

The Conference begins Monday night, July 11, with a reception by the President of the S.P.R. On Tuesday the members meet under
(Continued Page 2, Col. 2)

The Bible and the Spiritualist (Con't from Page 1)

PSYCHIC OBSERVER, JULY 25, 1935

Gospels. There is no record that Paul ever met Matthew or John. None of the Gospels were written by the persons by whose names they are called. Whatever Polycarp, or Irenaeus, and others remembered that the disciples had said of Jesus, became the major portion of those works set down as the gospels of the life and sayings of Jesus.

I once asked a Christian minister how anyone knew what Jesus prayed at the rock in Gethsamane, since his disciples were sound asleep at the time. It is not likely that Jesus repeated his prayer to any of them. From the nature of the purported prayer, it would have been a very vain and presumptuous thing for Jesus to have relayed it in detail to them.

The minister had no answer. Of course there is none, and so we cannot be sure that anyone knows what was said between Jesus and His Heavenly Father the night of His betrayal. The same must be said of the longer prayer recorded in the 17th chapter of John. The gospel of John was not written until probably one hundred years after Jesus had left the earth.

If we recorded all the quarrels and all the commotions of the early Christian Fathers as they sought to found Christianity as a Church, we should need many volumes. But they did fight and argue, and select, and reject, in their examinations of manuscripts and doctrines. The great and much prized doctrine of the Trinity was not known until about the beginning of the fourth century. Jesus knew nothing about it.

"Verily I Say . . ."

The Immaculate Conception doctrine was never mentioned by Jesus. Borrowed from the legends of the pagan peoples surrounding Judea, it got firmly fastened onto the story of the life of Jesus. It could only have value inasmuch as it accounted for the Godship of Jesus.

If it is true that Jesus prayed "Our Father" and "My Father," then He could never have endorsed any legend about His miraculous birth regarding Himself. In Matthew the eleventh chapter and the eleventh verse, Jesus is reported to have said:

"Verily I say unto you, Among them that are born of women there hath not been risen one greater than John the Baptist."

Here He sets John the Baptist as equal to Himself. John was not supposed to have had a virgin birth! Jesus often called Himself 'Son of Man.' He declares to Mary, after the resurrection:

"Go to my brethren, and say unto them, I ascend unto my

Father, and your Father; and to my God, and your God."

—John, 20: 17.

He called His disciples and friends 'brethren' because He considered them equal with Himself.

The Christian Church confuses Jesus with God. I heard a radio preacher say recently that Jesus can see into our hearts whether we are in America or China, in Africa or Alaska. Such a statement is superstitious and unreasoning nonsense. The individual spirit Jesus is an individual. He cannot be in many places at one time; he cannot take on a simultaneous surveillance of the world. Such ideas are as superstitious as any we condemn in the belief of the wildest savages. They attributed most extraordinary powers to their gods of wood and stone. Shall we degrade our intelligence by likewise making Jesus such an impossible god?

The Real Trouble

Since the Bible teaches the immortality of the soul and the return of spirit, we should preach it as such in our pulpits. We should thoroughly identify our philosophy with that particular Bible teaching so that it will be advertised and brought to the attention of Bible Christians everywhere. If their 'spiritualism' is true and sanctioned by the Bible, then ours is also and they are constrained to accept it.

The trouble with the matter is that Christian ministers seldom preach much about the 'Spiritualism' they find in the Bible. They lightly step over such texts which plainly declare spirit-communication. We Spiritualists in turn,

omit to base our sermons on the psychic incidents found in the Bible. The result is that the Church condemns us as charlatans.

Hull and Peebles

In the days of Moses Hull and James M. Peebles, we had preachers. They took a text,—Biblical or otherwise,—and held an audience enthralled by their eloquence. Now we are as likely to hear our Spiritualist ministers proclaim in long discourses the doctrines of Reincarnation or New Thought, or the tenets of Hinduism, as we are to have any intelligent and inspiring talk about the direct truths of Spiritualism.

We ought to hold public debates with Christian ministers on such subjects, "Does the Bible Endorse Spirit Return?" Then our auditoriums would be filled to overflowing to the edification of all who attend. It would startle many a humble Bible student to find full accounts of seances in his Bible. He has only the ethical side of the Book taught to him in his Bible seminary.

If he ever heard and considered that "the fingers of a man's hand wrote on the wall of the King's palace" and not the hand of God, he might be brought to awesomely consider the powers of the conscious spirit world.

Paul's list of the 'gifts of the spirit' are never put into use by any Baptist or Methodist Christian that I ever heard of. A good earnest lecture on that subject, illustrated here and there with the authentic accounts from the recorded history of Modern Spiritualism could well make sensational.

(Continued Page 4, Col. 2)

Cambridge Conference (Con't from Page 1)

the chairmanship of Prof. Price, to hear Dr. Murphy speak on "What Contribution to Psychical Research can be made through the Investigation of Spontaneous Cases?" On the afternoon of the same day, under the chairmanship of Mr. Zorab, the Conference will hear Mr. Salter speak on "Phantasms of the Dead:

The Traditional Method of Research."

On Wednesday, July 13, the Conference will meet in the morning under the Chairmanship of Mr. Amadou; Dr. Hart will discuss "The Experimental Approach, with Special Reference to Traveling Clairvoyance." In the afternoon, with Mrs. Dale in the chair, Prof. Stratton will speak on "Haunts." The next day, Thursday, the conference will meet under the chairmanship of Dr. Murphy to hear Dr. Servadio and Dr. C. A. Meier (Switzerland) discuss

"The Psychology of Spontaneous Cases."

On Friday, July 15, both the morning and afternoon sessions will be devoted to the subject of "Poltergeists: History and Methods of Investigation." The morning meeting will be chaired by Mrs. Allison, the afternoon session by Prof. Broad. Scheduled speakers include M. Francois Masse, Mrs. K. M. Goldney, and G. W. Lambert, a newly-elected S.P.R. President. Discussion will follow.

The morning of Saturday, July 16, will be devoted to a business meeting, which will hear the report of the drafting committee and the draft resolutions. The Conference will close Saturday night.

How They Started

A historical summary in the Newsletter of the Parapsychology Foundation recalls that the Cam-

bridge Conference is the outgrowth of recommendations made by the First International Conference of Parapsychological Studies, which took place at Utrecht, the Netherlands, in 1953. Cambridge, site of the forthcoming meeting, has been the center of psychical research in the past. It was there, a little over one hundred years ago, that a group of young men, many of them destined to brilliant careers, founded the "Ghost Society" for the critical investigation of reports of "ghosts" and "hauntings" of the kind familiar to popular tradition. Henry Sidgwick joined this society in 1859, and from then, until his death in 1900, he maintained a vigorous interest in every form of psychical inquiry. The group of Cambridge friends who shared his interests included Frederic W. H. Myers, Mr. Edmund Gurney, the principal author of *Phantasms of the Living*, John Strutt (Lord Rayleigh) and the brothers Arthur and Gerald Balfour. With him they formed the nucleus around which, in 1882, the Society for Psychical Research was formed. Mr. Sidgwick became its first President, and was several times re-elected to that office, which was later held by Myers, Rayleigh, and both the Balfours.

In 1875, when the university education of women was in its infancy, Newnham Hall, now Newnham College, was opened. It owed much, both for its inception and for its continued success to the statesmanship and liberality of Henry Sidg-

wick and Eleanor Mildred Balfour, who in 1876 became his wife. For many years they lived together at Newnham, of which she was Principal from 1892 to 1910.

The development of psychical research in England was greatly advanced by Mrs. Sidgwick. She was actively engaged in it from her marriage until after the Jubilee of the S.P.R. in 1932, when she was the Society's President of Honor. Thus, to speak only of the investigation of spontaneous phenomena, she was the principal author of the *Report on the Census of Hallucinations*, a study undertaken at the request of the International Congress for Experimental Psychology held at Paris in 1889; her continuation of *Phantasms of the Living* in S.P.R. *Proceedings*, Vol. XXXIII is a classic in this branch of psychical research.

Important contributions to psychical research were also made by two early students of the College, who there gained distinction in science and classics respectively. Miss Alice Johnson assisted Mrs. Sidgwick in preparing the report on the Census, and Richard Hodgson in editing Myers' posthumous work *The Human Personality and Its Survival of Bodily Death*. She was at various times, Editor, Organizing Secretary and Research Officer of the S.P.R. Mrs. Verall, a member of the Society's Council, through her automatic writings initiated the cross-correspondences which played a considerable part in the Society's work.

What I Observe (Con't from Page 1)

book reviews, and direct-mail plugging.

But now we have a book which is the exception. It has exceeded in sales anything published in this country during the past five years. I refer to "Telephone Between Worlds" written by James Crenshaw, Los Angeles reporter.

This book, based on Spiritual teachings and prophecy and received through the mediumship of Rev. Richard Zenor is now in its fifth printing. A German translation has also been completed and other language versions are being planned.

And that isn't all. "Telephone Between Worlds" has been translated into Japanese, a Tokyo publisher having contracted to print a first edition of 10,000 copies.

And so, the marketing of books in this field is possible, but first the book must be well-written, the author must have a literary backing, the text must make sense and the author must shy away from the old pitfall of glorifying personalities and present philosophy of general interest. When all this

enters into the writing of a book, then thousands of dollars must be spent for publicity. The old saying is "anyone can publish a book but it must be sold."

"Hands Across Canada"

FOR THE PAST several months, Canadian Spiritualists have been supporting a monthly mimeographed Spiritualist paper entitled "Hands Across Canada." Editor, T. David McQueen, is assisted by Arthur C. Luke. The magazine is sponsored by the Spiritualist Nationalist Union of Canada, 104 Clinton St., Toronto 4.

For the past twenty years, there have been several publications published for the Spiritualists in Canada but, for some reason or other, they have not seen the need to support a publication of their own.

Now it appears that the S.N.U. are receiving the financial backing necessary to carry on for an indefinite length of time. More power to them.

NEW HEALING SANCTUARY DEDICATED AT HANFORD, CALIFORNIA



Photo #1



Photo #2

The photograph above was taken when the Church of Revelation Healing Sanctuary was officially opened recently (April 21st) at 1306 N. Irwin St., Hanford, California.

Rev. Janet Stine Wolford, president and pastor of the church, delivered the address of dedication, the keynote being "Come unto Me all ye that are weary and I will give you a rest."

Photograph (1) shows healers Rev. Ruth Mikesell and Evangeline Pierce and patients; Joanne Pierce and Robert Morris.

Photograph (2) shows healers Edith Schultz and Rev. Lester Mikesell; patients Grover Jones and Ethel Martin.

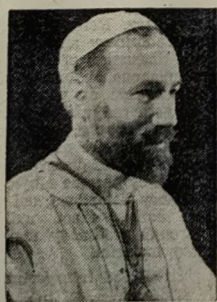
The Healing Sanctuary is open daily for those who wish to come and pray in the silence. Special prayer rooms are available. Treatment through Divine Power is given each Tuesday and Thursday evening from 7 to 8 P. M. This service is given to all who are in need without charge.

Absent treatment given daily for those who cannot come and attend a service or come to the church for personal treatment. Information will be given to anyone in need by writing to "Healing Sanctuary", P. O. Box 517, Hanford, California.

As one enters the Sanctuary a beautiful statue of Jesus with outstretched arms greets you. Soft organ music is heard in the background. Beautiful flowers adorn the church chapel and sanctuary. It's truly a haven of rest and peace to the weary.

A hearty welcome and the hand of friendship is extended to all faiths. Willing servants are ever ready to serve those in need.

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BISHOP ROBERT RALEIGH

P. O. BOX 19, CALABASAS, CALIFORNIA

(P-406)

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Why Do Some People Have So Much Worry And Trouble!

Why Are Prayers Not Answered!

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

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JULY 25, 1955

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FOUR HUNDRED FIVE

JULY 25, 1955

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Points Upon Which Everybody Agree

THERE ARE MANY THINGS upon which everybody
can agree; things that do not cause argument and
hatred; things that come within the grasp of our
senses.

First, it is agreed that people are conscious beings with
senses of sight, smell, taste, hearing and feeling, which are
guides for self-preservation. Everybody knows that the eyes
see, the nose smells, the mouth tastes, the ears hear and
mentality feels. Nobody disputes that.

Next, it is agreed there are certain common conditions
under which people live. Everybody knows that each twenty-
four hours is divided into day and night, part of the time
being dark and part of it light. Everybody knows that day-
light comes from the sun and that as the earth turns, its side
facing the sun gets light, while the side turned from the sun
is left in darkness. Nobody argues or fights about that.

Next, everybody agrees that the earth is populated by
large numbers of living things classified as human beings,
and that they have similar senses and characteristics. Every-
body knows that these humans are units organized into com-
munities and nations and that owing to different environ-
ments they have, to some extent, different notions and
beliefs.

Everybody further agrees that humans are born, grow
a few feet in height, learn a few lessons, and then pass away
through inability to function longer. Everybody knows that
during the short time humans function they are parts of
the whole species known as mankind.

Everybody further agrees that all humans, in order to
function must draw into themselves certain substances called
food which is the physical foundation of man's life. Without
food he cannot live.

Everybody also agrees that because the earth is thickly
populated and humans organize into communities and
nations, and because of the development of great economic
machinery that requires many individuals to operate, people
have now become co-operatives who work as units in the
production of human needs. It is understood that no individ-
ual, in this age, can produce, without aid, all of his needs,
and therefore becomes dependent upon everybody for things
he must have.

Everybody knows that it is possible by co-operation to
produce enough food for all, as well as furnish enough of
everything that everybody needs for a well balanced life.

Everybody knows that although enough food and other
things are produced that everybody does not get enough to
live decently but that a few strongly entrenched schemers
extract legally, according to their own laws, a quantity of
everybody's wealth out of all proportion to their actual earn-
ing capacity.

And knowing these things everybody agrees that either
our religious system is badly defective or those whom we
trust as leaders are dreadfully incapable or viciously selfish
and unscrupulous.

So the time has arrived when everybody must look into
these matters sensibly and reorganize the system that has
brought these bad results before it is too late to do it in a
quiet and orderly manner.

Everybody is powerful when sticking together but ex-
tremely weak when falling apart.

NEXT ISSUE: Points Upon Which Everybody
Does Not Agree

CORELLI RECANTS

Relative to the article in *Psychic
Observer* of May 25th about the
Corelli Attack, I wish to state that
the Rosicrucians claim that she was
one of their adherents and if this
is so, she could not state that she
believed in the spiritual facts as
we of today know them. Rosicru-
cians are very definite as to that
even today.

However, Marie Corelli has been
back. She spoke to my class and
made it quite clear to all that she
now has to tell the truth about
Spiritualism. It was for that pur-
pose she dictated "Judith" and also
helped in the dictation of "The
Great Awakening." She did not
dictate all that story, as there were
four other collaborators, each in
turn giving their bit according to
the type of chapter being written.

In Marie Corelli's day, it was
against the law to deal with famil-
iar spirits, hence so much of her
work, though given to her, as she
now knows, by Spirit, had to be
made to appear matter of fact
fiction.

IVY B. A. WEBB

Apt. 1, 1560 Nelson St.,
Vancouver 5, B. C., Canada.

WE MUST LIVE IT!

I have received the back num-
bers of the *Psychic Observer*, you
sent me. I think when I have
read them all, I will have a clear
mind picture of what Spiritualism
teaches.

I am an elderly woman with a
small income, so I have to do
things gradually. I have heard of
the Spiritualist Church, but I have
just lately discovered how much
real Christianity they teach and I
hope, practice. I don't care for
Christianity as taught. I want to
see Christianity lived.

My grandfather was a Quaker,
or he believed that way. There
were not many Quakers here in
the west so he went to the Chris-
tian Church. He told us if you
want to teach people your Chris-
tianity, live it.

There is no Spiritualist Church
here but I think there is one in
Oklahoma City, which is about 150
miles from here. I am going to
make an effort to get over there
soon and attend the Church and
see if I can feel at home in it.

ZORAH E. SNIGGS

2501 Ave. C
Elk City, Oklahoma.

ONE MAN'S OPINION

As a subscriber wish to say that
I enjoy the paper very much. No-
tice that you have had several
letters regarding the so-called Rev.
Pope Matter.

I have known Rev. Amelia Pope
for some time and the caption used
in Rev. Converse E. Nickerson's
letter of "flying under false
colors" was the writer's opinion
which may or may not be shared
by your other readers.

First, let me say that in and
around Madison, Wisconsin, Rev.
Pope does have a host of friends
and am sure you will find that
most of them were attracted to
her church because of the fact she
displays such a sense of sincerity
in her work and interest in her
many friends.

It seems that most of the con-
troversy in this matter centers
around the name she wishes to
operate under. That seems to me
to be a personal matter for her
to decide. As to her sincerity in
her work, I am sure there can be
no question. She has served as a
lighthouse for spiritual guidance
to many in this area and we are all
grateful to her for the fine work
she is doing.

To those who know her, she can
well stand on her own record and
this is only written for your many
readers who have never been for-
tunate enough to know this grand
old lady.

RALPH M. SCOTT

Rio, Wisconsin.

GOING TO PARIS?

I write on behalf of Mrs. Spee
who reads English easily but does
not write it so. She is very sorry
to reply with such delay, but the
enclosed photographs of herself

(See Col. 4-5, this page)

and her husband took much time to
come from Switzerland.

