength and faith to the great work at hand. With God and the Higher Forces supporting us, we have no one to fear and we cannot fail to achieve much that is good indeed.

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Life In The Spiritual World

CHAPTER XI
PART II

THE GENERAL characteristics of the spheres having been therefore determined, we may now go on to consider some of the individual descriptions and experiences of the Summerland as recorded in spiritualistic literature. A very good example of these is contained in Carlyle Petersilia's "Letters from the Spirit World."

In this book, the spirit Franz, the father of Carlyle Petersilia, gives the following description of life in the first four spheres of spirit life:

Perhaps you would like to know to what sphere, we (his wife and he) do belong. Well, I would like to say that we never have belonged to the first or lowest sphere. When I entered the spirit world, I at first gravitated to the third sphere. That being about the position I occupied on earth.

When I left the body, I was not a low, immoral or degraded man, but somewhat talented in many respects and had acquired considerable wisdom; still not enough to take me at first beyond the third sphere, and I am at present dwelling within the fourth degree or sphere; yet I can visit any sphere I please, as those in other spheres can visit this or any sphere above or below it. If we could not travel and acquire wisdom, to have thrown aside the body would not count for much.

None Are Idle

In the first sphere, there is little else than vice, degradation and impurity; but the higher angels must constantly visit this sphere in order to teach the spirits in prison, or the ignorant, vile and degraded—There are not as many women in the first sphere as there are men and youths; but youths do not remain in the first sphere long, for the higher spirits and angels seize upon these budding, growing minds and instill wisdom and good principles within them and they are soon taken out of the first sphere and placed in schools where they can come in contact with nothing but good.

Oh, we have work to do here. None may be idle, not one. And none are. The second sphere is absolutely filled with schools and children. They are met in all places and everywhere. Yet children and schools are found in all the spheres, even to the seventh, for many exceeding wise angels, who naturally gravitate to the seventh sphere, draw the children of their love to themselves.

Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and are constantly replaced by others who are always arriving from earth; here we find the drunkard, the opium eater, the libertine, the gross, the exceedingly selfish, the murderer, the rapist, the robber, the seducer, the degraded and vicious youth, the cruel and the heartless; and oftener than otherwise, the men and women who have been exceedingly rich on earth; especially if their wealth had been obtained at the expense of their brother man. The unprogressed and lowest tribes of mankind are also in the first sphere.

The First Sphere

And now, you might like to know about the scenery of this lower sphere. It is not much removed from the scenery of earth, for here all that is hideous and squalid halts for a while until it can gather a little order and beauty, for order and beauty gravitate to the second sphere, together with the souls that are fitted for that sphere.

The following is what usually remains in the first sphere for a while: Jungles, thickets, and all disorderly things; barren plains and deserts; bare and jagged mountains, muddy turbulent streams, and, if you can believe me, for I am telling the truth, old monasteries, together with their monks and priests, those who cannot and

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 XI Part I appeared in March 25, 1955, edition.

will not listen to reason or let the light of truth penetrate their souls.

A soul perceives that which is in correspondence with itself. An orderly and beautiful soul gravitates to an orderly and beautiful sphere—a low and degraded one to the lowest sphere and even then must find that which corresponds to it. And now friend, allow me to tell you that a low degraded spirit takes on a form which corresponds to itself. All manner of horrors are perpetrated within the first sphere. Life, of course, cannot be taken, but think for a moment of all the dreadful things and awful souls that leave your earth.

Celestial Life

How can one expect it to be otherwise? These spirits generate filth, rags and squalor. Their habitations correspond to themselves, if they have any. Many have none at all, not having constructiveness enough to even build a spiritual shanty, and no one loves them enough to construct one for them. They are, as yet, too vile to enter the habitation of a good or wise spirit; yet gradually, all are raised one by one. None are so low that time does not retrieve them.

The same communicant then goes on to tell something about the mode of living of the people of the third sphere:

Your earth is a type of the celestial life, and you are safe in believing that as it is with you of earth, so it is with the celestial world on a grander, higher, scale. . . . We have never yet met a soul unclothed except in the lowest sphere.

The higher and more exalted the angel, the more beautiful their clothing, for it is from the emanations of their love, truth and wisdom that they are clothed. Well, you ask, what is their general appearance, or rather how are the women in the celestial world clothed?

Their garments are soft and flowing, floating about them in exquisite grace, and we have never yet seen two of the same color; the style and color correspond to the soul, and as no two souls are alike, so no two garments are exactly alike, yet all are flowing. . . . We are well aware when spiritual beings present themselves before the clairvoyant sight of mediums, they appear clothed as they were wont to be clothed on earth; but they merely assume the garb that they may be recognized, and throw it off immediately thereafter. How do the women wear their hair? The angels wear their hair as nature intended all women should, flowing about their shoulders in beauty.

Do the angels wear shoes? They wear something that corresponds to soft sandals, which is usually of a rose color, and soft bands of rose colored ribbons than confine them to the feet; yet this is not invariably the rule. Sometimes a soul is so engrossed, or enwrapped about, that nothing is visible but a figure of light, and when startled, a beautiful angelic face peeps forth at the beholding intruder.

The garments of those who dwell in the grand zone are so dazzling in splendor that a man of earth could not behold them and yet remain within the fleshy form.

And now, about the homes in spirit life. To be without a home is to be a spiritual vagabond, and these are only in the lowest sphere.

When the male and female here are rightly conjoined together, their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home wherein they

can retire from the gaze of innumerable hosts, a home wherein they may rest and recuperate, a home wherein they may cultivate the beautiful; they want a home precisely as men of earth do, but on a higher, grander scale.

Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not and do not exist without them. . . .

Concerning the conditions of light and darkness in the spirit world, the communicant writes:

Our light is not the light of the material sun, but it is the same kind of light as that of the X-rays of earth. Of course, we are conscious of your sun, as we are conscious of your earth and all the planets in space; they are also visible to us; but they do not light our celestial world. The light of the sun and the planets is coarse and opaque to us. One may say that our light is the sublimation of all light—the inner or finer part of light.

"Do you have darkness there (in the higher spheres)? No; it is one eternal day; yet we have degrees of light and artificial darkness. A progressed soul really needs but very little darkness, an undeveloped one must have more or less of it, consequently we have artificial ways of obscuring our light."

A spirit communicator in "The Life Beyond the Veil" (4 volumes—the set \$8.00) purporting to be the mother of a medium, the Rev. G. Vale Owen, author of the book, thus describes her home surroundings and occupation in the spirit world:

Our occupation varies according to the needs of those to whom we minister. It is very various, but directed to the uplifting of those who are still in the earth life. About our home. It is very bright and beautiful, and our companions from the higher spheres are continually coming to us to cheer us on our upward way.

Our home is earth made perfect. But, of course what you call a fourth dimension does exist here, in a way, and that hinders us in describing it adequately. We have hills and rivers and beautiful forests, and houses too, and all is the work of those who have come before us to make ready.

The Spirit World

The house is beautifully appointed within and without. Within are baths and a music room and apparatus to aid us in registering our work. It is a very large place. I called it a house, but it is really a series of houses, each house allotted to a certain class of work, and progressive as a series. We pass from one to another as we learn all we can from any particular house. But it is all so wonderful that people would neither understand nor believe it; so I would rather tell you of simpler things.

The grounds are very extensive, and all have a kind of relation to the buildings, a kind of responsiveness. For instance, the trees are true trees and grow much as trees do on earth, but they have a kind of responsiveness to the buildings, and different kinds of trees respond more to one house than to others, and help the effect and the work for which that particular house was raised.

So it is with the grouping of trees in the groves, and the bordering flower-beds of the paths, and the arrangement of the streams and falls which are found

in different parts of the grounds. All these things have been wrought out by marvelous wisdom and the effect produced is very beautiful.

The same thing obtains on earth, but the vibrations there are so heavy comparatively, both those sent out and those which respond, that the effect is almost unseen. Nevertheless, it is so.

For instance, you know that some people can plant flowers and trees more successfully than others and that flowers will last longer in some houses—that is families—than others; cut flowers, we mean. All that is the same thing in grosser state. Here these influences are more potent in action, and also the recipients more sensitive in perception.

The atmosphere also is naturally affected by vegetation and by buildings, for, let me repeat, those houses have not been raised merely mechanically, but are the outcome—growth, if you will—of the action of the will of those high in rank in these realms, and so of very powerful creative wills.

Owen Explains

The atmosphere also has an effect on our clothing, and enters into the influence of our personalities in its effect on texture and color. . . . Also the tint of our robes changes according to the part of the grounds in which we happen to be. It is very interesting and instructive, and also very beautiful, to see them change as one turns down a side walk where different vegetation flourishes, or where the arrangement of the various species of plants is different.

In another volume of Owens' works, another spirit communicator, Kathleen, describes a river scene in the Summerland, as follows:

We leave the grounds and gardens of the Home behind us and take our way down a long high colonnade of trees which leads to the open country, and as we go we notice that the way goes not straight onward, but follows the line of the valley beside the river which comes down by this way to the sea. Let me now before proceeding explain some of the qualities of the waters of this river.

Personality of Nature

You have read of the Water of Life. That phrase embodies a literal truth, for the waters of the spheres have properties which are not found in the waters of earth, and different properties attach to different waters. The waters of the river or fountain or lake are often treated by high spirits and endowed with virtues of strengthening and enlightenment. Sometimes people bathe in them and gather bodily strength from the life-vibrations which have been set up in the water by the exercise of some group of angel-ministers.

The chief property of the waters of this river whose banks we now follow upward is that of peace. In a way far beyond all earthly understanding all the qualities of its waters infuse peace to him who strolls beside its waters. Its various colors and hues, the murmur of its flowing, the plants to which it contributes fertility, the shape and appearance of its rocks and banks—all, in a very intense measure, bring peace to the soul who needs it. . . .

You must also understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, house, has a pervading personality. Itself it is not a person, but its existence and all its attributes and qualities are consequent on the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality.

Some, for instance, are more sensitive to those being whose activity lies in trees; others to those of the river. But all seem to sense the qualities of a building, especially when they enter within, for these are erected mostly by spirits more nearly of their own quality and degree, while most of what we might call nature spirits are of a state and manner of existence much more removed.

TO BE CONTINUED

"BEHOLD, I AM ALIVE FOR EVERMORE"

The Mediumship of Rev. Lula Taber

— By —

VALERIA BROWNE THORNTON
4905 Lee Ave., Little Rock, Arkansas

There can be no greater blessing than that of seeing loved ones—whom some would call "dead" . . . in the radiant happiness of their eternal life

Materialization seance witnessed at Chester- field Spiritualist Camp

"I WAS just as dead the day I was born as I am today, and I was very much much alive on that day—squalling and bawling!" declared a materialized spirit in one of Rev. Lula Taber's materialization seances last summer at Camp Chesterfield, Indiana.

An atmosphere of relaxation and harmony prevailed in our circle of nine people that day. As suggested by Rev. Gloria Taber-Braxton, who was attending her mother's cabinet, we all felt and acted as if we were at a party.

As a young man of the spirit world came from the cabinet singing "Sonny Boy," a couple sprang to their feet with exclamations of glad recognition. These parents, explained afterward that this son, born about the time the song came out, was nicknamed Sonny Boy.

Seated on either side of me were Wauneta DeRyke and her daughter, DeLores, of Lincoln, Nebraska. Incidentally, our friendship dates from a Lula Taber seance in 1951 at Chesterfield.

Professor Brooks

Wauneta was honored by a visit from Dr. Himmar, who is said to have introduced the use of the trumpet into Modern Spiritualism. Gloria also told us that Dr. Himmar, from the spirit side of life, tests all Rev. Taber's students in the development of trumpet mediumship. It is easy to imagine the encouragement Wauneta received from Dr. Himmar's coming, as she has long and patiently sat for development, mostly all by herself. Her Dr. Moore also came, expressing great satisfaction over things in general, as related to her.

Another spirit visitor had a most evidential chat with Wauneta, revealing an intimate knowledge of the circumstances of her life. DeLores, a splendid musician, had brought her violin to the seance.

"What shall I play?" she asked, holding her bow poised and ready.

"Will you impress me?"

Her spirit music collaborator, Professor Brooks, replied from the

cabinet that he would. She then began playing "Moonlight and Roses," whereupon the voice behind the curtains confirmed that she had correctly received the impression. Then Professor Brooks came out, and the clear, sweet strains of his ethereal violin mingled with those of DeLores' earth violin in the melody.

In fact, before the demonstration was over, what seemed like three other violins were also playing inside the cabinet. As he took leave, Professor Brooks bowed to the entire circle, lifting his violin in one hand, his bow in the other.

While chatting with some of the sitters, a husband and wife, new in Spiritualism, told me they had received more good from it in a period of three months than anything else in their lives. They had wonderful results in this seance, but just before the end of it the wife expressed regret that one certain spirit had not manifested. He had promised that he would appear on that particular occasion.

"That's Emerson"

In the tone of one who has helped to plan a big surprise, and doesn't want it to be spoiled, Star Bright, Rev. Taber's cabinet guide called out: "I wish you hadn't said that. Just sit still and wait."

Soon, a handsome young man of the spirit world came out of the cabinet singing: "When You Come to the End of the Day."

"That's Emerson!" cried the woman, while her husband confirmed the positive recognition with a warm and happy greeting. The meeting of these three was a beautiful thing, made unforgettable by our being told, after the seance, that Emerson was, in earth life, the woman's first husband and the man's best friend.

After some conversation, Emerson concluded his beautiful song, then seemed to disappear right down into the floor.

The above incidents are only a sample of what went on daily at the Taber cottage, where I went at least twice every day, sitting both with Rev. Taber and Gloria. Every day people marvelled at the beauty and detailed accuracy of facial structure, the solidity of the forms manifesting through these two fine mediums.

It was through Rev. Taber, back in October 1950, that I first experienced the thrilling happiness and intense spiritual upliftment of communication. Ever since, I have treasured her friendship and delighted in telling of the wonders I have witnessed.

About The Medium

No reference to Rev. Taber's mediumship seems complete without emphasizing this special point. Notwithstanding the fact that she is such a large woman that it would be physically impossible for her to perform feats which are done daily by spirits manifesting through her, each and every one of her seances is under test conditions. The women who, at her insistence, follow her into the cabinet to observe its bare interior and see that she wears no white garments, often protest:

"This isn't necessary. I don't doubt you."

"I know you don't," Rev. Taber replies, with a bit of her rich Irish laughter, "but I've always worked test, and you can't catch an old dog new tricks."

I am far away, now, from the Taber cottage and beautiful Camp Chesterfield, but I brought with me an aura of renewed peace and thankfulness. There can be no greater blessing than that of seeing loved ones—whom some would call "dead"—in the radiant happiness of their eternal life.

She Was The Medium



Rev. Lula Taber, minister of the First Spiritualist Episcopal Church, 134 East 5th St., San Bernardino, California.

HEALING OF HARDENED ARTERIES

By HARRY EDWARDS

I HAVE been asked to write explaining how spiritual healing can help blood pressure, hardened arteries and thrombosis conditions that are so often seen with patients who are getting on in years.

It is a law of life that as we get older we are liable to suffer from the wear and tear of life. To all of us comes the time when youthfulness begins to wane and we cannot do so much as we once did. I know it "goes against the grain" to have to admit this but, when it comes, it is wise to accept it.

Spiritual healing cannot restore youthful vitality when the time for that has passed. If arteries become less resilient and hardened, we cannot make them young again any more than I can expect spiritual help to turn my white hair back to its previous color.

We Feel Happier

Having made this plain, I can say with positive assurance that spiritual healing can (within the laws governing age effects) maintain the affected organs, circulation, arteries, blood state, etc., in as good and healthy a state as can be. In addition, healing can remove some of the adverse symptoms that accompany these conditions. The state of the breathing can be improved and strengthened.

In some way, the healing powers can give us an improved toned-up effect both to body and to the mind. With this it seems that the heaviness and weight of life becomes lighter; we feel happier within ourselves generally.

While we cannot expect to turn back the clock or to prevent deterioration taking place, it does seem that the healing helps to retard the process and gives what may be termed "a new lease of life." We have seen this happen on innumerable occasions. Patients are able to do more than they have previously been able to do.

Blood pressures, too, are regulated, and if patients avoid over-stress, either physically or emotionally, the pressure does not become aggravated and a more serene state of living follows.

Common sense in living must help the healing. I remember the case of a man who had the age-symptoms with him, he felt generally tired, worn-out, and incapable of doing any task. He asked for our help, and soon he began to feel fitter. His mind became more fresh and his body more vital.

General Hints

So one day he thought he would dig his garden over and dig out the roots of a tree. Of course, he overtaxed his strength and had a relapse. It took a week or so to make him feel better. This is just an example of not recognizing limitations. He was not content to "enjoy living" in reason.

I have referred to breathing. Both the action of the heart and circulation are helped by full inhalations, besides improving the quality of the blood by permitting

it to absorb more oxygen and allowing it to discharge its waste more easily.

Another general help is to aid the digestion by taking whatever steps are suitable to maintain bowel freedom. The digestive tract will also suffer from "wear and tear."

The muscular action of the intestine becomes slower with the result that congestion is liable, and in its turn this adversely affects the good working of the bloodstream, so when necessary an aperient should be taken to keep the bowels free.

We Age Mentally

The action of the blood in its best possible condition helps to prevent or allay the hardening of the arterial channels, and thus bowel freedom and full breathing (with intent) play their part in assisting the spiritual healing forces to arrest the decline of life's vitality.