Both she and her husband wish
to express their thanks for *Psychic
Observer* which you so kindly send
them. They are very happy to
hear that Mrs. Pressing and you

LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter con-
sidered 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 in-
dividual by name will be considered unless the writer permits
his own name and address to be printed.

will be attending the Paris Con-
gress; it should be a true pleasure
to become acquainted and no
longer have to contend with a sepa-
rating ocean!

Name and address of the person
in charge of the coming Congress
in Paris: Monsieur Hubert Forestier,
Directeur de la Revue Spirite,
Soul, Tarn, France. The center
in Paris is La Maison Des Spirites,
8 rue Copernic Paris 16 eme, Tel:
PASSy 60-93. Tel. in Soul: 9.

All mail should be sent there

together in this much needed action.
They are as follows: Temple of
Harmony (N.S.A.) 333 W. Elsworth,
Denver, Colorado, Rev. Ida Flem-
ing, pastor; Star of the East (Fed-
eration) 1379 Kalmath St., Den-
ver, Colorado, Rev. Frieda Nicklis,
pastor; First Spiritualist Church
(N.S.A.) 212½ N. 7th St., Pueblo,
Colorado, Rev. Carolyn John, pas-
tor; Spiritualist Church of Truth
Science (N.S.A.) 1935 Oakway, Col-
orado Springs, Colorado, Rev.
Anna Schussler, pastor; and Spir

SPIRITUALISTS FROM HOLLAND



Mr. and Mrs. R. H. G. Spee (above) Harwells St., 2 h (O), Amsterdam,
Holland; noted European Spiritualists; participated in the recent
International Spiritualist Congress (Holland); will attend the Paris
Congress in 1957.

(Soul) not in Paris. Only M. For-
estier speaks no English, so I,
Abeille Guichard (Mademoiselle)
act as interpreter for him and the
I.S.F. Though I am seldom in
Paris, my mail is forwarded to
whatever country I may be in. I
may be coming to your country
some time next year. My knowl-
edge of your tongue is such that
I am considered bilingual and even,
by Spiritualists, a typical case of
reincarnation! I think in English
and feel more at home in Great
Britain than anywhere else of the
vast world, of which I know many
parts already.

ABEILLE GUICHARD

51 Rue de Bourgogne,
Paris 7, France.

WHERE CREDIT IS DUE

Thank you for very compli-
mentary remarks contained in
"What I Observe" column, June
10th and 25th but I do feel it is
important to give credit where
credit is due, in the matters per-
taining to our Laws in the State
of Colorado and the City of Den-
ver. As an individual it would not
have been possible to gain any
ground without the co-operation
of the sincere and earnest Spiritu-
alist Churches and followers, who
contributed generously toward the
financial responsibility and the
pastors of these churches con-
tributing of themselves in time
and effort.

Of the many mediums and
churches, there were in the en-
tire state, five who banded to-

itual Science Association (Federa-
tion) 321 Tabor Bldg., Denver, Col-
orado, Rev. Sophie E. Busch-Tracy,
pastor.

I wish at this time to thank all
who shared so wholeheartedly in
making possible the progress that
has been made and their assurance
of working together to the com-
pletion of this very important
work.

Thanking you for the whole-
hearted support you and the *Psy-
chic Observer* has always given to
the Spiritualists.

SOPHIE E. BUSCH-TRACY

1859 Lincoln St.
Denver 3, Colorado.

FRENCH MEDIUMS

From my side, I give you the
addresses of our "Psychic Tribune"
and I shall send you "Survie"
which is the organ of the French
Spiritual Union.

I indicate this after the ad-
dresses of our secretary-general:
M. G. Gonzales, 19 rue Baron, Paris
17, France. Mr. Gonzales is the
author of remarkable works of
Modern Spiritualism.

You have asked me if we have
good mediums. The French So-
ciety of Study of Psychological Ph-
enomenon uses 12.

Of them the best are: Mme. Du-
bois, 3 villa Drury-Vasselon, Paris
20, France; Mme. Marquer, 2 rue
du jourdain 20, France; Mlle.
Leguet II, Avenue Gambetta, Paris
20, France; Mme. Saubusse, 8 rue
Jean-Robert, Paris 18, France;
Mme. Berthe, 32 rue Etienne-Mar-
cel, Paris 2, France; Mme. Christin,
64, rue Royale, Versailles, France;
Mme. Fry 14 rue d'Edinbourg,
Paris 8, France. (The last speaks
English.)

I give you also the following ad-
dresses: M. Henri Regnault, vice-
president de l'Union spirite fran-
caise, 10, rue Leon-Delhomme,
Paris 15, France; M. Andre Du-
mas, 25 rue des Envierges, Paris
20, France. They are two publish-
ers of very interesting works of
the Psychic.

M. LEMVINE

President of the French
Spiritual Union and of the
French Society of Study
of Psychic Phenomenon.

42 rue Claude Bernard,
Paris 5, France.



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mean just any neighbor?"

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**THE BIBLE
AND THE
SPIRITUALIST**

(Con't. from Page 2, Col. 3)

subject matter in any Christian prayer-meeting in the land.

Seer vs. Prophet

I'd challenge the renowned Billy Graham to preach on such a subject. If the spiritual form of Jesus walked up the aisle of a Christian Church today, even the preacher would refuse to believe and call it the works of the Devil. Mr. Preacher has not been educated, even from his book, in the knowledge of the return of spirit.

Then there is surely a great need for the Spiritualist minister to preach and teach the Bible to the Christians!

There are many Spiritualists who cannot exactly identify the terms 'seer' 'prophet' and 'medium.' Paul would have recognized Samuel as a psychic. Samuel was called a seer and a prophet. The scriptural verse reads: "He that is now called a Prophet was before times called a seer." He had been described to Saul in such words as:

"Now behold, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass."

Paul in describing spiritual gifts declared that 'the gift of prophecy' was one of them, also 'the discerning of spirits.' But there is a specimen of Spiritualist medium who believes in practicing the gift of prophecy, and yet he rejects being called a Spiritualist! By the way, Saul was looking to find some lost donkeys when he enquired for 'the seer's house.' Later he was looking to see and talk with the seer (prophet) himself he besought the Woman of Endor to 'bring up one whom I shall name unto thee.' When he came 'Saul perceived that it was Samuel.'

Universal Philosophy

If I say I believe and teach the Bible, and I find in its pages such detailed accounts of the return of spirit, then I must confess that I am a Spiritualist and believe in its claims. Otherwise I deceive myself, and am not a just steward. Some of these befogged Spiritualists claim to 'believe and teach the Bible from cover to cover.' But they are inconsistent with the truth of the matter, for no man can accept all the teachings of the Bible. Its many contradictions will make "a chameleon" and change his color according to each page that he reads.

'From cover to cover' means to accept all the different definitions of God and all the many tenets of religious belief from the days of Noah to those of St. Paul. This is quite impossible. I would rather accept 'whatsoever things that are true,' as Paul admonished.

One verse will tell me that 'the dead know not anything' while another will plainly state that both Samuel and Jesus conversed with mortal beings after death had overtaken them. Which shall I believe? Or what shall I do with the statement that "Only God hath immortality?" If a body grapples only with the subject of Spiritualism he'll have all he can handle without trying to 'swallow the whole Bible from cover to cover.'

We must teach that Spiritualism is a universal philosophy of all the spiritual truths known to man. We say that we believe that all the expressions of Infinite Intelligence constitute true religion. Then we should teach it that way. If a stated tenet or thought in a religious creed is not true, we should have gumption and honesty enough to denounce it, whether we find it in the so-called Holy Bible, or elsewhere.

We have our text-books and the known principles of our philosophy. Everyone who chooses may attach himself to those principles and form a solid body of worshippers to the end that Spiritualism may grow as a denomination of consistent worshippers of God.

Have We Advanced?

The Spiritualist must know for himself what he believes and what principles of truth found in his declaration are fully accepted by him. In that way only can he be a progressive Spiritualist. He should be willing to renounce any former church denomination when he be-

comes a Spiritualist. No real Spiritualist can be undecided in this matter.

Our Declaration of Principles is about as inclusive of all the main branches of philosophy that man can grasp. It concerns man completely as body, soul, and spirit. What more can philosophy digest?

Socrates began by telling the Greeks that man's immortality was a natural fact, and that there was but one God, maker of the heavens and the earth. That all laws were ascribed unto him, and all attributes of mind and body were derivative of the soul. He lectured them on the eternal principles of truth, such as beauty, love, intellect, and all the powers of the conscious spirit.

We have not advanced materially much further even though we think we understand everything Jesus taught. The central and important thing to know is the truth about the immortality of a man's soul. That is the starting point of all spiritual education. Once that is accepted, every reason for man's being and destiny is accounted for.

If we are created souls, then we have an immortal destiny. That assures us that there must be a spirit world, for man's spirit cannot stay chained to mortality; it escapes and goes on into realms of eternal activity and everlasting life.

Be Not Ashamed

To accept the promises of Christianity means that we accept the truth of man's immortal destiny. "Flesh and blood cannot inherit the kingdom of God," declares Paul. He intimates decidedly that the spirit must escape the mortal; become emancipated and free from the flesh. Therefore Paul was a Spiritualist.

Insofar as the Bible teaches this truth, I believe in the Bible. When it declares something right the opposite, or teaches a partial and blood-sacrificing salvation, then I depart from it and fight for the truth!

We need not be ashamed of our gospel of Spiritualism. We have the facts to support our argument all the way through. It is the other side that needs to bestir itself to prove its affirmations. To make known the eternal sunshine of God's love is our task. There is no eternal sunshine of God's love if we do not live forever.

I know sincere Christian Adventists who firmly believe that they are going to lay in the grave in the dust and worms and darkness until Jesus comes again to earth. It is a hideous belief. They believe it because they have only considered one side of the Bible teachings.

Perhaps a message of identity from some returned soul could open their eyes. If we are diligent enough in teaching true Spiritualism, it will eventually reach the Christian! In the church, Adventists • luded, and may waken them to an understanding of what Jesus' life and death truly means.

Let us preach the Christian's Bible under the light of Spiritualism's interpretation of it. We must wake up to our great opportunities and make an issue of this important question of the soul's immortality. A radio hour of Spiritualism is needed, who will finance such a project? Let us preach and teach and LIVE our Spiritualism!

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**ON VACATION
Rev. Edward Mackey**

AFTER a wonderful, and most soul-satisfying season in the metropolitan New York area, Rev. Edward Mackey is now completing plans for a cross-country vacation. He will visit not only many old friends, who have long requested him to sojourn with them, but also the National Parks, The Grand Canyon, Yellowstone, Sequoia National Forest, (Eddie is very much interested in the giant trees) he will stop at Salt Lake City to view the tabernacle there, then on to California. The trip will conclude with a visit to Mt. Shasta, where, it is prophesied, there will be a meeting of the Masters about August 15th.

In a discussion with Rev. Mackey recently, when the editor of *Psychic Observer* was in New York City for the General Assembly convention, Eddie said his itinerary "was merely to visit," and "to see how Spiritualism was progressing in other parts of our country."

During the past winter season, the first in nine years spent in New York City, Edward Mackey gave a series of "Evenings at Seven" at the Metropolitan Opera Studios, which were enthusiastically attended. Later, he conducted classes in development, and a series of "Magnetic Afternoons" for a group of scientists, interested in checking and watching the various disturbances, created by the latest group of A-Bomb explosions. Much in the way of scientific data was gathered, which will be of great benefit to Spirit Teachers in the development of trumpet and independent-voice mediumship. This data is being compiled for later publication.

On his way West, he will stop for a visit at Chesterfield Spiritualist Camp to see the editors of *Psychic Observer* and renew acquaintances with his many friends and the mediums of the Camp which he served for five years. He is looking forward especially to seeing the new \$120,000 auditorium, "The Cathedral in the Woods," as well as the new "Dr. J. E. Helt Art Gallery."



REV. EDWARD MACKEY

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

BORST, William (75) Schenectady, N. Y., May 21st; survived by wife, Kay; Rev. Frederick W. Mitchell, pastor of the Universal Church of Science, Schenectady, N. Y., officiated.

WILLIAMS, Ida (63) East St. Louis, Illinois; May 10th; survived by son, Earl H. Williams.

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SPIRITUALISM AS A RELIGION

CHAPTER XIII

PART II

ANDREW JACKSON DAVIS, in his clairvoyant revelations, says that there is such a center of the universe, and that this center is a great material sun, within which dwells the spiritual sun or spiritual center of consciousness of the Divine Mind.

The material sun, says Davis, was first evolved from or created by the spiritual sun, and then from this great material sun, all the other systems in the universe came into being. The material sun, he says, emanated an atmosphere to the extreme limits of the material universe, which atmosphere then condensed into six great circles of suns all arranged in concentric order around the great material sun or center.

Our solar system, says Davis, belongs to the fifth great circle of suns, which we get a faint glimpse of in the Milky Way. We reside, therefore, near the outermost boundary of the material universe. The sixth or outermost circle of suns, says Davis, has not yet condensed into solid bodies, but exists as vast cometary bodies encircling space.

Within all this universe, says Davis, and centered as a great spiritual sun at the center of all, is the focal consciousness of the Great Positive Mind. This is the energy which resides within and actuates the whole. Davis expresses his conception of the Divine Mind and of its relation to the universe as follows:

The Divine Mind

In accordance with the rules of analogical reasoning, it is easy to comprehend what God is, and where and how He lives in the universe. He is the superlative sublimation of all substantial qualities—all essences—all elements—all principles—in the highest concentration of unity; being the very crystallization of all that is refined, pure, everlasting, infinite, unspeakably celestial, eternally bright, grand and harmonious.

He resides particularly in the mighty vortical encephalon, or cerebrum, of the inconceivable universe; and generally, he "Lives through all life, extends through all extent; spreads undivided, operates unspent."

The analogy, therefore, which exists between the Divine Mind and the universe and the human mind and the human body is perfectly and legitimately established. For as the human mind is organized on a finite plane, so is the Divine Mind organized on an infinite plane; and just as the seat of human sensation, affection, sentiment, voluntary power, and intelligence, is felt and known to be in the brain—so are the qualities, essences, principles, omnipotent power and eternal omniscience, deposited in the great vortical sensorium of the universe. (*Great Harmonia*, Vol. II, *The Teacher*, pp. 290-291.)

In another place, Davis defines the great central sun of the universe as follows: The original, self-existent, omniscient, omnipresent productive power, the soul of all existence, is throned in a central sphere, the circumference of which is the boundless universe, and around which its sidereal systems revolve in silent sublimity and harmony. This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, creative and sustaining.

Space Limitless

The various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun of the Univercoelum. The Great Sun is a perfect expression of the Spiritual Sun within it; and the Spiritual Sun is a perfect expression of the Divine Mind, Love or Essence. The Spiritual Sun is thus the center and cause of all material things.

It is a radiating sphere or atmosphere of the Great Eternal Cause, an aroma, a garment of the more interior essence—the Divine Creative Soul. The material universe is the perfect representation of the spiritual universe, in which nothing exists but which is everlasting and infinite. The whole material system is the body of the Creative Soul, and the spiritual essence has unfolded and manifested itself in a material form.

The HIGHER SPIRITUALISM

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

By JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, we are publishing the entire volume. Chapter XIII, Part I, appeared in July 10th edition.

★ This form is the order and wisdom of the Divine Mind.

Light and love constituted the first developments of the spiritual sun, and that was light and love inconceivable, which became illuminated space itself. Yet space is not limited, neither could it transcend the expansive illuminations of the great spiritual sun. When the universe was completed, order and form reigned omnipresent throughout the whole univocoelum.

Such was the grand and stupendous development of the great spiritual sun—this having developed the material sun and this the expanded universe. So therefore—far and beyond the countless constellations—throbs the heart of life and animation. Its pulses flow to the circumference of all planetary existence. This Heart is God, the center of all that it.

The great vortex of celestial intelligence—nucleus of omnipotence, center of life, flower of wisdom—is the irresistible magnet which draws upward the human soul. It is the Sensorium of the Divine Mind, the central spring of all action and vitality, the fount of magnificence and perfection.

He lives through all things, but more especially in the great spiritual sphere or sun of the universe, which is therefore the body of God and a complete representation, or bold and clear expression, of the interior Divine Mind, even as the human form is an express likeness of the quality of its interior soul.

From the proposition that the Divine Mind is the soul of the universe and from the other proposition that the universe is finite, it necessarily follows, as we have already said, that the Divine Mind must have a finite aspect, that is, its activity and principles of perception must be limited to the finite universe. Beyond the finite universe, of course, extends the infinite undifferentiated mind or spirit of God, to which actual space or limitation cannot be predicated.

Means of Expression

In this aspect the Divine Mind is infinite. But as connected with the finite universe and as acting in an organized way from a center, the Divine Mind must be regarded as finite.

According to accepted metaphysical principles, moreover, the very existence of other minds in the universe which maintain their individuality and are not absorbed in the Divine mind, would of itself make of the Divine Mind finite. One other finite mind in the universe which maintains its identity and is not absorbed by the Divine Mind, would, of itself, make of the Divine Mind finite.

Now, this idea of a finite aspect to the Divine Mind has very great practical significance with respect to our conception of the Deity; for, by conceiving of the Divine Mind under a finite aspect, and as an organized principle acting from a definite center in space, we thereby lay the basis for the conception of the Divine Mind as a Person—that is, as containing within itself the principles of personality. Unless the Divine Mind were an organized principle, connected with the universe in a bodily way, then it could not be regarded in any sense as a person.