A contented mind state, seeing happiness in all the small things of life, as well as the greater, makes a patient a good ally of the healing endeavor.

One is never inwardly so old as one's years, but only so old as one's mind is. People are living much longer today than a generation ago, and it is not beyond probability that with understanding and the more wide acceptance of the good that spiritual healing can give that we shall see the span of life generally extended still further.

"Spiritual Healer."

BIQUET

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

with a wonderful spiritual enlightenment; brighten the dark places, as it were, of this earth.

Out of our study of supernatural phenomena natural laws have appeared, which enables everyone to know the reason for existing on this earth-plane. Whoever has taken the trouble to observe these spiritual facts, can comprehend the universal life; the reason for suffering and the necessity of the many trials that afflict us; the social inequality of people and the differences of races; as well as the equality of all to their Creator.

By the reality of the spiritual life, men and women have been made to think and meditate more than ever on the love of God. All this has resulted in convincing us of the Law of Love and the need to make sacrifices which will enable mankind to continue on their difficult way, realizing that it will eventually lead to true happiness.

The other side of Spiritualism is as important as the experimental. Experiments in supernatural phenomena form the way, while Spiritualism forms the goal we have to reach. These aspects of Spiritualism are inseparably connected, and Spiritualism proves that it can very well agree with science.

That is why, in my opinion, those who regard Spiritualism only from the scientific standpoint are wrong; just as are those who neglect experiments and are only interested in religion. I therefore take on myself to urge every Spiritualist, and all leaders of Spiritualist groups and associations, to consider these two aspects together so as to be able to present a spiritual message on a scientific foundation.

Right Thinking

This objective cannot be mistaken for any other religion, for we might then suppose that an unconditional belief is necessary. Spiritualism has to stand outside of and above official science on the one hand, just as it has to stand above and outside established religions. It has to be understood by the masses, and must not be stopped by old-fashioned methods and unreasonable dogmas.

Every new discovery by Spiritualism will mean progress. Spiritualists have to be free; able to think in terms of freedom and be able to carry their own responsibilities, in opposition, if necessary, to other religions. Humanity must be made to realize the law of Love Divine, and be resigned to it, in order to achieve complete happiness.

Spiritualism has to be a beacon which will light humanity to its spiritual destiny. Let us all, with a determination to be worthy of it, gather our strength in the International Spiritualist Federation to fulfill all the possibilities of this great task.

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SPIRITUALISM as a RELIGION and GUIDE

The leaders of all churches and temples should try to reach the heart of man and stir him to great deeds for the good of all mankind

Humanity as a whole can receive God's blessings and know about life after so-called death.

By DR. PHILLIP ROSENBERG

FOR those who do not believe in the existence of Spirit, Soul or an after-life—for those who reject the idea of the Spirit of God—this article will have no message.

It is not my intention to give sight and hearing to those who have no understanding, or do not wish to comprehend the Spiritual Life. My object is to give and prove in the short space that I am allowed for this article, that the Bible contains astounding evidence of Spiritualism, that religion is based on Spiritualism, that there has always been communication between our world and the spirit-world.

The Hebrew Religion

The Hebrew religion is based entirely on Spiritual idea and teaching. All its customs, history of ancestry have a spiritual background. The Bible starts with the idea of Spirit. "And the Spirit of God moved upon the face of the Waters." The word "Ruach," which is translated as "spirit," is an homonym signifying "air." It denotes the "Wind" also.

"And the East Wind (Ruah) brought the locusts (Ex. x-13)." It also signifies "Breath."

"A Breath (Ruah) that passeth away and does not come again." (Ps. Lxx VIII-39).

A sentence which occurs in Genesis has special bearing on Spiritualism is: "Wherein is the breath of life, Ruah Chay, Yim." The word Ruah also signifies that which remains of man after his death, and is not subject to destruction.

"And the spirit shall return unto God who gave it." (Ex. x-17). These few quotations prove conclusively that God is "All Spirit" and the human being has infused into his body the "Spirit of Life." When the Spirit leaves man, it returns to God and the substance of the body of the human being, which is the dwelling place of the "Spirit" returns to the place whence it originates, and that is the Earth. In this respect it is interesting to note that there is really no word in the Bible which would mean "Death" and nothing else. The word "Movet" which is so erroneously translated as "death" actually signifies "severe illness" or deterioration of the body.

"His heart deteriorated (Va-yamot) within him, and he became a stone (Samuel XXV-37), which really means to imply that he was severely ill. Another sentence which appears in Kings XV 11-17 in connection with the story concerning the son of the woman of Zarepath, proves that "Movet" does not mean death but severe illness.

"And his sickness was so sore that there was no breath left in him." Here the expression of what we call Death is that the Ruah, breath left the body of the child but there is no mention of the word Movet. If the child would have been severely ill, the expression VAYAMOT would have appeared.

Lord Spoke Unto Abraham

From this and other similar statements in the Bible, it becomes clear that our ancestors did not believe in death but that the Spirit leaves the body and that the Spirit has a permanent existence. And it is the Spirit of man that can speak to God who is "All Spirit."

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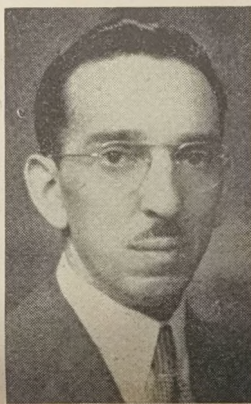
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As it is the description in Genesis: "And the Lord spoke unto Abram."

The Lord, this Spirit, spoke unto Abram as one man talks to another, and told Abram to leave his own country and to go to a land that would be shown to him. And the Bible tells us that Abram, without any hesitation, recognized the authority of the Spirit of the Lord and fulfilled his command.

Now when we read that the Lord spoke unto Abram and that Abram obeyed his command we must assume that Abram heard a voice, the direct voice of the Lord, of communicating spirit, which was to him a very real voice and a

What He Likes About SPIRITUALISM



DR. PHILIP ROSENBERG

Temple Beth Shalom, 8th St., at Bush, Santa Clara, California.

very real communication, otherwise he would not have taken it seriously.

Likewise it is reported in the Bible regarding all the Patriarchs, that the Spirit of God appeared to them in a vision and direct communication. But the psychic happenings concerning Saul, culminating in the story of the Woman of Endor would be sufficient proof.

The story related in the Bible records that the Prophecy Samuel had passed on and there were not other worthy prophets, and mediumship had fallen into the hands of those who made fraudulent use of their psychic faculties. Saul, it seems, had exterminated and expelled those who had familiar Spirits, (i.e. Wizards) and had driven them out of the land.

Saul Dealt Severely

But there came a moment when the Philistines were threatening in great numbers and Saul was afraid and his heart trembled greatly. Thus, because he was in trouble, he inquired of the Lord, and he evidently inquired by various methods, but with very little success. For we are told that the Lord answered him not, neither by dreams nor the URM. He therefore sought the advice and guidance of a Spiritualist.

As the Biblical description reads: that in the Bible days psychic communication with the Spirit-World was a common practice and that these communications took place under conditions which were curiously similar to the conditions which prevail today.

"Behold, there is a woman that hath a familiar spirit at Endor." "And Saul disguised himself and put on other raiment and he went, and two men with him, and they came to the woman by night and he said: I pray thee, divine unto me by the familiar Spirit and bring me him up, whom I shall name unto thee."

The woman at first hesitated as she was afraid of losing her life. She knew too, how severely Saul dealt with all other Spiritualists, but, after being assured that no harm would come to her, she

agreed to do his bidding. And the Spirit of the Prophet Samuel at once began to materialize in the presence of this powerful medium.

It would be superfluous to relate here the whole story as it is described in the Bible, but the fact is that here we have a vivid description of Spiritualism, or better described, material Spiritualism. It is related that Saul not only saw the Vision of Samuel's Spirit—but he conversed with Samuel.

Spiritualism is also found to be the practice in the Talmudic period, although not often discussed by the Rabbis, one find evidence here and there that these Sages were spiritually minded and also believed greatly in Spiritual healing.

Few Investigate

The following quotation will serve to illustrate the Spiritual conditions which existed in and during the Talmudic Epoch:

"And a magic stone was hung around the neck of Abraham and every sick man that looked at it at once became well. When Abraham passed away God hung it on the Sun." (BabaBathra-16).

A religion without spiritualism is absolutely incomprehensible and could not be called true RELIGION. A religion without a hereafter, with no spiritual background, with not Messianic expectations, no hope of resurrection, would be a meaningless and barren existence. The greatness, truth, above all, the survival of the Hebrew religion is due to the fact that it is based on spiritual teaching—on the idea of resurrection with a vision of a Golden Age.

There exists, however, a certain type of communal leaders who condemn, without investigation, any idea relating to Spiritualism and consider, as works of the devil, any class phenomena. These very men prefer to establish religion on a basis of material value, measuring everything by the "yardstick of commerce" and visualizing things from the concrete point of view, from the practical side of life. Little do these people realize that they are gradually denuding religion of its spirituality and divinity. That they are directing everything to a mode of worship which our ancestors, the Hebrew Patriarchs, abhorred and anathemized.

Leaders Admonished

If we wish to establish the true Brotherhood of Man, we must establish our religion and build its institutions not as now, as a foundation of decaying traditions with a "veneer" of metaphysics, but upon the teachings and doctrines of our Patriarchs of old, upon the true and undivided teaching of the Bible, upon the spiritual nature of mankind.

If we as leaders of Religion, are so earnest (as I believe many are) in our endeavors to infuse the true ideals of Godliness, and bring to humanity at large, hope, faith and health . . . If we as leaders wish to bring back spirituality to mankind . . . Then we have to study scientifically and with open minds modern phases of the New Old knowledge which is being revealed to mankind today. We have to re-model ourselves and become once again "receiving stations" from whom the message of God should go forth directly to the people.

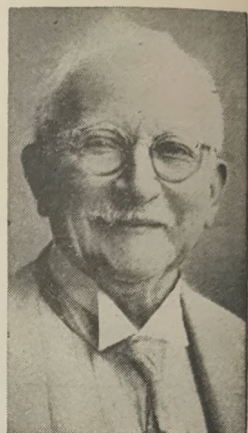
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Work on the new "Dr. J. E. Hett Art Gallery" will begin March 15th, according to Architect Hemming, who supervised the building (last year) of the new auditorium, "The Cathedral of the Woods."

Photographs and additional information relative to this project will be published in future editions.

earth; thus they will attract the people once again to religion and make of the church a meeting place, a house of prayer and supplication where each individual could commune with God and feel that his requirements have been fulfilled.

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PSYCHIC HIGHLIGHTS—by Lt. Col. ARTHUR E. POWELL

(Written Exclusively for Psychic Observer)

Healing In Scotland

The 'Modern Miracle' at Work

Above was the headline used by the *Daily Record* to describe a healing demonstration by the noted Glasgow medium, Margaret Lyon.

Of 6 persons who asked for treatment, there were:—

An elderly woman who could see only as far as the third row: after treatment, she could see clearly the back of the hall.

A woman with severe arthritis was touched and massaged by the fluttering hands: soon she bent forward at an angle previously impossible: then she walked up and down the platform.

A young man could barely move his arm or speak: in a few minutes, he raised his arm above his head and his fingers started to jerk spasmodically. Then he spoke a few words.

A man had spinal curvature. Mrs. Lyon rubbed his back: he could then bend and straighten his shoulders.

★

Canadian Test

Plane Crash Predicted

This is quite a remarkable prediction. Mr. H. A. Gordon-Grange, Secretary, Luton Psychic Centre, was entranced by his Guide Nhasa Singh, and warned Commander Luke, Royal Air Force, not to undertake a certain test flight for which he was booked. The Commander was not impressed. "Listen," said Nhasa Singh, "There is a plane now in process of manufacture, serial W.V. 276340, due for test Sept. 15, which, owing to a concealed flaw, will crash on its trial flight, killing pilot and observer. You must arrange to avoid this test."

Luke, somewhat agitated, pointed out they had no such serial numbers: even if they had, he could not shirk his duty as an officer. If he did refuse to fly the plane, he would probably be court-martialed and dismissed from the service. So he remained adamant.

Four days later an official letter arrived, stating that a new set of serial numbers, retroactive, would be taken into use, commencing with W.V. 276340. Luke felt nervous, but determined to do his duty. On the night of Sept. 13, Luke received orders to attend a Convention at Detroit on the 15th: so he did not have to take the test flight.

Arriving home on the 16th, the phone rang: "Aeronaut Ottawa speaking: Plane W.V. 276340 on test yesterday crashed 3 miles from Ottawa, occupants both killed."

Insurance Companies and others concerned, please note. What about engaging a few mediums to pre-test planes before testing?

★

Swedish Viewpoint

Spiritualism and Religion

Whether Spiritualism should be regarded as a religion or not, is still being debated in the European papers.

Rolf Carleson, new Secretary of the International Spiritualist Federation, at the Amsterdam Congress, gave his personal view that, although Spiritualism was accepted as a religion in Great Britain and the United States, as well as elsewhere, it was not "a religion as such."

He mentioned that British Spiritualism was organized into legally-recognized churches, while in the United States speakers and mediums were even called "Reverends." "It goes against the grain," he continued, "to combine the title 'Bishop' with a worker in our movement. Have all mediums and leaders the spiritual stature, the knowledge, befitting not only the high office of bishop, but of the average minister in other churches?" With all respect, that seems to me a pertinent question.

Carleson considered that "by trespassing on the field of religious

worship, the movement ran the risk of diverting its attention from its first and essential duty—the proving of survival." He warned against dogmatism in presentation of Spiritualism.

He continued: "While different trends of thought existed within the movement, as in Sweden, most Spiritualists would agree that greater headway would be made by a society than by a church." (As a matter of practical 'politics' (meaning 'policy') I cannot but endorse that view.)

Finally: "We can participate in all endeavors to raise the spiritual level of humanity. That is our duty. We can do this, not in competition, but in harmony with the churches, in harmony with all."

Friendliness and sympathetic tolerance seem to be the watchwords. It will be a long time, if ever, before we shall all walk the same road, but at least our paths can be kept parallel, and within hailing distance?

★

A Canterbury Tale

Anglicans Banned from Seances

K. H. Ross has written a booklet "Spiritualism," in which he asserts members of the Church of England are forbidden to attend seances.

A *Two Worlds* reporter challenges this statement, asking when the ban was promulgated: which Archbishop or Council is responsible for it: the penalty for ignoring it: whether naughty infringers will be excommunicated: and how does Ross explain that seances have been attended by Canon Grensted, Chaplain to the Archbishop of York, Canon Anson, Master of the Temple, Dr. Matthews, Dean of St. Paul's.

Moreover, all the Church leaders signed the majority report of the committee set up by the Church of England, when Dr. Lang was Archbishop of Canterbury, which, as we know, was suppressed. Of course there are many clergymen associated with the Churches' Fellowship or Psychical Study. How can they research without attending the forbidden seances?

Ross charges that Spiritualism is "necromantic." This is incorrect: necromancy involves uttering incantations round corpses. Who is guilty of that: Parsons or Spiritualists?

On the cover of the booklet, Ross states: "Christianity has no quarrel with psychical research under suitable conditions." One is left to wonder what conditions he has in mind!

If opponents of Spiritualists want to make out their case, they will have to find smarter proponents than Mr. Ross. An incompetent advocate actually weakens any case he may have.

★

Etheric Garden

Spirits Go on a Picnic

This from the "Summerland" series, described by Joy's mother.

She found herself in the family home, selected, so Dad said, for its proximity to a college for agricultural and industrial research. She was told a picnic had been arranged. "Gaily we rambled along winding lanes set amid great grandeur and beauty, passing villages

nestling beneath beautiful hills covered in various shades of delicate colors . . . the sea in the distance. The song of the birds, coupled with the wondrous peace and calm, would bring happiness to any soul."

They descended a steep cliff to a beach of golden sand, along which they walked barefooted. The refreshing waves broke around their legs. They were told they had come some 30 or 35 earthly miles. Splashing in the water, they found it was not salt, but tasting fresher than any earthly water. To their surprise, instead of being wet, clothes and body were perfectly dry. By some magic, Dad produced a rainbow-colored ball: they played rounders and leap-frog.

On the way home, they came to a superb garden . . . trees of every kind, plants from every earthly clime, but hundreds unknown on earth: orange groves; banana plantations; date palms; pineapples in profusion. They found the fruits refreshing. Exquisite flowers; pigmy deer, playing like fairies; leaping squirrels; a swan on a lake; birds of rare plumage, of species they could not recognize. "We call this the Garden of Nature."

These stories come through the mediumship of H. N. Norman.

I can scarcely wait. Is that the way you feel?

★

The Lost Key?

Ghostly Double Saves Life

This is quite a remarkable story. James Macgregor, Edinburgh student, occupied lodgings that once belonged to a sculptor. Over Macgregor's bed was a heavy stone canopy, with elaborately carved figures, including an angel with outstretched wings. Piously nurtured, Macgregor always prayed at night to his guardian angel "to be defended from all evils of soul and body."

Walking home late one evening, he became aware of a figure in front, keeping the same distance ahead, and taking the same streets and short cuts that Macgregor intended to take. Thinking the man might think he was being followed, our student quickened his pace, to pass the other man. The figure did likewise: when Macgregor slowed down, so did the figure.