It would be simply an impersonal undifferentiated consciousness, with many finite human centers or means of expression of its own. The Divine Spirit, in this case, would be out of all direct relationship to human life and would mean nothing more to us than the unintelligent substance of materialistic philosophy.

Davis said it

But when this infinite consciousness is conceived as organized and

acting from a point in space and as animating the material universe, in the same way that man's mind animates his body, then this infinite consciousness takes on a finite and personal aspect. Through its center of consciousness it perceives us even as we perceive things, and by means of this perception and by its recognition of us as separate minds offsets against its own, the Divine Mind must therefore realize itself as a Person.

A. J. Davis gives a clear expression of this idea of the Personality of the Divinity in the following: There is no absolute skepticism in the human soul with regard to a Great First Cause; but there is existing much doubt as to the personality and separate consciousness of this formative principle; therefore, these revelations are designed to dissipate this wide-extending and painful skepticism by furnishing a philosophical conception of the Infinite, based upon the relation of cause and effect, between the finite and the Infinite.

Infinite Principle

And when I speak of the definite location and eternal fixedness of the Infinite Principle, I intend to impart the impression that the Cerebrum and Cerebellum, or Brain of the universe, is established eternally and unchangeably in the Great Center of all existence.

If the Deity had no personality of consciousness, it would then be positively impossible for Him to realize any existence whatever. It is only by contrast and dissimilarity that we know of our own individuality of character. The reader feels his personal existence, because he can compare himself—his habits, feelings, impulses, inclinations, etc.—with the innumerable dissimilar objects and individualities which surround him in the vast panorama of life and animation. Indeed, were it not for these countless varieties, he could not realize any definite and satisfactory identity of existence. So with the Infinite principle—God: He cannot realize any existence unless there exists something finite, something less comprehensive and glorious, by which a positive contrast can be drawn and experienced. (*The Teacher*, pp. 287-288.)

And again, he says: God's spirit lives, therefore, in and through all material and spiritual existences—just as the spirit of man permeates and pervades every bone, muscle, nerve, membrane, tissue, fluid, element, etc., which enter into the organism of His material system. Yet every man feels himself more in head than in his hands or feet; so with Deity.

Great Seers

Although he is conscious of living in the universal compound, in the plant, in the animal, in the human soul, in the innumerable suns of immensity, and in the countless spheres of seraphic grandeur and ineffable perfection, yet he realizes a local personal consciousness—in the great encephalon of the boundless Univercoelum. (*The Teacher*, pp. 290.)

The conception of the finite aspect and personality of the divine principle brings this principle within the scope of human life and makes it possible that man can sustain some kind of relationship with the Divine. In this conception, the Divine becomes an actual Father to us and the real ruler of the universe.

And if we accept the testimony of the great seers of the world, Jesus, Gautama, Plato, Mohammed, Swedenborg, Boehme and A. J. Davis, it is possible for mankind so to elevate their minds as to come partly within the sphere of this Divine Mind and directly to commune with it and to realize

COMING EVENTS

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

June 14-Labor Day: Annual season of the First Illinois Spiritualist Camp, Cherry Valley, Illinois; Sec'y: Bertha Chamberlain, 527 Marguerite St., Elgin, Illinois.

June 18th-Aug. 29th: Annual sessions of The Edgewood Spiritualist camp, Edgewood, Washington; For 1955 programs, write: Sec'y, Mary B. Crisp, 410-14th Ave., Seattle, 22, Washington.

June 24-Sept. 6: Annual sessions of The First Spiritualist Church, Highland Ave., Onset (Cape Cod) Massachusetts; for 1955 programs, write: Kenneth D. Custance, 98 Hemenway St., Boston, 15, Mass.

June 25th-Aug. 21st: Annual sessions Hydesville Spiritualist Assembly, Hydesville Road, Newark, N. Y.; For information, write: Rev. Margaret Lewis, 55 State Road, Hampton Manor, Rensselaer, 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, Silver Belle, Pa.; for 1955 programs, write: sec'y: Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

June 26-Sept. 4: Sixtieth annual season Freeville Spiritualist Assembly, Inc., Freeville, N. Y.; for 1955 programs, write: Ruth J. Craft, 11 Charles St., Cortland, N. Y.

June 26-Sept. 4th: Annual sessions Lake Brady Spiritualist Camp, Brady Lake, Ohio; for 1955 programs, write: President, Della Kingsbury, Box 67, Brady Lake, Ohio.

July 1-Aug. 31: Sixty-sixth annual season Lily Dale Assembly, Lily Dale, N. Y.; for 1955 programs, write: Secretary Lily Dale Assembly, Lily Dale, N. Y.

July 1st-Labor Day: Second annual season of The Delaware Valley Spiritualist Camp Association, Delaware River, at 29th and Adams Ave., Camden, New Jersey; For information, write: Elwood S. Kille, 588 Benson St., Camden, New Jersey.

July 2-Aug. 28: Annual sessions at the Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; for 1955 programs, write: Helen S. Ruff, Box 301, Ashley, Ohio.

July 3-August 28: Annual season Western Wisconsin Spiritualist Camp Association, Woneoc, Wisconsin; For 1955 program write: Mrs. L. E. Kress, 1522 S. 73rd St., West Allis 14, Wisconsin.

July 3-Aug. 28: Annual season Camp New Era (First Spiritual Religious Association of Clackamas County, Inc.) For 1955 programs, write Sec'y, Herman Richter, Route No. 1, Box 517, Canby, Oregon.

July 3rd-Sept. 4th: Services every Sunday at The Parkland Heights Spiritualist Camp, Parkland, Penna; For information, write: Sec'y: Bert Hamm, 3044 Germantown Ave., Philadelphia, 33, Penna.

July 3rd-Sept. 5th: Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut; For 1955 program write: Alice M. Dayton, Secretary, Box 141, Niantic, Connecticut.

July 10-September 5: 1955 season of the Harmony Grove Spiritualist Camp, Escondido, California; For 1955 program write: Emily G. Davis, 2639 Haller St., San Diego 4, California.

July 16-August 21, 1955: Annual summer season of The Crystal Springs Spiritualist Camp Association, Sherwood, Ohio; for information, write: Myrtle Renollet, Sherwood, Ohio.

July 31-Aug. 21, 1955: Temple Heights Spiritualist Campmeeting Ass'n., Northport, Maine; For 1955 program, write: Eudthe B. Meader, Box 236, Togus, Maine.

July 31-August 28: Annual season of the Mississippi Valley Spiritualist Association; For 1955 program write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.

August 7-Sept. 4: Eina Spiritualist Association, Etna, Maine; For 1955 programs, write: Myra L. Burgess, 41 Vaughn St., Dover-Foxcroft, Maine.

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

August 22-28, 1955: Spiritualist Episcopal Institute, Camp Chesterfield, Chesterfield, Indiana; For prospectus write: Pauline Swann, Chesterfield, Indiana.

Aug. 25, 26, 27: Annual convention of The Washington State Spiritualist Association, Edgewood, Washington; Mary B. Crisp, Sec'y.

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

October 17-22, 1955: 63rd annual convention of the National Spiritualist Association of America, Washington Hotel, Seattle, Washington. For information, write: Mary B. Crisp, 410-14th Ave., Seattle 22, Washington.

something of its perfection and truth.

It was doubtless from such an actually experienced sense of communion with the Divine and a conscious harmonizing of his own will with that of the Divine that Jesus could say "I and my Father are one." All the others of those mentioned have given testimony to some form of actually experienced communion with the Divine.

(TO BE CONTINUED)

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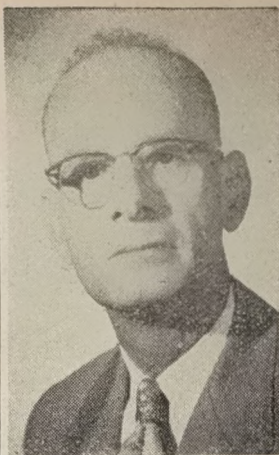
The Spirit of man is flexible—and subject to change hundreds of times during the course of one day's activities.

JUST WHAT is Spirit? What part does it play within a human being? Can this something be found within a person by dissecting his body like the surgeon? We know Spirit is not visible to the naked eye. We also know it is not physical in the sense that it can be detected by any of our five senses.

When a person willingly and intentionally sets his body in motion, we run directly into the invisible part of man, that part which causes his body or member to go into motion to perform any kind of act, whether it be work or play—the speaking of words included.

To understand the difference between a "thought" in the mind, and the spirit within, is a simple matter when we consider we may sit for hours in a chair with only the "thought" to get up and yet nothing happens. The thinking only draws an outline on what we may actually do a short time later. The instant the movement is made is that instant in which the spirit causes it.

For instance, should we strike another person with our hand or



O. E. MARTIN

7408 3rd Ave., Birmingham 6, Alabama

fist, in the heat of anger, this movement of our member is directly caused by that certain spirit of anger within. Should we use the same hand and strike the same person in some game of sport then the spirit within is quite a different type of spirit. In this case, it would rather be a friendly type of spirit on a competitive basis, perhaps.

Again, should we put our body in motion to help some person in need, this movement would be caused by a type of spirit which could be associated with religion—a Christian act caused by the Holy Spirit within. Or, this help to the person could well be influenced by other types of spirits, like the spirit to show off or, by

the spirit of some society custom, or by a spirit to get repaid sometime in the future or, by a spirit of love toward the person.

So we see that hundreds of the same movements of our body may be caused by different types of "spirits" within. Nevertheless we may easily understand that it is some type of a particular spirit within which causes these bodily movements in every case, where the movements are performed intentionally and purposely for some particular reason, whether in work, play or in religion.

The spirit of man is as flexible as a rubber band, his spirit is subject to changes hundreds of times in the course of one day's activities. One minute his spirit may be angry, the next minute pleasing and joyous. The ruling of the spirit is our task of life: **PROVERBS 16:32 He that is slow to anger is better than the mighty; and he that ruleth his Spirit than he that taketh a city.**

And so, every person is influenced by hundreds of different types of spirit expression which do not necessarily cause movements of his body or members; like "Faith" in something, whether it be faith in another person or, faith in God, or faith in some object or some animal.

In each case "faith" means a certain type of spirit within. The same will apply in the word: belief, unbelief, love, hate, pride, meek, arrogant, jealous, truthful, honest, dishonest, respect, disrespect, friendly, greedy, generous and ambition.

Everything that any person does is a blueprint of his own spirit within him. This invisible part of a person is what lives after death: **ECCLESIASTES 12:7 Then shall the dust return to the earth as it was; and the Spirit shall return to God who gave it.**

"One Minute Treatments"

How Big Is Your Share Of Life?

By ALBERT SCHEFFLER

Man may lose his money and his health but once he loses his soul . . . it's goodbye.

IT IS DIFFICULT to explain sometimes of people wanting to live to the fullness of life, but not knowing quite how. And it is a natural pastime for some to mention a "miserable" childhood of hard work and no play, and when they reach the age where they might display some of the pathos in their personality, they still complain that the world has enticed them to the dreadful summit of civilization's cliff and leaving them there to their own resources.



A. E. Scheffler

less sorry for themselves.

Hamlet's "To be or not to be" is also a question with them. "Whether 'tis nobler in the mind to suffer . . . or to take arms against a sea of troubles." Nothing changes the nature of man so much as the quietness with which the human soul discourages the vanities of life. There is beauty in such solitude, a beauty that comes from within, and which nature does not allow to come out in words.

Life As Big As Your Mind

Man does not often expand his life beyond the make-up of his own mind. We have seen men

venture menacingly, without proper preparation, into areas beyond their mental capacity to respond, and then become emotional in their reactions—lost in a mass of mental concepts.

But in a private world where the calm of nature reigns and where the best things of life are brought to light, the strength of the immortal Spirit re-creates the soul. The breath of the "still small voice" blows gently upon the expanding soul, and again speeds up the slowing merry-go-round of life until one is moved to do and to say things that stamp him as being important.

In the task to rise above the state of worldly influence or in the burden of swimming aimlessly about in "the whips and scorns of time," one soon agrees with Confucius: "The superior man is always quiet and calm." And this remark includes the leaders of thought such as, students, teachers, philosophers, metaphysicians and writers; over against the meek souls who drift into the insolence of melancholy while waiting their call to inherit the earth.

Bitter Odds Of Life

How big is your share of life? When the average person finds himself at odds with the world, he always complains how bitter life is, and how badly society has treated him. Instead, it is the human soul crying out because it cannot make its contribution to establish a balance and so "kicks against the pricks."

Man has never been able to dominate his soul by socialistic thinking which some seek to impose upon it. Fortunately man is still the "captain of his soul" in so far as the soul is allowed to isolate itself through the calculated quiet of nature.

Quoting Bill Nye: "A man may lose his money . . . He may lose his health . . . But once he loses his soul it's good-bye."

—Prayer—

By PATIENCE WORTH

Who would pray, let him then
Make his prayer the sheathe of the sword,
And not the sword. Let him then
Make his prayer the goblet to contain the wine,
Yet not the wine. Let him then
Make his prayer a casket of alabaster
In which to keep the jewel, not the jewel.
Prayer is the vessel of God
To contain its dealing. It is not
A cajoling power. Prayer then
Is the linen upon the altar and the goblet
Upon the linen, not the altar.

Prayer then is the living sacrifice
Before it is slain, not the burnt offering.
Prayer is a declaration of life,
Not an acclamation of death.
Prayer is joy, not sorrow. It is
The blood of laughter, not of tears.
Prayer is the raiment of sorrow;
It is the pillow of joy. It is
The pedestal of exultation. It is
The intoxication of consciousness of the kinship,
Else it is not prayer.

CHURCH NEWS

Clinton, Iowa: The 73rd Convocation of the Mississippi Valley Spiritualist Association opens at Mt. Pleasant Park, July 31st and closes August 28th, according to secretary, Grace Struve.

Services and seances will be held daily with three meetings every Sunday.

Mt. Pleasant Park is located on the Bluff Road at First Avenue and can be reached by the North Branch bus line from the city of Clinton. The North Bus leaves 5th Avenue and 2nd St., on the hour and half hour. Bus stops at the gate.

Every afternoon, Tuesday and Thursday, healing services are held in the pavilion at 4, conducted by Mrs. E. Vera Hall.

The 1955 program lists speakers and mediums: Rev. Peter Evert, Fenton, Michigan; Richard Ireland, Ashley, Ohio; Rev. Velma Hool Dickson, South Bend, Indiana; Rev. Dr. Victoria aBnes, Chicago, Illinois; Mrs. Kitty Friis, Clinton, Iowa; Rev. Kay Cunningham, Detroit, Michigan; Rev. Amelia Hurlinger, Michigan City, Indiana; Rev. Louise H. Miller, Rapid City, South Dakota; Rev. E. Vera Hall, Clinton, Iowa; Mrs. Laura Phillips, East St. Louis, Illinois; Rev. Harold Wirich, Genoa, Illinois; and Herman Reihl, Streator, Illinois.

The board of directors: Lyle M. Hubbart, president; Rev. H. Louise Miller, vice-president; Grace Struve, secretary; Kenneth Cosner, treasurer; Trustees: Jack M. Hubbart, Dr. Karl Ohrberg, Kitty Friis, Viola Lorenzen, P. B. Lorenzen and Al Campie.

For 1955 program write Grace Struve, 2423 N. 3rd St., Clinton, Iowa.

St. Petersburg, Florida: A ministerial certificate has been issued to Vine A. Connors by the Universal Psychic Science organization. Miss Connors, a Spiritualist for many years, has been associated with the UPS Temple of Eternal Life and Love, 6140—4th St. N., Rev. Louisa Ruth, pastor.

"This Temple," explains Rev. J. Bertran Gerling, UPS Director, "was founded by the internationally known medium teacher, the late Rev. (Baroness) Florence Connors, in 1949 and has been carried on under the leadership of her son, Rev. Ruth, lecturer, teacher and metaphysical practitioner, for the past four years. Regular UPS Services are officiated each Sunday at 2:30 P. M."

College of Psychic Science Restored in London

New leaders and sound objectives make the dawn of greater progress a reality.

THE London Spiritualist Alliance has voted to change its name to The College of Psychic Science and to broaden its constitution accordingly. As reported in the May-June issue of the *Newsletter* of the Parapsychology Foundation of New York, the Alliance ascribes this change of name to "a recognition of changes in the approach to psychic studies that have taken place during the past seventy years."

The report recalls that the Alliance was founded in 1884 as the successor to the British National Association of Spiritualists. Its sponsors were the Rev. W. Stainton Moses, the Church of England clergyman, and Edmund Dawson Rogers, the journalist. Both had previously been foundation members of the Council of the Society for Psychical Research, but felt that an approach was required which would combine scientific method with enthusiasm and spiritual wealth.

For many years the Alliance combined an experimental and philosophical approach. Its objective was the personal study of psychic phenomena, aimed at practical and intellectual demonstration of human survival; and in this objective it had the assistance of many famous sensitives, as well as that of distinguished scientists, philosophers and literary men.

War Curtailed

It is in this sense that it proclaimed itself as a spiritualistic society, and not as any specifically religious organization. While it maintained that psychic studies, properly conducted, must inevitably lead to an appreciation of the spiritual nature of man and to the recognition of the reality of inspiration from the unseen world and thence to the need for worship and the other attributes of the religious life, it did not seek to direct its members in their religious activities.

After the first World War, the rapid growth of Spiritualist "churches" with a particular religious outlook, on the one hand, and the establishment, on the other, of a number of societies solely concerned with psychic ex-

perimentation, confirmed the value of the Alliance's "middle" position but made its name no longer representative of that position.