"This is getting uncanny; if I were not an abstainer, I might think I was drunk. I wish I could see the man's face." Sure enough, in the light of a street lamp, he did see the face. It was an exact counterpart of himself, in every particular! Crossing the street, the stranger took a key out of his pocket and let himself into the student's own house.

Macgregor felt for his key: it was not there; this had never before happened. Unwilling to disturb the housekeeper, who would surely be asleep at this hour, the student spent the night with a friend. In the morning he related to his friend what he believed to be his 'hallucination' of the night before. The friend, however, having read of apparitions and the like, felt uneasy. The two of them then went to the student's lodgings. They found that repairs next door had loosened the supports of the heavy canopy, which had crashed

on the bed, and certainly would have crushed the head of anyone sleeping there.

This happened in October—the guardian angel month.

Puzzle: did the student's unconscious mind create the Macgregor double, sufficiently materialized to be visible, to snatch the key, and open the door? Or did some friendly 'guardian angel' devise and carry out the ingenious stratagem?

My guess is for No. 2. What is yours? At any rate, let us hope Macgregor got his key back!

★

Clairvoyance Banned

Sweden

In Gothenburg, as in other parts of Sweden, public demonstrations of clairvoyance are banned by law, which has to be restricted to members only. Public demonstrations of healing are similarly banned.

Nevertheless, Bertha Harris is now touring Scandinavia, including Sweden, and scoring big successes with her mediumship.

Foolish legislators seem to enact foolish laws in most countries, the lesson of Canute even yet not having been assimilated.

★

Audience Titters

Coffin-Maker Meets his Customers

Helen Hughes, medium at a seance, asked if anyone knew John Murphy, who has an Irish name, but is "speaking Scots as Scots could be. I can hear the sawing of wood . . . he was a cabinet-maker."

"I know," replied John Martin. "I am not quite right," continued Helen Hughes, "John Murphy was a coffin-maker." Martin said that was correct. "He says he has found all those customers he put away over there." The congregation (the seance was in a church) tittered.

★

Who Can Say?

Oscar Wilde Maintains Inimitable Literary Style

Through automatic-writing by Hester Dowden come the following (abridged) extracts, every sentence permeated with Wilde's personality and inimitable literary style.

"Pity Oscar Wilde—one who, in the world, was a king of life. Bound to Ixion's wheel of thought, I must complete for ever the circle of my experience. In eternal twilight must I move, but I know that in the world there is day and night, seed time and harvest, and red sunset must follow apple-green dawn. Every year spring throws her green veil over the world and anon the red autumn glory comes to mock the yellow moon.

Already the may is creeping like a white mist over lane and hedgerow, and year after year the Hawthorn bears blood-red fruit after the white death of its may."

Every student of Wilde would confirm Hanne Swaffer, who says: "This, obviously, is real Wilde." Yet Wilde had been dead several years when it was written.

To the question, 'Why have you

come here?', he replied: "To let the world know that Oscar Wilde is not dead. His thoughts live on in the hearts of all those who, in a gross age, can hear the flute voice of beauty calling on the hills or mark where the white feet brush the dew from the cowslips in the morning. Now the mere memory of the beauty of the world is an exquisite pain.

"I was always one of those for whom the visible world existed. I worshipped at the shrine of things seen. There was not a blood-stripe on a tulip, or a curve on a shell, or a tone on the sea but had for me its meaning and its mystery and its appeal to the imagination. Others might sip the pale lees of the cup of thought, but for me the red wine of life.

"Pity Oscar Wilde. Soon the chestnuts will light their white candles and the foxgloves flaunt their dappled, drooping bells. I lived for the beauty of visible things. The rose flushed, anemones that star the dark woodland ways, those loveliest tears that Venus shed for Adonis, and shed in vain, were more to me than many philosophies.

"Being dead is the most boring experience in life, if one expects being married or dining with a schoolmaster.

"I have always admired the Society for Psychical Research. They are the most magnificent doubters in the world. They are never happy until they have explained away their spectres. And one suspects that a genuine ghost would make them exquisitely uncomfortable."

He goes on to speak of Yeats, Wells, Arnold Bennett, Eden Philpotts, Bernard Shaw, in a way that only Wilde could shape his words.

Does the script sound like the work of a woman capable of writing it down at 60 to 70 words a minute? Who but Oscar Wilde could gather such bouquets of fragrant words?

I venture to suggest you will find rewarding the reading of "Psychic Messages from Oscar Wilde," edited by Hester Travers Smith, with preface by Sir William Barrett, F.R.S.

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Finally Convinced

Tenants Driven Out: Dog Goes Mad

Mr. and Mrs. Mather, a young couple, of Chorley England, have been having a tough time. Soon after moving into their new home, strange noises made them uneasy. Mather's sister Audrey, knowing nothing of the hauntings, one evening was baby-sitting for the couple. She heard knockings upstairs: the dog, Prince, went half way up the stairs, fled back in terror, hair on end.

When the Mathers returned, they found the bedclothes from their bed had been moved to another room. That was the last straw. The couple went to live with relatives. The poor dog eventually went mad, wrecked the home, and had to be put to sleep.

Two newspapers ran the story, reporting that a priest had blessed the house. It stayed that way for 3 months: then the nuisance started again. Father Hamilton said he would have to get advice from 'experts.'

The Mathers say they did not previously believe in ghosts. Now they do.

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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: 41074; Asst. Minister: Rev. Nell McWhister; Sec'y: Beulah Kennedy, 3501 North 17th Ave.

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 35 West Portland St. Services: Sunday 9:30 and 11 A. M.; 6:30 and 7:45 P. M.; Healing: Wed. and Thurs. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

ARKANSAS

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

CALIFORNIA

Alameda—Brotherhood Spiritualist Church Rev. Pearl E. H. Manning; Phone: LA 2-2316.

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

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

Hollywood: Spiritual Science Ch., 1004 North Argyle Ave.; Rev. Mae Taylor.

Long Beach: People's Spiritualist Church, 785 Juniper St. Sun. 8 P.M.; Wed. 8 P.M.; Minister: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 906-540.

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

Temple of Spiritual Science, Town Hall, 235 Locust Ave., Sun. 7:30 P.M.; Thurs. 7:30 P. M.; at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Los Angeles, California
Agasha Temple of Wisdom, Inc., 460 North Western Ave. C. blocks north of Beverly; Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: HOLlywood 4-6000.

Astoria Foundation, 361 South Mariposa Ave., Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Earline C. Chaney; Phone: DUrkirk 4-3427.

Temple of "Soul-Truth," 801 South Wilton Place; Services: Sun. 2:30 and 7:30 P. M.; Wed. 7:30 P. M.; Open class: Mon. 7:30 P. M. and Wed. 2:30 P. M.; Minister: Rev. Danny Hart; Co-pastor: Rev. Stephen Douglas; Phone: DUrkirk 9-6126 or DUrkirk 9-9492.

Moses Temple of Science, 20134 West Jefferson Blvd.; Services: Sunday, Lyceum 8:30 A. M.; Church 10:45 A. M. & 7:45 P. M.; Wed. 7:45 P. M.; Minister: Rev. Manilla Moses; Phone: REpublic 8931.

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

Central Spiritualist Church, 1401 South Berendo St.; Services: Sunday 2:30 P. M.; Wed. 7:30 P. M.; Paul D. Wilson.

Westlake Splish Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P. M.; Pres: Irene Wypod; Sec'y: Florence Reed; Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 7:30 P. M.; Minister: Rev. William Donovan; Phone: LO-S-1591; Asst. pastor: Rev. Stephanie Jean Sebre; Sec'y: Irene Faust, 2807 Frederick St.

Universal Chapel, 1231 West Manchester Ave.; Services: Wednesday 2:30 and 7:30 P. M.; Friday and Sunday 7:30 P. M.; Ministers: Rev. Walter H. Goff and Rev. Eula L. Perryman-Goff; Phone: PL 6-0660.

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

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

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Wayside Spiritualist Church, Americana
 Union Club, 220 East Washington St.,
 Sunday 7:45 P. M.; President: Luanita
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Universal Psychic Science, 119 Dell St.,
 Odd Fellow Temple (cor. Columbus) Sun.,
 8 & 7:30 P. M.; Co-Pastors: Rev. Duth La-
 Barr & Dr. Joseph LaBarr.
First Spiritualist Church, 535 Oakwood
 Ave. Services: Sunday and Wednesday,
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 Phone: 76-9290; President: Eugene L.
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Minister: Iva Moore Thompson; Phone: 4-6385; Sec'y: Margie Moon. 708 South Beach.

Tenawanda—Elmawn Spiritualist Church,
39 South Niagara St.; Sun. & Wed. 7-45 P. M.; Eleanor Gardel, Pastor.

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S. C. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club; Wednesday; Minister: Rev. Verna Roshon; Phone: St. 4-2234; Sec'y: John D. Cole; President: Ada C. Richards, 345 Park Ave.

Friendly Spiritualist Church, 31 S. How-

Ashley: White Lily Chapel, 20 South Main St. Services: Sun. & Wed. 8 P. M.; Minister: Margaret Flinn; Church Phone: 3372; Minister's Home: 2065; Association: Ohio State Spiritualist Affiliated.

* * *

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

* * *

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

* * *

Cleveland, Ohio

Sunflower Spiritualist Church, 19204-6 Pawnee Ave.; Services: Sun. and Wed. 8 P.M.; Lyceum: Sun., 10:30 P.M.; Class: Sun. 1 P.M.; Minister: Rev. Mabel R. Vinton, 21420 West Port Ave., Euclid 23, Ohio.

Spiritual Science Church, 504 East 149th St. (between Westport and Lake Shore Blvd.) Services: Sunday 7:45 P. M.; Minister: Edna M. Jones, 1055 East 17th St.; Phone: Iv 10501.

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

Ohio Ave. Spiritualists Church, 65 South
Ohio Ave. Services: Sunday 7:30 P. M.
Crescent Sunday 10:30 A. M.;
Rev. Ralph W. Whitney, 1228 Bryden
Road; Sec'y: Mabel Lowes, 529 Vermont
Ave.; Phone: Y 3-5221.

The First Linden Spiritualist Church, 1751
Aberdeen Ave., Services: Sun. & Thurs.
7:30 P. M.; Minister: Maudeella Rowe, 37
East Frambes Ave.; Phone: WA 2753
Rev. F. N. Goshel, 1000 Goshel

Spiritual Church of God, A.P. Rev. E. S. 31
East 5th St. Sunday 8 P. M.; Rep. Ethel
Williams.

Central Spiritualist Ch. Hayes & Hul-
bert. 713 P. M.; Wed. 7:30 P. M.;
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East Liverpool, Ohio

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

Spiritualist Church, 707 Dresden
Ave., Services: Sunday 8 P. M.; President:
Sara H. Bowersock; Sec'y: Mary M. Mar-
lin. P. O. Box 55 East Liverpool.

Alma: Spiritualist Church of Truth, Barr
Hotel; Services: Sun. 2:45 & 7:30 P. M.;
Ministers: Burl Jenkins, (Phone 2-2854);
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Mansfield: Philadelphia Spiritualist
Temple of the Temple of Dawn, 274 East
4th St., Services: Sun. 7:45 P. M.; Ministers:
Rep. Ida B. Bates; Phone 3659-1.

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

Good Hope Spiritualist Church, 1518 0th St., Driver; Sunday School, 10 A. M.; Church & Thurs. 7:30 P. M.; Rev. D. E. Crider.

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

First Split Episcopal Ch., 636 Western Ave.; Services Sun. 7:45 & 9 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone: 339.

Youngstown, Ohio

Ingersoll Memorial Ch., 326 West Federal. Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St., Sec'y.

The First International Assembly of Spiritualists; Y.M.C.A. Bldg.; Sun. 7:45 P.M.; President: Bessie Clark; Sec'y.: Haze DeGeorge.

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(Continued On Page 13)

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SPIRITUALIST CHURCHES

(Con't. from Page 12)

OKLAHOMA

Tulsa, Oklahoma
Second Spiritualist Church, 919 South
Cherokee St.; Services: Sun. 7:45 P. M.
Healing 8 P. M.; Rev. Adella Reynolds
Minister.

Unity Spiritual Science Church, 711 South
Cherokee; Wed. & Sun. 8 P. M.; Class:
Tues. 2:30 P. M.; Sec'y: Rev. Orpha C.
Beaulieu, 1221 South Franklin; In Cal-
ifornia: 6233 Hollywood Blvd., Hollywood,
28, California. Phone: 5-5394. (CX-383)

OREGON

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

Portland, Oregon
Universal Sanctuary of The Soul Tem-
ple, No. 2, 3729 S. E. Boise; Services:
Sunday & Wednesday 8 P. M.; Minister:
Rev. Jean Kruse; Phone: P-Rospect
1-0800; Sec'y: Zelma Fein.

1st Spiritualist Ch. (N.S.A.), Red Man's
Hall, 9th & Hawthorne Blvd.; Sun. Hea-
ling 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, in-
dependence, Oregon; Phone: Salem 2-1305.

PENNSYLVANIA

Bradford: Christian Spiritual Church, 46
Chestnut St.; Services: Sun. & Wed. 8 P. M.;
Ministers: Rev. S. M. Van Duyzers;
Rev. Jacob Van Duyzers.

Charleroi: Diaz Spiritual Memorial Foun-
dation, Inc.; Sec'y: Sarah E. Gillingham,
214 Washington Ave.

New Castle, Penna.
Spiritualist Church of Truth, McGoun
Hall, 2154 East Wash. St.; Wed. & Sun.
8 P. M.; Agnes E. Guthrie; Celeste Atkin-
son; James H. Anderson.

Philadelphia, Pennsylvania
Third Spiritual Church, 3044 German-
town Ave.; Sun. 10:00 A. M.; regu-
lar service 8 P. M.; Message service Wed.
8 P. M. and Friday 2 P. M.; President:
Harry G. Berry.

Universal Spiritualist Brotherhood Church,
3015 Girard Ave.; Sunday 7:45 P. M.;
Wed. 7:30 P. M.; Minister: Rev. Anna K.
Rose, 1004 West Wyoming Ave., Philadel-
phia 400.

Dorothea Psychic Center, 5307 Walnut
St.; Services: Wed. & Thursdays 7
P. M.; (Universal Church of Psychic Sci-
ence) Minister: Rev. Ruth B. Gallagher;
Phone: GR-6831; Sec'y: Margaret Wirst;
President: Charles W. Gallagher.

First Association of Spiritualists, Master
and Carlyle St. (near Broad St.); Services:
Sunday, 10:00 A. M.; Lecture and
messages: 3:30 and 8 P. M.; All message
service: Wed. evening; Minister: C. Har-
rison Engel; President: Charles H. McEl-
vey; Sec'y: Elizabeth H. Phillips, 2321
Delancy Place, Philadelphia, 3, Penna.

Pittsburgh, Pennsylvania
Spiritual Church of Revelation, 114 Fed-
eral St. (Northside) Services: Sun., Tues.,
Thurs. & Fri. 3 P. M.; Class for
Spiritual unfoldment, Fri. 8 P. M.; Min-
ister: Rev. Katherine Fiedel Kane; Phone:
FAirfax 1-0766.

First Church of Spiritualists (N.S.A.), 256
Bouquet St.; Sunday: Healing Clinic 7 P. M.;
Lecture and Messages 8 P. M.; Presi-
dent: George A. Chase; Phone: MAY-
flower 1-2179.

Readings: First Spiritualist Church, 1047
Penn St.; Services: Sun. 7:30 P. M.; Wed.
7:45 P. M.; President: Laura Harbach, 2510
North 11th St.

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

TEXAS

Dallas—First Spiritualist Church (N.S.A.),
4621 Reiger Ave.; Sunday, Junior Lec-
ture: 6:45 P. M.; Devotional Service 7:30 P. M.;
Message service: Wed., 8 P. M.; Minister:
Nancy A. Huston; Treas.: Joseph S. Huston.

Beaumont: Progressive Spiritual Christian
Center, 4905 Wyatt; Apartment 4-D; Ser-
vices: Sunday 7:30 P. M.; Minister: Rev.
Ida Stansbury; Phone: 8-4485; Sec'y:
Georgia Ragan.

Fort Worth, Texas
First Spiritualist Episcopal Church, 2503
Lee Ave.; Services: Sunday 2:30 & 8 P. M.;
Minister: Ella Pedigo; Phone: M-A-
7575; Sec'y: Virginia Jordan, 450 St.
Louis.

Third Spiritual Christian Church, Suite
No. 106, Westbrook Hotel; Services: Sun-
day 7:45 P. M.; Minister: Rev. Blanche
Hanley; Phone: W-1-1258; Sec'y: Fern O.
McGuire, 1003 Elmwood.

Houston, Texas
First Spiritualist Church, 3523 Beauchamp
St.; Sun. 10:00 A. M.; Lectures: Sun.
& Wed. 7:45 P. M.; Pastor: Rev. Myrtle
Landon Rogers; Healer: Harry H. Adams.
Second Spiritualist Church, 4301 Ross-
moynie Blvd.; Services: Sun. and Tues. 8
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8 P. M.; Co-Pastors: Rev. Rose Marie De-
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Pastor: Rev. G. L. Brotherton; Phone:
PE 50496.

VIRGINIA

Norfolk, Virginia
Light of Truth Ch., of Divine Healing,
20th & Omonohou Sts.; Wed. & Sun. 8
P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.
Memorial Spiritualist Church, 307 West
57th St.; Service: Wed. and Sun. 8 P. M.;
Minister: Rev. Floyd Thornton; Phone:
257070; Sec'y: Florence Siebert, 634 West
57th St.