This fact has been borne more and more into relief when the British College of Psychic Science went out of existence. Founded in 1920 by the late Hewat McKenzie, the College was continued after his death in 1929 by Mrs. Barbara McKenzie, and later by Mrs. Champion de Crespigny as Hon. Principal and Mrs. Muriel Hankey as Organizing Secretary.

It published a Quarterly Journal *Psychic Science*, under the editorship of F. Bligh Bond, F.R.I.B.A. and subsequently Stanley de Brath, M.I.C.E., and Abby Collins, C.I.E. In 1938-39 it merged with the International Institute for Psychic Investigation, which had had a short independent existence under the presidency of J. A. Findlay, M.B.E.; but the society had to close down because of dislocation caused by the second World War.

Main Objectives

While these two other societies were prospering, it was only natural that the scientific, as distinct from the more personal and philosophical, aspects of the Alliance's work should go somewhat into abeyance. Since the war, however, the need for a more comprehensive, as well as a more vigorous, pursuit of original objectives became more apparent. A preliminary move was made several years ago, when Brigadier R. C. Firebrace, C.B.E., became president, and Mrs. Muriel Hankey, secretary of the Alliance.

With the unanimous resolution of the members the Alliance has taken on a new lease of life; its main object now is "to seek, collect and obtain information respecting and generally to study and investigate, phenomena commonly known as psychic, including all matters of a kindred nature, and in particular to study their application to the subject of survival and communication with the discarnate."

The organization, now known as The College of Psychic Science, Limited, will continue on the same premises at 16 Queensberry Place, South Kensington, London, S.W. 7; its journal will continue to be *Light*, published quarterly under the editorial direction of Lawrence Hyde, noted writer and publisher.

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DELAWARE VALLEY SPIRITUALIST CAMP

A Retreat on the Banks of the Delaware
1955 SEASON: June 19 — September 5th

Featuring: Rev. Marta Mallory, Lecturer and Teacher; Rev. Anna K. Rose, President of the Pennsylvania State Spiritualist Association; Kitty Leith, New York City; Rev. Emily Hewitt, Paterson, New Jersey and other well-known workers.

For information, write: Elizabeth Hand, Sec'y., Box 92, Camden, 1, New Jersey. (P-406)

Religious Healing

Spiritualists, of course, should gladly acclaim psychic healing, with or without "religion," as yet another proof of the reality of another world.

★
Can you name anything more "religious" than lifting the mountain of human suffering from humanity?

—By—
LT. COL. A. E. POWELL

MAKE no mistake about it, Psychic Healing, whether you call it Divine, Religious, Spiritual, Faith, or anything else you like, is coming into its own with extreme rapidity. It is a safe guess that it is here to stay, and expand enormously in the near future. Reports of this type of healing are coming in from all over the world. Personally, Psychic Healing seems to me to be the most appropriate term for general use, as all varieties appear to contain this element, and so it should offend no one—I hope! And at least under- is better than overstatement. This particular article I have labelled "Religious Healing," because, in the cases quoted, religion predominates—so far as one judge.

Disregarding my dislike of airing personal views, circumstances here compel me to do so. In my attempt to be primarily a scientist, facts and factuality must be the main consideration. Are the reports, about to be set before you, true, allowing for human error, fallibility, exaggeration, as one has to do in reports of any kind? This I do not KNOW. How could I know? Do any of my readers KNOW—beyond "reasonable doubt?" I guess not. Are ALL these good people, who give their names and addresses, "making things up"—inventing untruths? That I cannot accept, without clear, unequivocal proof. Are they imagining they have been cured? That, too, is well-nigh incredible. Even if they are imagining, when they solemnly declare they can walk, hear, move limbs, and so on, which before they were not able to do, then hats off to imagination! Let's have more of it, by all means!

Heaven Forbid

Are the cures permanent, or just temporary? Many at least say they are permanent. But suppose some of them are only temporary. So what? Isn't temporary cure, being able to walk even for five minutes, when you could not before take one step, better than nothing? Does it not indicate that psychic healing can and does heal, for a time, and also give excellent reason for thinking that, repetition of the same treatment would extend the duration of cure, until it becomes even permanent? Of course it does.

Finally, do we have to accept that religion, faith, call it what you will, is the main curative agent, as virtually all these patients unshakably "believe?" Not necessarily, I think. "Belief," no matter how sincere and deep-seated, does not make what is believed, factually TRUE. Heaven forbid that I should be so arrogant and conceited as to state categorically that these healings are due to "religion" or to "faith," or are not so due. I DO NOT KNOW, much as I would like to know. I neither "believe" nor "disbelieve"—in the absence of positive proof, beyond "reasonable doubt." Vital to me is my own intellectual integrity. To that I will never be false. To me, it is infinitely preferable to be agnostic (not-knowing), to admit my ignorance, than to declare (even to myself) that ANYTHING is true which is not supported by evidence, valid to me.

With this preamble—which should not be necessary, but unfortunately is in these days, which are NOT yet those of a genuinely "scientific age"—I pass on these reports to you, just as they come to me. The rest is up to you. Knowing the attitude of Editors to space, I have condensed to the utmost, giving only the bare essentials. Details you can find in "The Voice of

Healing," February, 1955, published monthly, Box 8658, Dallas 16, Texas, single copy 15c, one year \$1.00.

Child With Cancer

Juan Martinez Gelpi, New York, writes that his landlord died of cancer of the head. The widow's small son also developed cancer on the head, and was operated on. His condition was so serious that the doctors said another operation was needed.

Mr. Gelpi asked the mother, a Jewess, if he might pray for the child. The widow did not want to discuss religion, but said Mr. Gelpi could pray, if he wanted to. Mr. Gelpi knelt by the sleeping child: "The blessing of God came upon me, and I spoke a message in tongues." The mother said to Mrs. Gelpi: "Your husband is speaking Hebrew three times better than I can. What college did he go to, and to whom is he talking?" Afterwards, Mr. Gelpi told her he did not know Hebrew, but Jesus was speaking through him.

Next morning, the boy told his mother that he had dreamed that Mr. Gelpi had knelt by the bed, and prayed for him, and that Jesus had healed him. No, he had not seen Mr. Gelpi with his eyes. "I saw him in my dream, and Jesus healed me."

The boy was healed. He and his mother became Christians.

Many Healings

The Rev. Anthony Sorbo reports that a revival was held at Landisburg, Pennsylvania, under the ministry of Rev. Walter Kronberg, of Lake Ariel, Pa.

"... many were healed by the power of God. Several men, unable to raise their arms because of arthritis, raised them immediately over their heads after prayer. "A man with vertebrae in a Z shape was delivered. The back snapped into place after prayer, so that three doctors were unable to find a trace of the injury.

"Many deaf ears were unstopped, one which was closed for 30 years.

"Several heart and eye conditions were healed also.

"A goiter on a woman's neck disappeared instantly."

Blind 12 Years

Pastor Harry F. Handshue reports a meeting with Evangelist Walter W. Kronberg at Edinburg, Pennsylvania.

"A boy, about 12 years of age, who had been blind since he was four months old, was instantly healed.

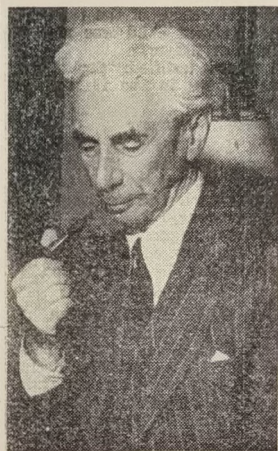
"Several who were deaf in one ear received their hearing.

"A goiter melted away as Brother Kronberg prayed."

Locked Shoulder

Truman Clouse, Landisburg, Pennsylvania, writes: "I had injured my shoulder, and had what the doctors called arthritis. I

Nobel Prize Winner



Bertrand Russell, noted philosopher and author. His latest book, "Dictionary of Mind, Master and Morals" (\$5.00) is a "must" for those desiring an authoritative key to the riches of the great creative mind.

could only raise my arm half way up. Doctors said it would always be that way. Evangelist Walter Kronberg prayed for me, and my arm loosened, and I could raise it way above my head. Thank God for His healing power."

Stomach Ulcers

Mrs. Chas. Swab, Ellitsburg, Pennsylvania, writes: "Thank God for healing my stomach ulcer. I had been troubled for many years. After being prayed for by Evangelist Walter Kronberg, I was instantly healed, and went home to find I could eat everything that

(Continued Page 8, Col. 1)

a secret to tell you, a real secret: Nothing happens by chance in this world; everything is under direct, divine guidance.

I cannot tell you why this great experiment was made with your nation nor why you were selected for it, but we know it was a tragedy among you when man turned his back on God and went his own way. We were truly alarmed!

Then it was that a group in our world was gathered together to perform this experiment—to bring man back to God. I cannot tell you the name of the One who first propounded this idea, but he is the One, who, step by step, gave it down to us, from the higher to the lower, this knowledge; and we, my group, were committed to see that this knowledge he relayed to man.

It had to be simple, as men could understand it. No means of psychology or religion or politics could do it. Man's thought was centered on physical power. Nothing could shake the earth of men but physical power. We must, therefore, choose within the confines of physical power, those who could demonstrate this physical power and appeal to men.

"I gathered together a group, those I could find, good and evil, to serve the purpose of Almighty God—some had committed deeds of violence; some had taken the lives of brother men. Many had blemished, questionable lives; others were professors of schools and institutions, some were of the ministry, clergymen.

Benjamin Franklin

This motley crew was selected that there might be a demonstration for you. I called in William Penn, the Quaker, and Quakers—friends among the red men. They gathered with us and with great power. I chose one who had had an evil life, but he had greatly changed that life.

It was Henry Morgan, the pirate, the buccaneer, a looter in his debauchery and cruelty, one who had had a career of dissipation and violence—but a greatly changed life, one who would serve our purpose and come through mediums under the name of John King.

And he came through such as Eusapia Palladino, did this British buccaneer, and many were the phenomena that took place through this sensational power—and it was power that men craved,—physical demonstrations.

I gathered the group. We selected, from time to time, little children to help us; even in their playfulness these little children served us. We caused the raps at Hydesville.

It was I, Benjamin Franklin, who stood by the Fox Sisters,—Margaret, Katie, Leah, and helped them all through their persecution and hardships. I, and the man John King, travelled all over the United States in spirit to find mediums so that there could be demonstrations; so that men in my world could reach down and tell others our great truths—tell those in your world,—could break through from ours to yours.

We chose those that had the power—we had to. We did not look into character too much. We would that it could have been otherwise, but the emergency was great! We could only do our best and use what we could find. Even our Katie, Margaret, and Leah succumbed to many temptations.

The Message

They stand beside me now here as I talk to you. For them, life was not easy. Judge not that ye be not judged. You do not know their temptations, or what they had to suffer in those days of terrible persecution. The burden also of notoriety was so great that only a saint could have resisted it. Commend their efforts, and remember those for whom they suffered.

He whose voice I obey has a great purpose, not limited to the United States. He wants a message brought to all peoples, a message that will transcend orthodox religions everywhere—not only Christianity, but also orthodox in Buddhism, in Mohammedism, Hinduism, in all religions.

You have annihilated distance, stepped up power, and you have had that put within your reach, that which can blow your earth to pieces, destroy much of the universe, and return your world into the primal dust whence it came. You can practically shake the world off its axis. This was foreseen, all this tremendous power within our

The "Man of Destiny"



Rev. M. McBride Pantton, pastor of The Church of Spiritual Philosophy, 1715 Tangerine Ave., St. Petersburg, Florida.

reach. And know this—unless you bring about the brotherhood of man, there is no hope for your world!

I came in 1848 to institute this movement of Modern Spiritualism—the brotherhood of man in a part of it—Spiritualism opens up the world and lets men know that man is a being of immortality. This knowledge is a necessity in order that minds in our world can relay their message to you.

The message is this: There must be a meeting between Jew and Christian, between Mohammedan and Hindu, between Buddhist and Zoroastrian, and members of all religions. Boundaries must be broken down, if you are to survive on your earth.

Each has received from the Shining One—all have received. Each must know the other as sister and brother, and must learn to live in harmony together. That is why raps come to your world; this is why John King spoke in a shed in Ohio.

This is why he came to Eusapia Palladino, and to Daniel Dunglas Home, and again made powerful demonstrations through the Eddy Brothers of Vermont, through whom men and women of every race materialized, and the Indian dances shook the floor, as the Indians whooped and yelled—demonstrations of power by which men are moved.

Control Yourself!

This was the missionary message given to you that men might arise and have forced on them the realization of their own immortality. And this fact was made known that they might realize they had to live lives of purity, unsullied by their own selfishness.

Because of this Movement and this knowledge to purify lives, much has been accomplished. Because of its service to humanity, the Movement has grown. It has many representatives. Because of our Movement, men have had to think of a new type of science. Psychology has also had to rethink itself. The psychology that your doctors use, psychoanalysis, came from us because of psychic phenomena.

Because also of this there has been the broadening of research into the basic truths of religion. Scriptures have been taken out of their narrow confines; men have visited other lands, and enlarged their visions.

But the Christianity that you know today no more resembles that which I knew, than the incandescent light bulb resembles the candlelight. It has been broadened.

The great saints of many nations have helped, such as him who is known as Krishna, Buddha, Zoroaster, and many others. These lights have broken down the barriers.

Control yourselves! The Fox sisters still stand here tonight and look into your eyes. I give thanks that what I speak to you tonight will be published in many magazines and periodicals. This is the message of light for which I give thanks. I say, look within your hearts to see what role you are to play in the lives of your friends and of your world.

The Man of Destiny

Reported by
ENID S. SMITH, Ph.D.

★
Would that the reality of man's own immortality did not have to be forced upon humanity.

THIS IS A REPORT of the past and present received via "direct voice" from the "Man of Destiny" who spoke recently in the Church of Spiritual Philosophy, 1715 Tangerine Ave., St. Petersburg, Florida; pastor, Rev. M. McBride Pantton.

As Rev. Pantton stood at the pulpit, he declared that he did not know what would be given.

The next words we heard were from a personality quite different from the pastor—they were the words of an elderly man, who spoke very deliberately, with great conviction and power, though quietly and pleasantly. As nearly as I could record them, his words were as follows:

It is with a real purpose in my heart that I stand here before you. You do not know me, any of you. None of you lived in my time. No, I did not have anything to do with the founding of the day of great rejoicing, reunions, and thanksgiving, important as that is; but I did play a part in the founding of the colonies, the thirteen colonies that have grown to be a part of

the United States. Yes, I had much to do with these.

I speak to you because it is Thanksgiving Day. I would remind you of the meaning of such days, and I would mention to you the travail, the great suffering the thirteen colonies went through that later we could be born into a nation. We have great cause for rejoicing and thanksgiving that they did get through the great travail. Thanksgiving, indeed, should be a day of great rejoicing and of giving thanks to God.

Little do you understand the meaning of those days we went through in the founding of a nation. If we had not given up everything into the hands of Almighty God, the nation would not have been founded. Oh, how little have succeeding generations comprehended this fact!

This nation of yours was sincerely founded on prayer, but alas, your nation has not lived up to this fact. Your people have turned away in self-seeking, are unmindful of the Almighty. They have given themselves up to pleasures and have forgotten the purpose of life. That all people do not seek Him grieves us.

About one hundred years ago, we saw you drifting away from this power of Almighty God; we saw the nation falling away from it, and we were alarmed. I have

I could not eat before, without any ill effects."

Blind Boy Healed

Mrs. Earl Lee, Greenwood, Indiana, writes that her son, aged 12, had been blind since four months old. After prayer by Brother Kronberg, at a meeting in Edinburg, Pa., "my son's eyes opened, and he was made to see . . . at the same time he was able to tell colors and name them . . . a miracle in itself. Praise the Lord for His healing power and for leading us into this marvelous light."

Goiter Disappears

Imogene McGaha, Edinburg, Indiana, writes: "I had a goiter ever since I can remember . . . 5 months ago it started smothering and choking me, and I became very nervous. Brother Kronberg prayed for me, and immediately the goiter disappeared. Before prayer I could stand no one to touch it, or could not touch it myself, but after prayer I felt the goiter gone from my neck, and with it all the nervousness. I thank and praise Jesus for all He has done for me."

Back Like Z

Milton R. Black, Lewiston, Pennsylvania, tells us he had displaced vertebrae, arthritis in an arm, was unable to raise the arm above the waist; surgeon said operation necessary, which might seriously injure body. Back was in Z shape. "Brother Kronberg laid hands on me and prayed, my back jumped back into place instantly, and I could raise my arm above my head." Next day, doctor pronounced back perfect; surgeon said operation could not have made the back more perfect.

Heart Trouble

Mrs. William Pyles, Goodland, Kansas, reports doctor said she had spasms of the heart; not much could be done for her. Later, another doctor confirmed this. Some six years later, Mrs. Pyles went to a service conducted by Evangelist Ralph Durham. He said "If we would raise our hands, and believe God, that God would heal us immediately. Praise God, that is just what happened. He healed my heart. There is no more pain, and I can do my work which I had not been able to do for a long time."

Stomach Valve

W. A. Lowrance, Delta, Colorado, had serious trouble. Valve between stomach and lower digestive tract would not close; intestinal contents returned to stomach; very critical condition. "I came in the prayer line where Brother Durham was ministering

to the sick, and, as he prayed, the Lord instantly healed me, and from that moment I have never had a trace of the affliction."