WASHINGTON

Bremerton: Goodwill Spiritualist Church,
(N.S.A.C.), 837 Fourth St.; Services: Sun-
day, 7:30 P. M.; President: Leonia Watson;
Phone: 7-3243.

Seattle, Washington
Universal Spiritualist Library, 3008 Ar-
cade Bldg.; Mediums daily beginning at
10:30 A. M., everybody welcome; Presi-
dent: Ada Johnson, Phone: HE 0449;
Sec'y: Walda Solihakke; Phone: ME 9095;
Librarian: Esta Richards.

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: Broad-
way 8901; Sec'y: Theresa G. Boss, 1519
North Stevens.

WEST VIRGINIA

Charleston: First Spiritualist Church,
1202 Elmwood Ave.; Wed. 8 P. M.; Sun-
day 7:30 P. M.; Minister: Rev. Beulah
Brisson; Phone: Capitol 27-549.

Huntington: Clara Pritchard Spiritu-
alist Church, (N.S.A.) 510 Fourth
St.; Services: Sunday 7:30 P. M.; Min-
ister: Rev. Marie E. Doyle, 624 Fourth
St.; Phone: 9884.

WISCONSIN

Madison: St. John's Church of Divine
Spirit, Inc., 447 West Gilman St.; Services:
Thurs. & Sun. 7:45 P. M.; Minister: Rev.
Bennett; Recording Sec'y: Cedar 3-8943;
President: Marie H. Frazier.

Milwaukee, Wisconsin
True Spiritualist Church, Inc., 4229 West
Garfield Ave.; Services: Wed. & Sun. 8
P. M.; Consultation and Healing: Wed. 9
P. M. to 10 P. M.; Minister: Rev. Loraine
Nesbitt; Phone: HI 21879.

Christian Spiritual Church, 2544 North
27th St.; Services: Sunday—9:30; 10:30
& 8 P. M.; Minister: Rev. Marie J. Hill-
man; Phone: Division 4-2557.

South Side Spiritualist Church, 1239 South
15th St.; Devotional services, and 10:00
Sunday, 10:30 A. M.; President: A. H.
Kuhlmeyer; Sec'y: E. Hildebrandt.

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

First Psychic Science Church, 2671 North
10th St.; Services: Sunday, 10:15
A. M.; Regular church 10:30 A. M.; Mid-
week: Wed. 8 P. M.; Joseph Sar, Pauline
Bennett; Recording Sec'y: Polly Urban.

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 Spiritualist Church, 7338
West Greenfield Ave.; Services: Sunday 8
P. M.; President: Rose Kress, Phone:
SP 4-8123; Sec'y: Irene White, 2034 South
84th St.

CANADA

Brantford: Hope Memorial Spiritualist
Church, Chatham St. (Corner Queen),
Healing, Messages & Open Circle Sunday
3 P. M.; Worship & Messages: Sunday 7
P. M.; President: W. C. Richards; Chir-
man: Gertrude Livers, 70 Grand-
view St.

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

London: International Constitutional
Church, 7 Dundas St. E.; Sun. 8 P. M.;
Tues. 2:30 P. M.; Wed. 8 P. M.;
Minister: Bishop Alice Whale, Phone:
29671; Secretary, Mrs. R. Scoble, 36 Black-
friar's St.

Toronto, Canada

Britten Memorial Spiritualist Church, 104
Clinton St.; Services: Sun. 3 P. M. heal-
ing and messages—7:15 P. M. Divine ser-
vice: Wed. 8 P. M. Trance Seance: Thurs.
2:30 P. M. healing and messages; Sec'y:
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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. Eliza-
beth McLennan; Phone: MU 9938.

Springdale Spiritualist Church, 256 Lans-
downe at College; Services: Tues. and
Fri. 8 P. M.; Messages: Wed. and Thurs.
8 P. M.; Circle healing: Sat., 7:30, discus-
sion and messages: Sun., 2:30, Healing:
5 P. M.; Lecture, Clairvoyance.

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 Chulver 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 Fel-
lows' Temple; Services: Sunday 11 A. M.
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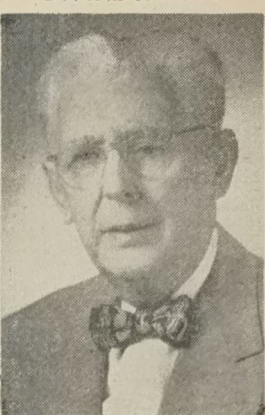
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Enid, Oklahoma: The 50th Annual Convention of the Oklahoma State Spiritualist Association will be held April 20th, 21st and 22nd in the City Library, Blackwell, Oklahoma. The convention opens with a banquet, 7 P. M., April 19th.

According to Vice President of the O.S.S.A., A.S.P. Fields, 1020 E. Maine St., the featured speaker and message bearer will be Rev. Melvin O. Smith, Columbus, Ohio, missionary for the National Spiritualist Association.

For the past several years, Rev. Smith has been the American delegate to the International Spiritualist Congress, the last Congress having been held in Holland. The board of directors of the O.S.S.A. are: President, Dr. E. L. Reynolds; Vice President, A.S.P. Fields; Secretary, Nola Fields; Treasurer, Lindsey Owsley; Trustees: E. O. Liaboe, Dorothy Broschinski, Raymond Reeves, Dr. Charles E. Burgess and Russell C. Grammont.

New York City: The secretary of the General Assembly of Spiritualists, Everett F. Britz, after a ten month cruise in the Mediterranean, has resumed his duties and business activities. He has completely recovered from the illness suffered in Naples, Italy last April.

Alhambra, California: During the month of February, the Pyramid Spiritualist Church, 326 South Atlantic Blvd., featured numerous outstanding lecturers, teachers and message bearers. They were: Martin and Florence Breithaupt; Dana Howard, author of "My Flight to Venus"; Leo E. Wagner, lecturer and mental medium.

All Sunday services, at 7:30 P.M., are under the supervision of ministers of the church, Revs. Emma and John Kingham.

Chesterfield, Indiana: A special Easter Sunrise Service will be held at 6:30 A. M. Easter morning, April 10th, according to Mable Riffle. Immediately after this special service, held in the Chapel on Chesterfield Spiritualist Camp, an Easter breakfast will be served in the Rodeo Room at the Western Hotel. Room reservations should be made in advance by those who plan to spend Easter at Chesterfield.

Chesterfield staff mediums serving during this special Easter morning service: Pansy Cox, Mildred Austin, Mammie Schulz, Edith Stillwell, Mable Riffle, Juliette Pressing and Lytle Sensabaugh.

New York City: The 59th annual convention of the General Assembly of Spiritualists opens with a banquet Thursday evening, May 19th at the McAlpin Hotel, 34th St., and Broadway.

With business sessions morning and afternoon, the convention will continue May 20th and 22nd. Each evening speakers and mediums affiliated with the organization will be featured.

Rev. Lillian Bleser and Walter Jacobsen are in charge of banquet and entertainment. For additional information regarding convention write Rev. Bleser, 446-40th St., Brooklyn, New York. The Board of Directors are: president, John Heiss; vice president, Rev. Leighton Ayling; secretary, Everett F. Britz; treasurer, William & Bickert; trustees: Rev. Sarah W. Cushing, Rev. Mabel Hammel, Rev. Lillian Bleser, George S. Shirk and Helen Stewart.

New York City: According to Everett F. Britz, secretary of the General Assembly of Spiritualists, pre-convention rallies have been and are currently being held on behalf of the organization.

The February 12th rally held at the Spiritualist Church of Eternal Star, 237 West 72nd St., was well attended, according to minister in charge, Rev. Rose Ann Erickson. Over twenty-five mediums attended.

The February 20th rally was held under the direction of Rev. M. F. Williams at the Y.M.C.A., 135th St., and 7th Ave. This rally was sponsored by the Progressive Spiritualist Church.

The March 2nd rally was sponsored by Mrs. Richardson on behalf of All Souls Spiritualist Church.

The March 12th rally was held at the Little Cedar Spiritualist Church, 123 W. 94th St., Rev. Beulah H. Brown in charge.

Other rallies planned, no dates set; First Church of Spiritual Vision, Rev. Angela Cali, minister; Mizpah Spiritualist Church, Rev. M. Zoller minister. Rev. Grace Wagner will hold a special social,

all proceeds to be donated to the General Assembly convention committee.

Chicago, Illinois: Fanchion Harwood Dorsch and Juliette Ewing Pressing will be featured by the Scientific Center of Spiritualism, Inc., Sunday afternoon and evening, April 24th, according to Catherine Larney, minister. These two services, at 2:30 and 7:30 P.M., will be held at the Midland Hotel, 172 W. Adams St.