Crutches 26 Years

Mrs. Emmett Lombard, Westby, Wisconsin, having infantile paralysis, had walked with crutches for 26 years. She went to a meeting in Sparta, conducted by Evangelists Park and Durham.

"I am happy to testify that I have not used my crutches since that night. . . . My heart is filled with praise and thanksgiving."

Many Ailments

Mrs. H. C. Parker, Sparta, Wisconsin, about two years ago had arthritis, heart trouble, hardening of the arteries, dropsy and severe pain in the neck. For six months she took medical treatment, including dropsy shots, up to three a week. "I was almost helpless for two years, but I have been completely healed, and I praise the Lord for these meetings (held by Evangelist Durham) and for bestowing this gift upon His servant."

Hearing Restored

Mrs. Hilda M. Swanson, Denver, Colorado, had hearing so impaired that she did not enjoy going among people. "After hearing Brother Durham speak, something kept telling me, 'This is the time,' and as I went and was ministered to, God answered prayer, and my hearing was completely restored. I cannot praise God enough for His mighty works."

Tumors Vanish

Mrs. Victoria Alexander tells us she had a tumor on the right shoulder, and another on the same side as large as a turkey egg. "When you (Brother Durham) prayed the prayer of faith for me, I went on my way. The next morning . . . both tumors were gone, and I have no symptoms of them since. I intend to live for Jesus the rest of my life; thank God for sending a man of God to Childress, Texas."

Lame Walk—Deaf Hear

Pastor D. E. Gribbling, Phoenix, Arizona, describes meetings held by Brother and Sister John C. Poteet, at which a crippled man walked out carrying his crutches, and came back each night testifying to his healing.

Two people were healed of deafness. A woman was delivered from cancer.

A sister was healed of serious stomach trouble. "Praise God!"

Blindness—Deafness

Pastor Randol L. Mercer, Edwardsville, writes that, during a two-week revival with Evangelist John C. Poteet of Anaheim, Cali-

fornia, a man blind in one eye received sight.

Several were healed of deafness. A boy was healed of a rare blood condition and also heart trouble.

A lady, 81 years old, who had suffered from arthritis for 29 years, was healed.

Many more were healed of the more common ailments.

Many Healings

Pastor Robert S. Byers, Virden, reports that, during 13 nights, through the ministrations of Evangelist John C. Poteet, people testified to being healed of heart trouble, cancer, tumors, double rupture, diabetes, colitis, deafness, etc.

The Pastor's mother-in-law was healed of cancer of the forehead. A paralyzed child was able to walk after prayer.

A woman testified: "Praise God, I don't have to use insulin any more."

Cancer

Mrs. L. F. Pratt Jr., Phoenix, Arizona, writes: "Since you (Brother Poteet) prayed for me . . . God has healed me completely of the cancer I had . . . every trace and symptom of it is gone. . . . You may certainly use this testimony for the glory of God."

Cancer

Mrs. G. L. Rimini, Virden, reports: "I had a cancer and was operated on twice. It came back, and three years ago the doctor told me they could operate again, but it would break out somewhere else. Brother Poteet prayed, and I am healed, and I cannot praise God enough."

Deafness

C. E. Custer, Edwardsville, Illinois, states: "My left ear was what the doctor called a telephone ear. I could hear without my hearing aid on the telephone, and that was all. But, praise God, after Brother Poteet prayed for me, I can hear out of my left ear once more."

Paralyzed Child

Mrs. Robert Murray, Virden, Illinois, states: "At the age of eight months my daughter could walk and say a few words. When she was ten months old, she took whooping cough, and was hospitalized for two and a half months. The doctors told me she was paralyzed on the whole right side. . . . I took my daughter to the Healing Revival in Virden. She was prayed for, and healed at once. The doctors of the Crippled Children's Clinic in Springfield . . . could not find a thing wrong with her. Thank God, our daughter can walk and talk again."

30-Pound Tumor

Miss Marion Minogue, Harlow, North Dakota, states that a growth of considerable size had fastened

on her body. "As the tumor enlarged, it pushed the organs of my body out of place, especially my lungs, heart and liver. My kidney function was limited. . . . I became very large and unsightly. I experienced extreme weakness and exhaustion. Many times it would seem that death was near. . . . For six years I struggled on. . . . Finally, when I resigned the pastorate at Devil's Lake, North Dakota, I experienced a compelling conviction that the hour of my deliverance was near. . . ."

In Minneapolis, at the "Bible Healing Crusades, conducted by Evangelist H. E. Hardt, of York, Pennsylvania . . . God anointed Brother Hardt to curse the tumor and cast out the tumor demon. I felt the power of God surge through my body and spirit, imparting divine life and a living assurance that the work was done. I was able to thank God for complete healing from that moment. . . . After returning home, the tumor continued to disappear . . . in about four weeks, 30 pounds had left my body. My waist and abdomen were many inches smaller and the bone structure of my chest and ribs were left protruding. . . . In about six weeks, the bone structure became normal, and my internal organs have gradually moved back into position. My strength has returned, and I am going forth to minister for Him again. Jesus has never been so real and wonderful as now."

Facts vs. Explanations

All these cases I found in a single issue of the magazine named, sent me by an unknown friend, to whom I extend my deep gratitude. May I add yours? In no paper, psychic or other, have I seen this or other similar publications even mentioned, nor any of the truly astounding "healings," of this religious type, now being achieved in a great many places. Why is this? Is it not NEWS? Is it not probably one of the biggest pieces of NEWS in all history? Is it because editors and others do not "like" the particular type or brand of "religion" activating so much of modern psychic healing? But that would be sheer bigotry, intolerance, unworthy, shameful, disgraceful.

Must one say yet again that FACTS are one thing. EXPLANATIONS are a totally different matter. No single fact in the whole world can be fully, completely explained. But that is no possible excuse for refusal to recognize facts.

To the best of my ability to judge, these psychic healings, reported in thousands and tens of thousands, must be facts, or at least a great many of them.

The next point is: are psychic

healings always associated with religion, or any particular type of religion? or even with "faith"? Definitely NO. There are countless examples of psychic healing of animals; of very small children; of complete skeptics, devoid of "faith," often not even knowing that others are employing psychic methods of healing them.

So let us avoid dogma. There is ample evidence that neither religion nor "faith" is NOT always and invariably associated with psychic healing.

This is the position. Broadly, these psychic healings are psychic phenomena. That, surely, you must agree to? Then they are our special province, and it becomes our plain duty, and it should be our pleasure, to study and try to understand them. This should be especially applicable to Spiritualists in the Western World, where many, perhaps most, Spiritualists follow one of the hundreds of types of Christianity—which is just one of many of the World Religions. Is not the New Testament full of accounts of psychic healings? Are not followers of Christ enjoined, again and again, to go out and HEAL THE SICK, just as much as to preach? Are they not also told that "greater things than these ye shall do"? Why then do so many Christians, Spiritualists and other, not welcome psychic healing as a demonstration of the truth of their own Gospel? Why is psychic healing opposed officially by Christian Churches, or at best grudgingly admitted? Does that make sense? Is it religion? Is such an attitude honest, sincere, let alone scientific? Can anyone devise any sort of defense for this attitude?

Drama of Healing

Spiritualists, of course, should gladly acclaim psychic healing, with or without "religion," as yet another proof of the reality of another world, the psychic world, and of psychic forces.

Above all, and this is pre-eminent: is it not "religion" of any and every type, is it not elementary ethics, common decency, to use every possible means of reducing the gigantic, appalling, heart-breaking suffering and misery which the human race has to endure from ill-health, sickness, disease? Can you name anything more "religious" than lifting this mountain of suffering from the aching, weary backs of humanity—and of animals?

If this introductory article finds its way into print, I should like to follow it up with the story of one of the Star Performers in this Drama of Healing now being enacted in the world: the epic, amazing story of the famous minister, Oral Roberts.

Hundreds Attend Banquet Opening General Assembly Convention at The McAlpin Hotel, New York City



The photograph above was taken during the 59th annual convention of the General Assembly of Spiritualists, when their convention opened May 20th at Hotel McAlpin, 34th and Broadway, New York City. According to Rev. Lillian Bleser, banquet chairman, most of the churches affiliated with the General Assembly were represented, a total of over 400 persons attended the banquet. Seated at the speakers' table,

upper left, (left to right) R. G. Pressing, Rev. Mabel Hammel, President, Rev. John Heiss, Rev. Elizabeth Kuhne, Rev. Lillian Bleser, Helen Stewart, Rev. William Bickert; standing: Rev. Ernest E. Andrews and Everett F. Britz, secretary. Noted guests in the audience included Mrs. Louis K. Anspacher, Gertrude Oaden Tubby, Frank Decker and many others. (See photograph, Page 1.)

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

(Written Exclusively for Psychic Observer)

Are Dogs Psychic?

Jim Spots Winner 7 Times

Jim is a dog; Llewellyn setter, owned by Sam Arsdale of Sedalia, Missouri. The story is told by R. DeWitt Miller, in "Coronet."

The dog can pick out a license number, find a man with a black moustache, and other things, orders being in English, German, French or Italian. On one occasion, both Houses of the Missouri Legislature were convened to watch Jim. In Morse code, Jim was asked to identify a representative. The dog immediately found his man, placed his paw on his leg.

Jim performs for two person only: his owner and Dr. J. C. Flinn, whose patient he was in a hospital. The Doctor talks to the dog as to a human. "Jim," he would say, "time for your treatment." Jim gets on the table. "You're turned the wrong way." Jim reverses himself. In Dr. Flinn's home Jim was told: "My little daughter is in the northwest room upstairs; please go and see if she is all right." They find Jim with his foot protectively on the cradle.

Entries for the Kentucky Derby were written on slips and spread before the dog. On 7 consecutive years, before the race was run, Jim placed his paw on the winner.

Is This Dreaming?

Wrong Grave

Sir Lawrence Jones, who died at 97, in 1954, was past president of the Society for Psychical Research, and for 40 years a member of the S. P. R. Council. He was a contemporary of Myers, Lodge, Barrett, etc. He publicly declared that he had "communicated with others and have been quite satisfied that messages have come through."

One of his best stories centered round a tombstone, erected over a grave after the family of the deceased had left the parish.

The dead man, in a dream, reproached his brother-in-law for the stone being over the wrong grave. The sexton stoutly denied this. The dreamer, however, obtain permission to open the grave. The dead man was proved to be right.

Through Miss Wingfield (the medium who convinced Marshall Hall), Sir Lawrence was told, in 1932, that one day there would be two kings alive together. Thirty-four years later, on the abdication of Edward VIII, George VI became King of England, while Edward VIII remained King of Ireland till the following day.

Who's Afraid?

Want a Used Car?

A German newspaper reports that a car, standing in the middle of a meadow, can be had for a song. It is reputed to be accursed, and at night a blue haze is seen round it.

Last spring a woman was killed by the car, and it is said that whoever drives it sees in the mirror an apparition of the woman. The owner wants to be rid of it. He says that, while driving on a straight, level road, the car made a leap, turned somersault, and landed in the meadow, where it has since remained.

Warning Heeded

Disasters Avoided

Twice has Senor Lino Soares, well known Portuguese Spiritualist, been saved from disaster by Harry Kerry, guide of his son-in-law, Joseph de Santos.

The evening before leaving England for Portugal, Soares was warned by the guide not to take his usual route through Fuentes de Henores, but to travel via Barca de Alva. He did not like the latter route, but agreed to do as he was advised. At a junction, he had a chance of changing to his usual route, but resisted the temptation. Just before crossing into Portugal he heard that the train on which he usually traveled had been involved in a disaster.

Previous to this, the medium warned him not to travel in a com-

mercial vehicle he had bought for use in his business. Three days later, one of Soares' partners crashed while driving the van, and the part of the vehicle where Soares usually sat was completely wrecked.

Reflecting on this, and countless similar stories, one is led to wonder whether, in the (possibly) near future, when Spirit communication is more widely used, a very large number of accidents, with consequent suffering, will not be avoided; just one of many indications of innumerable benefits to be derived from a well-developed system of a "telephone between worlds."

Whose Face Is Red?

Psychic Child Gets Spanked

The Editor of "Psychic Science" tells of a child in Western Australia who told her parents, one Christmas morning, that a certain person would invite them to share the Christmas fare. "She was spanked, of course, and was still crying from it when the very person she had named knocked at the door—to voice the invitation."

Innocence Proven?

Clock Goes on Strike

Men die and clocks stop. Of many recorded cases, "Tit-Bits" relates a dramatic example.

A man was convicted of double murder, in New England, being the first man executed in that country for 50 years. The day before, he said to the chaplain: "As God is my witness, I killed because I had to . . . if I hadn't, they would have killed me. How can I prove that I am innocent, so that the stigma of murder will not attach to my children?"

Raising his right hand, he continued quietly: "In my living-room is an 8-day clock. Go and wind it; make sure it is fully wound. If I am innocently hanged, that clock will stop at the hour, the minute, the second of my death, and it will never go again. So help me God."

The padre went and wound the clock. It ran perfectly.

The next morning, at 8:01, the man was hanged. At the same moment the clock stopped—never to go again.

Julie Lives!

Beloved Dog Returns

Mrs. Dorothy J. Garrett, business woman, reports that, in June, 1952, Julie, beloved Pyrenean mountain dog, had to be put to sleep. He was buried under a big tree, where he used to sit, watching the road. Six months later, she says, she woke up suddenly one night, and heard, from the direction of the grave, five loud, distinctive, unmistakable barks, such as Julie used to emit. In August, 1954, she and her husband were watching television, the only other dog on the premises being asleep on the mat. Both plainly heard in the hall the unmistakable sound of a dog shaking his head and flapping his ears. Nothing was visible in the hall or elsewhere in the house. Mr. and Mrs. Garrett are convinced that their old friend had come home again.

Palmistry Popular

Cheiro

In "Secrets of the Hand," Cheiro relates how the celebrated Dr. John Dee read the hand of Queen Elizabeth of England, and warned her of the coming of the Spanish Armada. On his advice, the Queen built the fire-ships that routed the huge galleons when they came. Historians agree, I think, that that feat was a turning point in English, perhaps in European, history.

Cheiro mentions a number of famous people interested in palmistry; such as Anaxagoras, Aristotle, Pliny, Paracelsus, the Emperor Augustus.

Caesar is reported to have been so well-versed that, when an alleged son of Herod called on him, he detected him as an imposter "because his hand was destitute of all marks of royalty."

Cheiro himself foretold: the date

of Queen Victoria's death; month and year of the passing of Edward VII; the fate of Czar Nicholas; assassination of King Humbert of Italy; the attempt on the life of the Shah of Persia in Paris.

At the War Office, he told Lord (then Colonel) Kitchener that he would die in his 66th year, not in battle, but by water, with chance of capture by an enemy. Twenty-two years later Kitchener, at the age foretold, went down with the Hampshire.

He foretold also the death of the famous journalist and Spiritualist, W. T. Stead, who lost his life on the Titanic.

Cheiro adds that churches of all denominations are officially opposed to all things occult; yet at church bazaars there are often conspicuous booths for palmists!

Peggy Carries On

Healing Averts Surgery

Peggy Parish conducts healing services in her East Sheen sanctuary, and practices absent healing.

One of her distant patients, suffering from Bell's Palsy, was about to be finally examined, before being prepared for operation, when the astonished doctor stepped back and exclaimed: "Your face has gone back to normal. There is no need to operate."

A man in Natal, South Africa, suffering from asthma, wrote to Peggy for help. A month later: "I have great joy in reporting a vast improvement . . . which commenced apparently from the day you received my application. The asthma has gone, and I am now able to breathe freely and sleep well." His heart condition was also "vastly improved. I am able to walk without distress and generally to do things requiring physical effort which for a long time I had been unable to perform."

A Scottish couple wrote to Mrs. Parish for help for their epileptic son. Some time later the father wrote: "I feel very grateful and happy to report our boy's continued improvement. He has had no fits at all these past weeks since I wrote you last."

A woman from South Africa appealed to Peggy for aid. Her next letter said: "I am so grateful to inform you that my health has greatly improved. There is no longer any diabetes, and the blood pressure is better."

Can You Do It?

Aleister Crowley

The late Aleister Crowley had the reputation of being a practical "magician"—not always spotlessly white!

The Journal of the Association for Psychical Research tells how Crowley put himself "in tune" with a stranger walking in front of him, then allowed his own knees to buckle. The man in front fell flat.

I recollect the late Bishop J. I. Wedgwood telling me how, when he first met Crowley, he felt a curious, hypnotic sort of spell creeping over him. So he laughed, and said to Crowley: "Oh, so that's your little game, is it?" or words to that effect. That broke it up.

Psychic Hands

Buried Alive

The "Evening Standard," in its series "Did It Happen?" tells the story of Douglas Duff, former naval commander and world traveler.

When Duff was a major in the Palestine Police, a woman came to him and told him that every time she closed her eyes she saw a pair of thin brown hands, with bleeding nails, clawing at some immovable object. She was so persistent that Duff was ordered to investigate.

The woman related that, the night before, the hands had led her down a steep hill to a patch of giant cauliflower. That night, with eyes closed, she unerringly led Duff, by the most direct line, through a district which had taken

him more than three months to learn.

At the spot where the hands stopped and pointed, digging uncovered a lost sepulchre. Under the slab, on the top step, lay the skeleton of a man who had died while trying to claw his way out.

Thank you, "Psychic News."

Spirit Guidance

Ghost Saves Soldier

The Durham Chronicle tells of James Saunders, a gunner artificer in World War I, who had to replace a spring in a gun in the front line, in an isolated position. Having done the job, he noticed a "change in the atmosphere." Uncertain of his way back to his own lines, he took the one that he thought would lead him back, but realized he was lost.

After trying several paths, he came up against a tall mass of weeds and undergrowth. As he was about to force his way through, an apparition sprang before him, pointing to the right. Then it vanished.

Peering into the space where the apparition had stood, he saw a deep disused mine shaft, a fall into which would probably have killed him. So he followed the direction indicated by the figure and arrived "home" safely. He recalls that the apparition was dressed in black and was a man.

His comrades put forward the plausible theory that the phantom was that of another soldier who had fallen down the shaft. (Thank you, "Psychic News").

In 24 Hours

Dying Parrot Healed

H. Munroe Howard, Doctor of Ornithology, Rice University, Texas, has been treating sick birds for 30 years. A parrot was brought to him in desperate condition. The bird had bloody dysentery, clogged nostrils, closed eyes, was wheezing, head between legs, and looked near death. Howard gave it 36 hours to live.

All standard remedies having failed, Howard cabled Tomkins, the famous animal healer, in England: "Have lovely sweet parrot named Pancho in hospital and have exhausted all scientific means of restoring it to health. Will you please help?"

In 24 hours the bird began to perk up. In two weeks it went home—cured.

My friend Howard gave me this story personally.

A Real Objective

College for Mediums

J. Arthur Findlay told the Institute of Psychic Writers and Artists, London, of plans for a Spiritualist training college.

The objective is to raise the standard of Spiritualism, by studying every aspect of psychic research, art and healing.

For this purpose, Findlay has bequeathed his home at Stansted Hall, Essex, and financed it.

At the meeting musical scores from psychic sources were exhibited.

"Gift of God"

Guided to Surgeon

"Two Worlds" states: "Spirit healing has tremendous news value." The considerable number of foreign papers I read amply confirms that. In Great Britain, especially, and in Northern Europe, the countless healings effected have produced a literally tremendous sensation.

"Good Housekeeping" has a lengthy article describing healings of "incurable" cases. Dorothy Eden tells how the wife of a clergyman, expecting a child, was disturbed by a specialist's warning of imminent dangerous complications.

A spirit messenger appeared, in "dazzling brightness," seen and heard objectively, and told them

an operation would endanger the life of mother and child. They were told to go to a place 40 miles distant, where this would be confirmed. They were "guided" to a hotel, and told they would sit at dinner next to a surgeon. Everything happened as predicted. The spirit advice was endorsed by the surgeon, who added that he had himself prayed he might be led to someone whom he could help.

In due time, the child was born and named Dorothea, which means "gift of God."

Joy of The Lord

Most Unpleasant

R. C. Johnson, in his psychic book "The Imprisoned Splendor," tells an entertaining story about F. W. H. Myers, famous scholar and Spiritualist.

Myers tried many times, always in vain, to get a distinguished business friend to state his views on the after-life. Eventually he cornered him by asking: "What do you suppose happens after death?"

After an awkward, embarrassed pause: "We shall enter into the joy of the Lord, I suppose, but—why bring up such an unpleasant subject?"

For the Skeptic

'Evidential' Spirit Photograph

In 1938, D. Magnus was casually investigating Spiritualism in London, to "show it up." A medium told him he would shortly receive proof, which would completely and lastingly convince him of survival.

A few days later, he went to the psychic photographers, Craig and George Falconer, where he was asked to sit down beside a youngish man. It was broad daylight. As soon as a gramophone started to play "Ave Maria," the young man seized Magnus' hand, began to breathe deeply, and seemed to go into trance. Then he started to quiver. It seemed so ludicrous that Magnus could scarcely keep from laughing. Then the young man sighed, and grew limp, as the music ceased. Meanwhile, a picture had been taken. Magnus investigated the dark-room, which appeared normal in every way.

Some days later, two prints arrived. On both appeared the clear features of a man, whom Magnus took to be an uncle, killed in France in 1916. As a young child, Magnus had seen him, but had no recollection of him. But he had seen a picture of him in a family album. So Magnus sent one print to his mother, a younger sister of the uncle, and the other to the uncle's widow in Tasmania.

His mother replied that the photo was more like an uncle of hers, who died long before she was born.

The aunt in Tasmania, after scolding Magnus for dabbling in Spiritualism, said the picture was a good likeness of Magnus' great uncle, drowned off the coast of Victoria. She added that the date of the photograph was the anniversary of her wedding.

When the photos were taken, Magnus did not know that this great-uncle had ever existed, nor did he know the wedding date. Nor did the photo resemble Magnus in the least. That seems to rule out "faking," as well as the photographer or his guides plucking the "extra" face from Magnus' subconscious mind. The mother stated also that she had no picture of the great-uncle, which Magnus might have seen and forgotten.

In 1951, Magnus went to Australia for the first time, and stayed with his aunt in Tasmania. The photo which she showed him, of the great-uncle, was strikingly like the "extra" on the psychic picture.

This seems like another headache for the skeptics?

In England

Federation of Healers

A National Federation of Spiritual Healers, with Harry Edwards as president, and Gordon Turner, animal healer, as vice-president, has been formed in England.

The Federation claims to represent over 500 individual healers in the British Isles.

ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell, 6121 Hazelhurst Place, North Hollywood, California.

CHURCH NEWS

Tacoma, Washington: Annual sessions at the Edgewood Spiritualist Camp opened June 18th and will continue through August 29th according to Mary B. Crisp secretary.

The camp, sponsored by the State Spiritualist Association of Washington, is located on Lake Surprise in the village of Edgewood. The regular daily activities include services, seances, Bible and unfoldment classes, healing, round table discussions, lecture and message services.

Speakers and mediums listed on the official program: Ada Johnson, Lillian Moore, Minnie Richardson, Rev. Louise Daniels, Mary B. Crisp, pastor of the Mary A. Tower Memorial Church, Seattle; Leonia Watson, president of the Goodwill Spiritualist Church, Bremerton; Phoebe Jones, president of the National Spiritualist Church, Tacoma; Joseph Brickley, president of Church of Spiritual Unity, Seattle; George Coones, president of First Spiritualist Church, Puyallup and Fern Balias, president of the First Spiritualist Church, Bellingham.

Others listed on the official program: Rev. Bertha Raudebaugh, Rev. Loe F. Elmore, Rev. Alta Erickson, Rev. Jessie Carlin, Rev. Bertha Broyles, Hattie Minear, Edith Lindlow, Glenna Weber, Elmer Vannerstrom, Elsie Parker, Ethel Grafton, Alma Mansfield, Pearl Searl, Selma Sisk, Viola Donovan, Leighton Moffatt, Lizzie Kemu, Josephine Hanson, Viretta Grace Hurry, Edith Monahan, Elsie Templin and Virginia Goehring.

Charles E. Wals, Margaret Brennan, Gunnar Ostlund, Della Carlson, John Wallin, Walter Bevans, Caroline Walls, William A. Jones, Nellie Dwyer, Paul Brosius, Arthur Kurus, Reed Richardson, Rev. Melvin O. Smith, Columbus, Ohio; Rev. Nora Hook, Cleveland, Ohio; Rev. Edward Janning, Rev. Elizabeth J. Charlton, Vancouver, B. C.; Rev. Wendy Douglas, Vancouver, B. C., and Lucille Hool.

The annual convention of the State Spiritualist Association of Washington will be held at the camp grounds, August 25, 26, and 27. Officers of the State Spiritualist Association of Washington are: President emeritus, Rev. Bertha Raudebaugh; president, Edwin Freeland; first vice president, Lillian Moore; second vice president, Minnie Richardson; secretary, Mary B. Crisp; treasurer, Bertha A. Larson; trustees: Ole Moen, Kenneth Dawson, Paul Brosius, Raymond Watkins and Tom Sampson.

For 1955 programs write: Mary B. Crisp, 410 14th Ave., Seattle, Washington.

★
Freeville, N. Y.: The sixtieth annual session of Freeville Spiritualist Assembly opens June 26th and closes September 4th at Freeville, N. Y., according to secretary, Ruth J. Craft.

Afternoon and evening services will be held daily; three services every Sunday. Spiritual healers available during the season: Rev. Helen B. Warner, Theodore Treadway, E. Helen Griffin, David Parker, Clarence Hill and Rev. Ernest McMillan. Healing services will be held daily at the Wigwam Healing Center.

Classes for Spiritual philosophy will be conducted every Monday afternoon by Mildred Stevenson. Afternoon message service in the Forest Temple will be in charge of Rev. Clara Osborn. The Assembly annual business meeting will be held the fourth Saturday, August 27th.

Speakers and mediums listed on the official program: Rev. Peter Evert, June 26-July 2; Rev. Betty Possehl, July 3-9; Rev. Melvina Krauss, July 10-16; Rev. Harre C. Milesi, July 17-23; Rev. Richard T. Ireland, July 24-30; Rev. Enid S. Smith, July 31-August 6; Rev. M. McBride Pantou, August 7-13; Rev. Arthur Myers, August 14-20; Rev. Clara Barnett Smith, August 21-27; Rev. Melvin O. Smith, August 28-Sept. 4th.

The board of directors: president, Elmer W. Alvord; vice president, Sherman Perry; secretary, Ruth J. Craft; treasurer, Mable Howell; trustees: Rev. Helen B. Warner, Howard Sampson, Robert D. Wilkin, Robert G. Howell and Theodore Treadway. For 1955 programs write Ruth J. Craft, 11 Charles St., Cortland, N. Y.



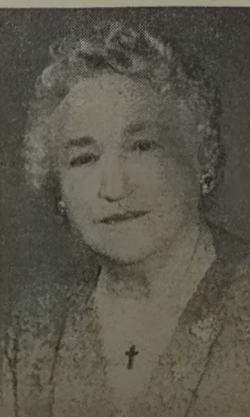
Dana Howard, lecturer and author of "My Flight to Venus."



Little Billy Hall, now 13, he has been a medium since 4.



Rev. Ann Christman. She will conduct services at the Spiritualist Church of Divine Light when Rev. Englund and her staff of speakers and mediums serve Harmony Grove Spiritualist Camp.



REV. RITA KEMPF

THE SPIRITUALIST CHURCH OF DIVINE LIGHT

837 South Park View, Los Angeles, California

Speakers and Mediums to be featured by

When They Sponsor a Two-day Program at

HARMONY GROVE SPIRITUALIST CAMP ESCONDIDO, - CALIFORNIA

Chairman: Rev. Alfred Sanders — Pastor: Rev. Beulah Englund

FRIDAY, JULY 29th, 1955

9:30 A.M.—Healing. Rev. Rita Kempf Murray.

10:30 A.M.—Lecture. Rev. Boyd Bunch.
Messages. Rev. Marie Swanson.
Handwriting Analysis. Evangeline Balfour.

2:30 P.M.—Lecture. Rev. Bob Myers.
Messages. Rev. Marie Swanson and Rev. E. L. Archer.

7:30 P.M.—Lecture. Dana Howard—Author of "My Flight To Venus"—
Questions Answered.
Messages. Co-workers.

SATURDAY, JULY 30th, 1955

9:30 A.M.—Healing. Rev. Rita Kempf Murray.

10:30 A.M.—Lecture. Rev. Frances Parker.
Messages. Co-workers and visiting mediums.

2:30 P.M.—Lecture. Dr. Victor Ahlheims; Invocation: Rev. Bob Myers.
Messages. Little Billy Hall — blind-fold billet.
Special Healing. Rev. Boyd Bunch.
Messages. Co-workers.

BOTH DAYS: Special musical program featuring: Guitar, — Erma and Joseph Sigl; Accordion, — Mrs. E. L. McDowell; Piano, — Rev. Nellie Archer; Violin, — Rev. George Dyson; Vocalists, — Rev. Frances Parker and Rev. Anniebell Dyson.

After the Saturday evening service, Dr. Leo E. Wagner, Astro-Crystatographer, will present a unique demonstration of thought crystals and the projection of the Human Auro in 3D color.

DO NOT MISS THESE TWO DAYS AT THE HARMONY SPIRITUALIST CAMP, ESCONDIDO, CALIFORNIA.
Everybody Welcome. Bring Your Friends



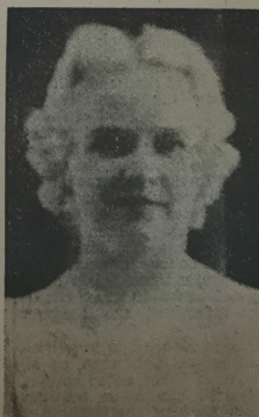
Rev. Nellie Archer, message bearer and pianist.



Rev. Bob Myers, for many years a lecturer for the Spiritualist Church of Divine Light.



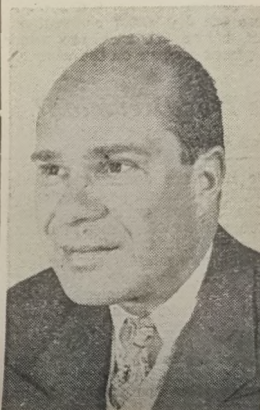
EVANGELINE BALFOUR



REV. FRANCES PARKER



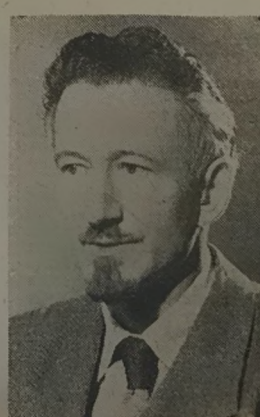
Rev. Beulah Englund, pastor of The Spiritualist Church of Divine Light, Los Angeles.



Rev. Alfred Sanders, chairman of the Spiritualist Church of Light services at Harmony Grove Spiritualist Camp. He is a lecturer and message bearer.



Emerelda McDonald . . . she wrote the song, "Let Me Roam in Harmony Grove."



DR. VICTOR AHLHEIMS

PSYCHIC CHURCHES

Your church is not listed in these columns, write at once to Psychic Observer, Chesterfield, Indiana, for complete information and "Church Resale" form.

ABABIA
Birmingham Church of Spiritual Science, 1400 7th Ave. Services: Sunday 3:15 P. M.; Minister: Rev. Gertrude K. Baker; Phone: 41071; Asst. Minister: Rev. J. H. Smith; Sec'y: Beulah Kennedy; 111 North 17th Ave. Phone: 41590.

RIZONA
Phoenix: Harmony Chapel (Spiritualist) 1000 Portland St. Services: Sunday 11 A. M.; 6:30 and 7:45 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: 41590.

ARKANSAS
Springfield: Church of Spirit and Truth, 400 Plaza; Sun. 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin, Phone 6-632.

ALABAMA
Tallahassee: Brotherhood Spiritualist Church 407 N. St. Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2316.

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

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

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

Long Beach, California
People's Spiritualist Church, 785 Juniper St. Sun. 8 P. M.; Wed. 2 & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 906-640.

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. Lela Redding; Phone: 8-2316; Church phone: 99-214.

Temple of Spiritual Science, Town Hall, 335 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
Akasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly) Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Astara Foundation, 261 South Mariposa Ave. Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Charles C. Chaney & Rev. Earline C. Chaney; Phone: DU 4-3427.

Spiritualist Church of Divine Light, 837 South Park View Ave; Services: Sunday 11 A. M. & 7:45 P. M.; Healing and messages: Wed. 7:45 P. M.; Message service and inchoon Thurs. 1 P. M.; Dr. Victor Wilken Class Thurs. 7:45 P. M.; Minister: Rev. Gail England; Phone: Div. 2-055.

Westside Spirit Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P. M.; (Mrs. Irene Wood; Sec'y: Florence Reed.)

Spiritual Church of Revelation, Embassy Auditorium, 639 South Grand Ave.; Services: Sunday and Thursday, 2 and 8:30 P. M.; Minister: Rev. William Donovan; Phone: LO-51581; Asst. pastor: Rev. Stephanie Jean Schrey; Sec'y: Irene Faust; 2607 Frederick St.

Holloway School of Philosophy, Health and Religion—Dr. Gilbert N. Holloway, Rev. Mercy Holloway. For information: write to P.O. Box 27866, Los Angeles 27, Calif., or telephone DU 4-4551.

Rose Chapel Psychic Center of the First Christian Episcopal Church, 257 South Occidental Blvd; Services: Sunday 11 A. M. & 8 P. M.; Class—Tues. 8 P. M.; Wed. & 8 P. M.; All Messages: Thurs. 8 P. M.; Unfoldment Class—Thurs. 8 P. M.; Open Forum & Messages—Friday 8 P. M.; Dinner 8:30 P. M. last Sunday each month; Presiding Clergyman: Rev. Thomas E. Badger, Phone: DU 3-3486; Appellate Clergyman: Rev. Diana Hastings; Associates: Leah Pitzer, Ariel Stenerson & Louise Ennis.

Oakland, California
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitze Monroe, 2014 Fifth Ave.; Phone: TE 4-3442; Sec'y: Earl Dowd.

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St. Services: Friday 7:45 P. M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Rev. Ebba Bolton; Phone: GLEN-court 2-0413.

Kosmos Centre Church, Ebell Hall, 1440 Harrison St.; Meetings: 7:30 P. M. Thurs. day, Friday and Saturday only; Phone: Highgate 4-7219.