Ferndale, Michigan: As a result of the recent annual meeting of the church membership, a new board of directors was installed at the Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road. They are: President, Charles L. Youngs; vice-president, Margaret McDaniel; secretary, Irene Rayner; treasurer, Irene Ladd; trustees: Clifford J. Floury, Otto J. Wilson and John Rayner. Misses Norma R. Whiting and Marguerite I. Ladd, although in their teens, served faithfully during the past year but did not seek re-election.

Says Mr. Youngs: "Our church, organized two years ago, received a charter from the Michigan State Spiritualist Association April 19, 1953."

"The church has enjoyed a steady growth in congregation and membership. On Sept. 12th, last, we inaugurated our present program of special Sundays once a month, with both afternoon and evening services and a church dinner. These are, of course, in addition to its regular program of evening services every Sunday twelve months of the year."

"Each second month a missionary or other prominent out-of-state leader is brought to our congregation. To date such outstanding persons as the Rev. Robert J. Macdonald, vice president of the N.S.A.; Rev. D. Mona Berry, president of the New York Assembly of NSAC Churches, and Rev. Peter Evert, NSAC missionary and president of the Michigan State Association, have visited us. Rev. Berry is scheduled for a second engagement on March 13, next."

"Thus our church, although Michigan's newest MSSAC unit, is gaining fast recognition as being extremely active and aggressive, with great potentialities for progressive leadership in its chosen field of service."

Portland, Oregon: (Correction) According to Rev. Alma Gudhart, minister, the ordination of Irene Peterson was performed by Dr. Victoria Barnes, January 2nd, at the First Spiritualist Church in Redmen Hall. Taking part in the service: Irene Johnson and Rev. Alla Erickson, soloists. The newly ordained minister was congratulated by M. Jewell.

CHURCH NEWS

ed by president and secretary of the church; Rev. Gudhart and William Kurtz respectively. While in Portland, Dr. Barnes was a guest in the home of Rev. Gudhart.

San Antonio, Texas: Rev. Vernon R. Cummins, president and business manager of the Federation of Spiritual Churches and Association, Inc., has released elaborate plans for their forthcoming convention September 28, 29, 30, October 1, and 2 at the Hotel Gunter.

The convention, for the first time in its history, will be preceded by an elaborate banquet on the first night, Wednesday, September 28th. In the past, all conventions closed with a banquet. This plan was not feasible because many could not stay throughout the convention but all could easily plan to attend on the opening day.

At this forthcoming convention, according to Rev. Cummins, Spiritual healing will be featured. Those desirous of serving as an instrument of this phase of the work are requested to write direct to Rev. Harry Tufts, 6514 South Ashland Ave., Chicago, Illinois. All requests for service on the program in the capacity of a Spiritual healer must write directly to Rev. Tufts. Another feature announced by Rev. Cummins was the fact that the convention service Saturday night, October 1st, will be held in the Arneson River Theater, said to be one of the most unusual outdoor theaters in the world.

The convention program is now being compiled by Rev. Cummins. This elaborate program, measuring approximately 6 x 9" will carry ads submitted by churches and mediums. For advertising rates in this program, write direct to V. R. Cummins, 612 Travis Bldg., San Antonio, 5, Texas.

Those not desirous of carrying an ad in the program but desire a copy for reference can send twenty-five cents in coin direct to Rev. Cummins and this program will be mailed sometime during the month of May, not later than June 1st.

Lansing, Michigan: Speakers and mediums featured during the month of April at the Spiritualist Episcopal Church: Rev. Ruth L. Walling, Harold Durbin, Rev. John W. Bunker, Rev. Austin D. Wallace, Rev. Joseph F. Donaldson and Franklin V. George, both Columbus, Ohio.

During the months of February and March: Glen Corneil, Violet Bailey, Rev. Irene R. Slocombe, John Chandler, Rev. Mae Scott, Rev. John W. Bunker, Lois E. Smith, Richard Berry, Margaret Ludwig, Mary Smock, Lloyd Vandenberg, Marian Berry, Rev. Austin D. Wallace and Rev. Claude M. Jewell.

Golden Gate Spiritualist Church—San Francisco Thirty-First Anniversary Of Founders' Day



The photograph above was taken at a special service (Feb. 20th) when the nineteen original founders of the Golden Gate Spiritualist Church were honored.

Shown on the rostrum, left to right: Samuel A. Allison, Rev. Clyde Dibble, Clyde L. Brodie, Rev. Florence S. Becker and Anna Wilhite, a charter member.

This special Founders' Day Anniversary service, held at 1901 Franklin St., and led by minister, Rev. Becker, featured church workers: William Delaney, Ivora McKendry, Rolla Haddick, Ethel Weishaar, Charles Harshbarger, Oscar Lillyblad, Rev. Dibble, Colin Harvey and Alyce Derr.

The special church bulletin issued for this Founders' Day service reads: "This special service is commemorated with love and gratitude to the founders, visible and invisible, and to their pastor and leader, Rev. Becker."

"We are happy to reflect upon this little band of 19 people who joined together in a Godly Purpose that 19th day of February 1924. Humble was their origin—but mighty was their goal. Theirs is a story of obedience to God, of application of law and principle; a story of people who know the meaning of personal responsibility, who lived each day a full day in the light of service to mankind, knowing they would not pass that day again."

New York City: According to Rev. Hazel Watson, minister of the Metaphysical Spiritualist Association, Inc., 248 W. 73rd St., regular services are held every Tuesday and Saturday afternoon at 2 as well as Friday and Saturday evening at 8; with her special class for Spiritual development every Tuesday evening at 8.

Rev. Bernard Rodin, formerly London, England, conducts trance lectures at the church every Thursday and Sunday evening at 8 as well as Thursday afternoon at 2.

Los Angeles, California: Speakers and mediums featured at the Spiritualist Church of Divine Light, 837 S. Parkway St., during the month of March: Boyd Bunch, Rev. Charles Dow, Rev. Bert and Ruth Welch, Rev. Bertie Lilly Candler, Dr. Victor Ahlheim, Rev. Ann Chrisman, Rev. Alfred Sanders, Evangeline Balfour, Leo Wagner and Nellie Archer.

Rev. Beulah Englund, pastor of the church, supervised all services.

Ephrata, Penna.: Annual summer sessions at Camp Silver Belle will open June 25th and close September 5th according to secretary, Ethel Post-Parrish.

During the winter months, Rev. Parrish supervises the activities at the Spiritualist Church of the Beloved, 2800 Central Ave., St. Petersburg, Florida.

For complete program of the 1955 season, direct all communications to Ethel Post-Parrish, secretary, Camp Silver Belle, Ephrata, Penna.

St. Louis, Missouri: According to Rev. Elsie Andreas, regular Sunday Morning services continue at the Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave., Florence G. Ware, licentiate, is acting pastor; Dorothy M. Buss, secretary.

Milwaukee, Wisconsin: Rev. Clifford L. Bias, Chesterfield, Indiana, was one of the featured speakers recently (March 22, 23 and 24) at the 55th Annual Convention of "Associated Spiritualist Churches of Wisconsin."

The convention was held at Hotel Wisconsin under the leadership of F. Lorenz Lamping.

New York City: According to George Henry Clark, President of the National Congress of Healers and Spiritual Consultants, Inc., reports on the type of spiritual healing ministered at their services points to numerous successes.

Possibly the outstanding case of healing occurred through the mediumship of Rev. Joseph R. Cozell, treasurer of the organization. His was the case of Rev. Helen A. Thury who, according to the report, was recently (Feb. 6th) healed instantaneously.

Says Rev. Cozell: "The healing of Rev. Thury at the National Congress meeting was a public demonstration of what can be done by the administration of spiritual healing when people have faith in God. It is God that does the healing. We are only the instruments through which the God force works."

Chicago, Illinois: The Annual Conference of the Spiritualist Episcopal Church will be held May 27, 28 and 29th at the Congress Hotel, according to Rev. John Bunker, conference supervisor.

Philadelphia, Penna.: When C. Harrison Engel, N.S.A. Missionary, was recently installed as the pastor of the First Association of Spiritualists, Master and Broad Sts., a banquet and reception was held in his honor. He was welcomed by Rev. Anna K. Rose, President of the P.S.S.A.; also Charles McElwee and Daniel Graber, president and treasurer of the church respectively.

Having functioned since 1850, when it was known as "Philadelphia's First Circle," the "First Association" is said to be the oldest Spiritualist church in the world. To many visiting the Quaker City, this church is an international shrine.

CUSHING-WALLACE

Winnifred H. Cushing, daughter of Rev. Sarah Cushing Leadbeater, Lauderdale-by-the-Sea, Florida, was married recently (Jan. 20th) to Dr. Raymond B. Wallace, New Hope, Penna., and Lambertville, New Jersey. After returning from a trip to the Hawaiian and Philippine Islands, Australia and New Zealand, they reside at Wallace Lane, Lambertville, New Jersey.

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