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

San Fernando: Temple of Light, 12540 Bradley Ave. Services: Tues., Sat. & Sun. 7:45 P. M.; Rev. Edwin Lye, pastor; Rev. Mary F. Lye, secretary, Phone: Empire 1-2821.

San Bernardino, California
First Spiritualist Church, 6th & Arrowhead; Services: Sunday, 8 P. M.; President: Ann Cannara; Sec'y: C. A. Cannara.
Spiritualist Episcopal Church, 134 East St.; Services: Sunday, 1:45 P. M.; Class: Mon., 1:30, also Tues. and Wed. 8 P. M.; Phenomena Sat., 8 P. M.; Copastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 95523 and 869286.

San Diego, California
The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P. M., lecture, 8 P. M.; Minister: Rev. E. C. Davis; Phone: 4-090.
Inspirational Church of The Master, 2730 "A" St.; Services: Sunday 11 A. M. & 8 P. M.; Wed. 8 P. M.; Messages: Thurs. 8 P. M.; President: Rev. Maide Stewart; Phone: ATwater 4-3232.
Fraternal Spiritualist Church, 1502 Second Ave.; Services: Sun. 11 A. M. and 8 P. M.; Divine Healing: Sun. Tues. and Thurs. 7 P. M.; Minister: Rev. M. A. Springs; Sec'y: Marge Cawthorne.

San Francisco, California
Golden Gate Spiritualist Church (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday, 8 P. M.; Wed. 7:30 P. M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JU 7-4960.
Sec'y: Donald H. Haddock; Treasurer, Charles Ross McKendry; Church Phone: TU 5-9976.
The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Services: Sunday 7:45 P. M.; Thursday 2 and 7:45 P. M.; Unfoldment Class: Tuesday and Wednesday 7:30 P. M.; Minister: Rev. Alda Schleierman; Phone: Underhill 3-4586.

First Spiritualist Temple, 3324 17th St.; Sun. 7:30 P. M.; Sec'y: Jane Musick; Minister: Julia Bramah; Sec'y: Gaynell Peacock.
Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento) Hall Sunday 2 and 8 P. M.; President: Leah Bauer; Treas: Linda B. Sampson.
The San Francisco Harmony Center U. M. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: MA 2-0298.

The Spiritualist Church, 414 Mason St.; Sun. 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JU 1-7232; Vice President: N. B. Williams.

San Jose, California
Church of Spiritual Prophecy, 65 South 7th St.; Services: Sat., 7:30 P. M.; Minister: Rev. O'Dell Brown.

Santa Barbara: Universal Chapel of Light, 1809 Del la Vina; Services: Sunday 7:30 P. M.; Friday, 8 P. M.; Minister: Rev. Johanne Ruhnanu; Phone: 2634.

Santa Monica: Spiritual Prayer Home, 1213 10th St.; Services: Sun. and Wed. 8 P. M.; Meditation: Mon. & Thurs. 8 P. M.; Rev. Mary H. Brinzage; Phone: EX 3-8173; Sec'y: Albert Vincent.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P. M.; Lecture, 8 P. M.; Minister: Rev. M. Blumfeld; 1st Sunday each month: Dinners 2nd Sunday each month: 4 to 7 P. M.; Minister: Rev. John Midler, 1415 East Market St.; Phone: 3-2285; Sec'y: Glennel Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd; Services: Sunday and Tuesday 7:30 P. M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave; Phone: EX 3-6174.

COLORADO
Denver, Colorado
Star of the East Spiritualist Church, 1379 Kalamath St. (Sun. line 50); Services: Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Grd. St. Social; Minister: Rev. Freida Nicklis, 3440 Zum Ct.; Phone: GLENdale 7344.

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor; Phone: BE 3-6192; Gall Workman, Sec.

Temple of Harmony Spiritualist Ch. Inc., 323 West Elsworth Ave. Sunday, 10:30 & 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

Pueblo: First Spiritualist Church (N.S.A.) 2124 North 7th St., K. P. Hall; Services: Sun., 10 A. M. & 7:45 P. M.; Tues., 7:30 P. M.; Minister: Carolyn G. John; Healer: W. J. Hansen; Pastor: Elmer John; Sec'y: Hattie Christian.

CONNECTICUT
Hartford, Connecticut
The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7 P. M.; Wed. 8 P. M.; President: Clifford D. Dutton, 109 High St.; Sun. 10:30 & 7:30 P. M.; Phone: Manchester—MI 9-1841; Sec'y: Wilma Doucette.

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Niantic: Temple of Light (A.S.S.) Odd Fellows Hall, Pennsylvania Ave. Services: Thurs. 7 P. M.; Sun. 2:30 & 7 P. M.; Guest speakers and Message Bearers: Thurs. 7:30 P. M.; Study and Unfoldment Group, Rev. Nicolas Plastina, 4 Smith St.; Ministers: Rev. Harriet Whitehead, 4 Smith St.; Thurs. 7:30 P. M.; Rev. William Charles Owens, Cherry and South St.; Pine Grove, Niantic, Phone: Pershing 9-5975.

New London, Connecticut
New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P. M.; Thurs. 7:30 P. M.; Sec'y: Apachen Dickens.
Universal Psychic Science Society, 60 Blackhall St., Rev. C. Wallace Fox, 19 Pine St., Pine Grove, Niantic, Conn.

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

DELAWARE
Wilmington: First Spiritualist Church of Delaware, 907 Tatal St.; Services: Sun. 7:45 P. M.; (N.S.A.) Sec'y: Laura M. Shilling, 103 Marsh Road; President Peter DeLuxe.

DISTRICT OF COLUMBIA
Washington, D. C.
1st Spiritual Science Church, 1900 "P" St., N.W.; Central Agency, 1900 "P" St., Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: MEtropolitan 0540, Ext. 604.

FLORIDA
Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; Adult Bible and Unfoldment Class; Thatchers House, Sunday 7:30 P. M.; Leader: Louise Cash.

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1. Services: Sunday 7:30 P. M.; Thurs. 2:30 and 7:30 P. M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

First Christian Spiritualist Church of Daytona Beach, Prince George Hotel, 212 North Ridgewood Ave. Services: Sunday 7:30 P. M.; Thurs. 2:30 and 7:30 P. M.; chartered by The International General Assembly of Spiritualists; Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 6996; Sec'y: Marian Eiks, 127 North Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Spring; Phone: 2-4532.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P. M.; Message Circle: Wed. 2 P. M. and Friday 7:30 P. M. at 200 N. E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson. Phone 233 M 4.

Jacksonville, Florida
Friendship Spiritualist Temple, 2963 Spencer St.; Services: Tues., Thurs. & Sun. 8 P. M.; Minister: Rev. Martin C. Held; Phone: EV 8-8162; Sec'y: Beulah Myers, 64 West 55th St.; Jacksonville 2, Florida.

United Spiritualist Church, 125 Market St.; Services: Sunday 8 P. M.; Circle Wed. 8 P. M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Eita Gardner; Phone: 6093; Asst. Pastors: Dorothy Steedly and Joe Connolly.

Miami, Florida
Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Lucille L. Wadde; Phone: 67-8485.

Church of Revealing Faith, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P. M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

Sir James Spiritual Science Church of God, 217 S. Miami Ave. Opp. Herald; Services: Sunday 3 and 8 P. M.; Healing 7:30 P. M.; Message Circle: Tuesday 3 P. M. and Thursday, 8 P. M.; Rev. Theresa N. Heister, Pastor.

Sarasota, Florida
Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Friday and Sunday 7:45 P. M.; Minister: Revs. Dorothy and Russell Flexer.

St. Petersburg, Florida
Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P. M.; Minister Ethel Post-Parrish; Message during the summer months; Olga Rutha Carpenter.

Universal Psychic Science Association, 625-639—12th St., North; Services: Sunday 7:30 P. M.; Messages Wednesday; Healing Thursday; Minister: Rev. Helene Gerling; Acting Pastor for Jacksonville, Rev. Thea Fischer; International Director: Rev. J. Bertran Gerling.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Minister: Rev. M. McBride Pantan; Phone: 3-9155.

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

Universalist Spiritualist Church, 8701 Tampa St.; Services: Sun. 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Classes daily; Minister: Rev. Nellie Cherry, Phone: 916371.

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

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P. M.; Leader: Myrt Grant, 204 Garwood Ave.; Phone: 954; President: Earl V. Beightler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

Chicago, Illinois
First Roseland Spiritualist Church, 10957 59 South Park Ave.; Services: Sunday; 10:30 A. M. & 7:30 P. M.; Minister: Rev. Ed. Dormund, 2509 North Southport Ave. Phone: 2-6417.

Ayers Memorial Spiritualist Church, 1645 North Cicero Ave. Services: Sunday 2:45 P. M.; Minister: Rev. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Rev. Marie Bell, 565 North Lockwood Ave. Chicago, Ill.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P. M.; Divine Healing, Sunday 8 P. M.; All message Service, Wed. & Fri. 8 P. M.; Minister: Jessica Chambers; Phone: DR 3-0024.

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

Friendly Church of Christ, 1529 North Larabee St.; Services: Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Minister: Rev. Harold Klingemeyer; Asst. Pastor: Rev. Chonita Hardman; Sec'y: Rev. Ed. Dormund, 2509 North Southport Ave.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sunday, Junior Church, 10:30 A. M.; Evening at 7 P. M.; Message service: Wed. 7:45 P. M.; Minister: Rev. Ernest Schoenfeld, 3501 Shakespeare Ave.

First Spiritualist Episcopal Church, 721 West Belmont Ave; Worship service: Sunday 7:30 P. M.; Wed. 7:45 P. M.; Minister: Rev. Rosemary Jackson; Phone: GR 4-2220; President: Fred Haase.

Liberal Psychic Science Church, 3449 West Algonquin Ave.; Services: Sunday 2:45 & 7:45 P. M.; Wed. 7:45 P. M.; Class: Thurs. 8 P. M.; Mon. & Thurs. 7:45 P. M.; Social last Saturday each month; Candlight service: Thurs. 8 P. M.; Minister: Rev. Anthony Camardo; Phone: CAPitol 7-6333.

Second Spiritualist Episcopal Church of Chicago; Room 1208, 116 South Michigan Ave.; Sunday Worship Service, 3:30 and 8 P. M.; Tuesday, Public Class Instruction, 8 P. M.; Tuesday, Healing and Message Service, 8 P. M.; Rev. Sylvia and Clifford Birchfield, Pastors.

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

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

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HE 3-4981.

Flower Candle Light Guide Spiritual Science Church, 3165 North Clark St.; Services: Sun. 2:30 & 7:30 P. M.; Class: Thurs. 2 & 8 P. M.; Healing: Wed. & Fri. 2 & 7 P. M.; Candle Light Service: 2nd Sat. 7 P. M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

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

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

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

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brody; Services: Sun. 8 P. M.; Sec'y: Elsie Travers, 8028 South Green St.; President: Jack Bell, 7820 South Green St.; Phone: VI 6-0016.

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

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Stern Phone: B. E. 5-7453.

Cleora: First Spiritualist Church, 6033 West 25th Place; Services: Sunday 7:30 P. M.; Monday 8 P. M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6342.

Danville: Psychic Study Club, 401 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

Decatur, Illinois
Infinite Christian Spiritualist Church, 1193 W. Main; Services: Sunday & Thursday, 8 P. M.; "Visitors Welcome"; President: Mrs. Don Tait, 1739 Rock Springs Road; Secretary, Ella M. Ward, 1523 N. Morgan St.

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

Churches Ordering Ten Papers Receive Free Church Ad.

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

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

Theoria: First Spiritualist Episcopal Church, Labor Territory, N. Jefferson St.; Services: Sunday, 7:30 P. M.; Minister: Samuel Coughney; Phone: 2-7762; Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

Rockford, Illinois
United Science Mission, 217 South Rockton Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Blanche McCarl; Phone: 7-912.

First Spiritualist Church of Rockford, 323 N. Main St.; Masonic Temple; Minister: Rev. Edna J. Simerson, Rt. 1, Cherry Valley, Ill.

Streater: First Spiritualist Church, 523 Frech St.; Services: Sunday 7:30 P. M.; 1st Sun. 2:30 & 7:30 P. M.; Ministers Roy and Nora Gustin, P.O. Box 198.

INDIANA
Elkhart: Christian Spiritual Temple, 2091 South Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 3, Elkhart.

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

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

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun. Thurs. & Sat. 7:45 P. M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6294; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

Gary, Indiana
First Spiritualist Church, 2430 West 11th St.; Services: Sunday 8 P. M.; Minister: Rev. Velma Hool; President: T. F. McGinness; Sec'y: Reba Schallon, 228 Ellsworth St.

Alpha Spiritualist Episcopal Church, Victoria Room, Y.M.C.A.; Services: Sunday 7:45 P. M.; President: Wells W. Davis; Sec'y: Francis Scott, 401 Oak St., East Gary; Minister: Rev. Sylvia Birchfield.

Hammond, Indiana
United Spiritualist Temple of Truth, (N.S.A.) 409-471 East State St.; Services: Sunday, Healing, 7:30 J. M. followed by regular service beginning at 8; Minister: Rev. Myrtle Wright, President, Emma M. Paul, 4238 Sheffield St.

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

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

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

Spiritualist Center Church, Inc., 1904 Lexington St.; Services: Sunday 7:45 P. M.; Wed. 2:30 & 7:30 P. M.; President: E. Harry Hudson; Recording Secretary: Carrie A. Ayers.

Marion: Distributors of Light Spiritualist Church, Adams and Second St., City Hall; Services: Sunday, 7:30 P. M.; Minister: Rev. Mable Pittman, 204 S. Nebraska St. Phone North 2-8497.

Michigan City: First Spiritualist Church 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M.; Minister: Rev. Amelia Hulingers; Sec'y: Gertrude Rochari; Phone: 2-1618.

IOWA
Des Moines, Iowa
Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Lotus St.; Sun. 7:45 P. M.; Circles: Friday at pastor's residence, Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43320.

(Continued on Page 12)

HARMONIA COLLEGE

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Spiritualist Churches

(Cont. from Page 11)

KENTUCKY

Louisville: "The Second Spiritual Light Chapel" and "The Universal People's Divine Healing and Abundance Circle" Services: Sunday, 2:30 P.M., at 303 South 5th St.; Rev. R. W. Lagneau, founder and pastor; 333 So. 42nd St.

MARYLAND

Baltimore, Maryland
Temple of Wisdom Church (Spiritual Science), 500 East 39th St.; Sun. 11 A.M. & 8 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Elizabeth H. Dennis.
Spiritual Sanctuary, 2106 Eutaw Place (at North Ave.); Services: Sunday & Wed. 7:45 P.M.; Minister: Rev. Robert J. Barnes. 2106 Eutaw Place; Phone: Madison 3-9776

MASSACHUSETTS

Greenfield—Universal Psychic Science 47 Cheapside; Rev. Frances H. Church.
Onset (Cape Cod) Mass. First Spiritualist Church, Highland Avenue. Services: Sunday 2:30 and 7 P.M. Thursdays at 8 P.M. Special Class work as scheduled. Rev. Gladys Clancy, Pastor, 86 Highland Avenue, Onset, Mass.

Quincy—First Spiritualist Church, Johnson Bldg., 4 Maple St.; Tues. 7:45 P.M.; Minister: Bert DeYoung.

Springfield: First Spiritualist Church, Inc. Services: Sunday 11 A.M. & 3 & 7:30 P.M.; Thurs. 7:30 P.M.; Sec'y: Marion Hilcho. 774 State St.; President: Floyd McAulisan.

Worcester: First Spiritualist Church, Inc. (N.S.A.) 35 Oread St.; Services: Sun. 3 and 7 P.M.; President: Ernest A. Coffin. 12 Trinity Ave.

West Gloucester: Mass. First Spiritualist Camp, 19 Lincoln St.; Services: Sunday 2:30 & 7 P.M.; Thurs. 7 P.M.; President: Vivian L. Harvey; Phone: 3708-W Gloucester.

MICHIGAN

Battle Creek, Michigan
Paul's Memorial Church (Spiritualist) 260 Helmer Road; Sunday 3 P.M.; Thurs. 7:30 P.M.; President: Edna V. Briggs, 65 Welch Ave.; Sec'y: Marie Pauley.
Spiritualist Church of Divinity, Carpenter's Hall, Green and Pay Sts.; Services: Sun. 7:30 P.M.; President: Glenn R. Brenner; Sec'y: Gladys White.

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

Coldwater: Pearl Burns Memorial Spiritualist Temple, 114 West Chicago St.; Services: Sun. 7:30 P.M.; Class: Thurs. 7:30 P.M.; Minister: Agatha Raeler, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton; Services: Sunday 7:30 P.M.; Minister: Rev. Ethel Bowen; Phone: Olt. Morris Niagara 9-7004.

Detroit, Michigan
Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parcel "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.
First Psychic Church of Brightmore, 21729 Fenke Blvd.; Sun. Tues., Wed. & Thurs. 8 P.M.; Elizabeth Armistead.

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

Bible Christian Spiritual Church, 444 Cass Ave.; Services: Sunday 2 P.M.; Minister: John Veysey; Phone: Tasmoo 9-9134.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally Day: second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Youngs; Phone: LA-1246; Sec'y: Raymond, 150 North Walnut St., Mt. Clemens, Michigan.

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

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

Grand Rapids, Michigan
First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P.M.; President: Frank Wilfong, 1311 Calvary, N.E.; Sec'y: Lester B. Wells, 441 Sheldon Ave., S.E.

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

Corinthian Spiritualist Church, 1805 East Ganson St.; Services: Sunday 8 P.M.; Minister: Rev. Bessie L. Wells, 535 Wildwood Ave.; Sec'y: Leonard H. Beasley, 848 Lincoln St.

Kalamazoo, Michigan
Christian Spiritualist Chapel, 1417 North Westledge Ave.; Services: Sunday 3 and 7:30 P.M.; Minister: Rev. Beth Roche, 827 North Church; Phone: 4-2961; Sec'y: Rev. Mollie Cole.

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

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

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MICHIGAN — Continues

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St.; Lyceum: 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.
Church of the Good Samaritan, 199 Auburn Ave., D.A.V. Hall, Sunday, 7:45 P.M. (Third Thursday). Minister: Rev. Eunice Parris, 3335 Pontiac Trail, Route No. 1, L. Walled Lake, Michigan.

Romeo: The Spiritualist Episcopal Church, 10354 South Main St.; Services: Sunday, 7:30 P.M.; Minister: Bessie Thomas, 36051 Midway Street, Richmond, Michigan; Phone: 327-R.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A.M.; Regular Services, 7:30 P.M.; Message service 3rd Sunday at 3 P.M.; Minister: Rev. L. E. Mathews, 5823 Belvidere, Detroit, 13; Phone: Walnut 2-7203.

MINNESOTA

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

Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A.M., 3 & 7:45 P.M.; Sunday 8 P.M.; Pastor and President: Rev. H. M. Paulson.

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

MISSOURI

Kansas City, Missouri
Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; Sun. and Wed. 7:45 P.M.; Minister: Dr. Maurice D. Russell.

Ethelaine Chapel (Spiritualist) 4317 State; Services: Sunday 7:30 P.M.; Minister: Rev. The Science of Progressive Life; Minister: Rev. Anna Tyler; Phone: CL 7749.

St. Joseph: Christ Memorial Church, 2102 First St.; Sun. & Wed. 7:30 P.M.; Sec'y: Bernice McGrew, 209 South 15th.

St. Louis, Missouri
Independent Assembly of Missouri, Psychic Center, 3813 Washington Blvd.; Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1436.

Society of Spiritual Fellowship, 3816 North Grand Ave.; Services: Wed. 2 P.M.; Friday 8 P.M.; Leader: Elsie Andress, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and Union, 1000 Bridge; Sunday services 10:30 A.M.

Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Buss, 1836 Switzer Ave.

NEBRASKA


Lincoln, Nebraska: First Temple of Spiritual Truth, L.O.F.E. Hall, 1108 "L" St.; Services: Sunday 7:30 P.M.; Minister: Rev. Lionel P. Everman; Phone: 2-3489.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 419 North Virginia Ave.; Services: Sun. & Wed. Sunday 7:30 P.M.; Minister: Rev. Martin Davis; Phone: 7-2659.

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 7:30 and 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frank Dale; Phone: 3103.

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NEW JERSEY

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

Third Spiritualist Church of Universal Science, 588 Benson St.; Services: Sunday 7:30 P.M. preceded by Spiritual Healing at 6:30 P.M.; Messages: Wed. 7:45 P.M.; Class: Tues. & Fri. 7:45 P.M.; Sec'y: Ellwood S. Kille, 119 North 4th St.

East Orange—Ch. of Spirit Harmony, 7 Hollywood Ave., Connie Clark.

Elizabeth—Seventh Ch. of Psychic Science 415 Madison Ave. Sun. & Wed. 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone 2-5515.

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

Newark: Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Dortha C. Denner, Tues. & Wed. 7:30 P.M.; Phone: RU 2-1773; Psychic Science Temple Services: Wed. 1:30 and 7:30 P.M.; Rev. Dortha C. Morris; Tues. 7:30 P.M.; Rev. Dortha C. Morris; Thurs. 7:30 P.M.; Psychometrist: Sunday 3 and 7 P.M. guest mediums.

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

Rumson—First Spiritual Science Church, 15 Highland Ave.; Sun. & Wed. 7:30 P.M.; Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

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

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

Spiritual Ch. of Divine Healing, 617 37th St.; Sun. 7:30 P.M.; Tues. 8 P.M.; Fri. 2 P.M.; Social and Fri. 2 P.M.; Rev. Ann P. Rugari; 4th Friday, 8 P.M.

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P.M.; Classes: Tues. 2 P.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6355.

NEW YORK STATE

Albany, New York
First Spiritualist Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Edith S. Mantle; President: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, Route 9-20; Services: Sun. & Wed. 7:30 P.M.; Development Class: Tues. & Thurs. 7:30 P.M.; Direct-Work & Materialization, Thurs.; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobson.

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

Buffalo, New York
John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M. Lecture and messages 8 P.M.; Minister: Rev. Edith S. Mantle; Sec'y: George Gulmette; Sec'y: Kathryn Hall.

First Spiritualist Church of Universal Science, 267 Sycamore St.; Sun. 7:45 P.M.; (Medium) Day, 4th Sun.; K. L. Henderson; (Phone: WA 4653).

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

Nazarene Unity Science Church, Inc., 158 May St. (at Walden Ave.) Services: Sun. 7:45 P.M.; Rally Day, 2nd Sunday, 3 & 7:45 P.M.; Ministers: Dr. Roland W. Henry & Dr. John G. Devine; Message services every Wed. 2 & 8 P.M. at 172 Goodell St.; Phone: MOhawk 1683. New York Charter for the American Federation of Spiritual Mediums.

Corliss, N.Y.
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Sun. and Wed. 8 P.M.; Pres: Marjorie Newman; Phone: SK 6-2597; Pastor: Rev. George Gulmette; Sec'y: Kathryn Hall.

First Spiritualist and Divine Science Church, 97 Owego St.; Services: Sun. 10:30 A.M.; Wed. 8 P.M.; Minister: Rev. Kate Decker, 1000 Ave. J.; Sec'y: S.K. 6-7188; Healer: Mable G. Smith; Phone: S.K. 6-9186; Medium: Rev. Robert Daniels, Phone: Varna 3-1763; Sec'y: Kay Udkippe, Phone: S.K. 6-9319.

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

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

Hollis: Chapel of Spiritual Truth, 111-34-203rd St.; services: 1st & 3rd Sunday 8 P.M.; Rev. Henrietta L. Cox; Phone: Hollis 8-5967.

East Rockaway: Golden Rule Spiritualist Church, Inc., 22 Barnstable Road; William J. Donnelly, President. Classes afternoons and evenings.

Richmond Hill South: Church of Spiritual Guidance, 111-41-120th St. (closed during July and August). Minister: Rev. Mable G. Smith; Sec'y: S.K. 6-7188; Ephraim, Penna. all through the summer months.

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

West Hempstead: Spiritual Church of Magdalene, 550 Henry St., G blocks south of Hempstead Turnpike at Nassau Blvd.; Services: Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

West Hempstead: Spiritual Church of Magdalene, 550 Henry St., G blocks south of Hempstead Turnpike at Nassau Blvd.; Services: Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

**WRITE FOR LATEST
BOOK CATALOGUE**

NEW YORK — STATE—Continues

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

The National Congress of Healers and Spiritual Consultants, Inc., Studio No. 601, Steinway Hall, 113 West 57th St.; Services: Sun. 7:30 P.M.; Minister: George Henry Clark; Phone: LU 2-5000 Ext. 3-413; Sec'y: Elsa Strussberger, 963 Ogdon Ave., New York City, N.Y.

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P.M.; Minister: Sunday and Wednesday 8 P.M.; Minister: William O. D. Morse; Phone: 76-9290; President: Eugene Morse.

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

United Spiritualist Church, 300 West 56th St.; Services: Sunday 11 A.M. & 7:30 P.M.; Tues. & Thurs. 7:30 P.M.; Wed. & Fri. 7 P.M.; Thurs. & Sat. 1 P.M.; Sec'y: Martha Felstien; Phone: Circle 4-5466.

Metaphysical Spiritual Science, Inc., 248 West 23rd St. (West of B'way) Doctor: Hazel Watson; Services: Sat. & Tues. 2 P.M.; Fri. & Sat. 8 P.M.; Phone: LYceum 5-2970.

Center of Universal Light Church; Studio No. 1012, Carnegie Hall, 7th Ave. and 56th St.; Services: Healing, Messages and Classes: Sunday 7 P.M.; Thurs. 7:30 P.M.; Medium: 7:30 P.M. in Room 2430, No. 2, 76 Edgecomb Ave., N.Y.C.; 30; Phone: Audubon 6-2040; Sec'y: Audrey P. Thorne, 214 West 138th St.

The Helen Brand Memorial, Inc., Studio No. 36, 1425 W. 100th (Corner 40th St.) No services after June 26th; to reopen September 28th with services every Sunday at 2:30 P.M.; Minister: Rev. Hazel Brand Herrold.

Cathedral of Faith, 41 West 73rd St.; Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. and Sat. 1 P.M.; Wed. and Fri., 6:30 P.M.; Minister: Stephen R. Reed; Phone: TR 2-6441; 3-0994 (Coffee Shop on the premises).

Cathedral of God, Inc., 53 West 82nd St. (up stoop, front); Services: Tues. & Thurs. 7:30 P.M.; Sat. 2:30 P.M.; Minister: Rev. Barbara Lesnowich; Phone: AP 7-0338 re-classes.

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

First Spiritual Science Church of Brooklyn, 100 West 100th St. (Corner 40th St. & 56th St.); Services: Tuesday, 6, 8 to 10 P.M.; Wed. 2 to 4 P.M.; Friday 6 P.M.; Minister: Rev. Francis H. Parker; Studio No. 1001; Phone: JUDson 6-541.

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

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Sun. & Fri. 6-9 P.M.; Thurs. & Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister: Rev. Angela Call Wanderer; Phone: TR 2-2424.

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

Center of Divine Guidance (Universal Church of The Master) Suite No. 202, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 2 & 8 P.M.; Minister: Rev. Martha Seider; Phone: Circle 5-4915.

Beacon Light Spiritualist Church, Apt. A-1, 204 West 94th St.; Healing and Message Services: Tues. & Thurs. 2 & 7:30 P.M.; Minister: Rev. Angela Call Wanderer, Hermine Leger; Phone: ACademy 2-0823.

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

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M.; Sat., Sun., Thurs. 8 P.M.; Healing & Message service, Tues. 8 P.M. & Wed. 2 P.M.; Classes, Wed. 8 P.M.; Dr. San Ram Mandal of India; Phone: IN-5-5827.

Chapel Eternal Star, 237 West 72nd St.; Message Services: Tues. 1 P.M.; Sat. Sun., Tues., Wed. & Fri. 7:30 P.M.; Minister: Rev. Rose Ann Erickson; Phone: Trafalgar 7-3113.

Spiritual Science Mother Church, Inc., 100 West 100th St. (Corner 40th St. & 56th St.); Sunday: Sermon and Messages, 7:30 P.M.; Minister: Rev. Glenn Argos; Phone: Columbus 5-2952.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Sun. 7:30 P.M. & Wed., Fri., Sat. 1 P.M.; Sun. 3 P.M.; Minister: Rev. Helen A. Thury; Phone: ENdicoit 2-8400.

Little Cedar Spiritualist Church, 123 West 44th St.; Services: Sunday, Tuesday, and Friday, 7 P.M.; Wednesday, 1 P.M.; Rev. Beulah H. Brown, Minister; Phone: RI 9-7680.

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NEW YORK STATE — Continues

Rochester, New York
Church of Divine Inspiration, 27 Ion St.; Services: Wed. & Sun. 7:30 P.M.; Minister: Rev. Ethel T. And. Phone: BA 3328-W-2.

Anderson Park Mission Spiritualist Ch., 88 N. Union St.; Sun. & Tues. 8 (Mediums Day 3rd Sunday); Minister: Pearl Tygart; Asst. Pastor: Merton Herbst; Co-pastors: Rev. Brown & Ellen Ewart.

Syracuse, New York
Wayside Spiritualist Church, Amherst Pension Club, 220 East Washington Sunday 7:45 P.M.; President: L. Gale; Sec'y: Albert J. Potter.

First Spiritualist Church, 335 Oak Ave.; Sun. 7:30 P.M.; Wed. & Wed. 8 P.M.; Minister: William O. D. Morse; Phone: 76-9290; President: Eugene Morse.

Schenectady, New York
Universal Church of Science, 4 Eagle Services: Sun. 3 & 7:30 P.M.; Class: 7 P.M.; Messages: Wed. 7:30 P.M.; Minister: Rev. Frederick W. Mitchell; P-7633.

Tonawanda—Elmwood Spiritualist Church, 39 South Niagara St.; Sun. & Wed. P.M.; Eleanor Gardel, Pastor.

OHIO

Akron, Ohio
St. Paul's Spiritualist Church, 60 N. Arlington St.; Services: Sunday 7:30 P.M.; Messages: Wednesday 8 P.M.; Sun. Club, 1st Wednesday; Minister: Rev. M. Herber; Phone: 3-0234; Sec'y: John D. Cole; President: Ada C. Rich, 344 Para Ave.

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

Ashley: White Lily Chapel, 80 S. Main St.; Services: Sun. & Wed. 8 P.M.; Minister: Margaret Flag; Church Ph. 3372; Minister's Phone: 2065; affiliat with Ohio State Spiritualist Association.

Canton—First Spiritualist Episcopal Church, 120 West 1st St.; Sun. & Wed. 7:45 P.M.; Estyl Fuller, 912 2nd St. S. W.

Cleveland, Ohio
Sunflower Spiritualist Church, 192 Pawnee Ave.; Services: Sun. & Wed. 8 P.M.; Lyceum: Sun., 10:30 P.M.; Sun., 1 P.M.; Minister: Rev. Mabel Sylvester, 21420 West Port Ave., Euclid, Ohio.

Stephan Spiritualist Church, Inc., 1931 E. 86th St.; Services: Sun. 8 P.M.; 7:30 P.M. Class—daily by appointment only; pastor and founder: Rev. Elizabeth Stephens; Phone: Garfield 1-4209; Asst. Pastors: Rev. Frank O. Nitch & R. Walter J. Deckmeier.

Cincinnati, Ohio
Universal Brotherhood

SPIRITUALIST CHURCHES

(Con't. from Page 12)

Youngstown, Ohio
Ingersoll Memorial Ch., 339 West Federal, Room 9, Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Boyle, 137 North Fruit St., Phone: W 77006.
The First International Assembly of Spiritualists: Y.M.C.A. Bldg.; Sun., 7:45 P.M.; President: Bessie Clark; Sec'y: Hazel DeGeorge.
The First Spiritualist Temple, 323 W. Cleve Ave.; Services: Sun. and Wed., 8 P.M.; President: Emma Felger, 174 W. Glenaven; Phone: ST-29622.

OKLAHOMA
Tulsa, Oklahoma
Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P. M.; (Healing 8 P. M.); Rev. Adella Reynolds, Minister.
Unity Spiritual Science Church, 711 South Cheyenne; Wed. & Sun. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort, In California; 6253 Hollywood Blvd., Hollywood, 38, California; Phone: 5-5394. CX-3833

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

Portland, Oregon
Universal Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: P-ROSE 1-8896; Sec'y: Zella Hein.

Salem, Oregon
First Spiritualist Church, 1320 Madison St., Circle and Healing, Sunday 8:45 P. M.; regular services, Sunday 7:30 P. M.; President: Thomas Gazeley, Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

PENNSYLVANIA
New Castle, Penna.
Spiritualist Church of Truth, McGowan Hall, 2154 East Wash., St.; Wed. & Sun. 8 P. M.; Agnes E. Galtier; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania
Dorothea Psychic Center, 5307 Walnut St.; Services: Wed. 1 P. M.; Thursday 7 P. M.; (Universal Church of Psychic Science) Minister: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Wirst; President: Charles W. Gallagher.

Universal Spiritualist Brotherhood Church, 2012 Girard Ave.; Sunday, 7:45 P. M.; Wed., 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia 404.

Pittsburgh, Pennsylvania
Spiritual Church of Revelation, 114 Federal St. (Ninth Ave.); Services: Sun., Tuesday, Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fidell Kane; Phone: FAIRfax 1-0766.

TEXAS
Dallas: First Spiritualist Church (N.S.A.) 621 Reiger Ave.; Sunday, Junior League 7:45 P. M.; Devotional Service 7:30 P. M.; Home Service 7:30 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.
Beaumont: Progressive Spiritual Christian Center, 4905 Wyatt; Apartment 4-D; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: Georgia Ragan.

Houston, Texas
First Spiritualist Church, 3523 Beauchamp St.; Sun. 7:45 P. M.; Lecture: Sun. 8 P. M.; Wed. 7:45 P. M.; Pastor: Rev. Myrtle Leonard Rogers; Healer, Harry H. Adams.
Second Spiritualist Church, 4301 Ross-moyne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

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South Side Spiritualist Church, 1238 South 15th St.; Devotional service, and Lyceum Sunday, 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

First Psychic Science Church, 2671 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Mid-week, Wed. 8 P. M.; Joseph Sax, 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.

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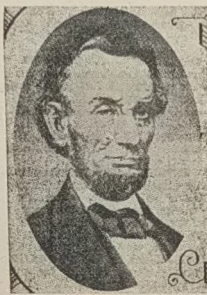
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WASSO, Michigan: Rev. Marie A. Irish, 133 South Chipman St.; Lecturer on Message Medium. Open for engagements; Phone 371 Green. (P-410)

Wonec, Wisconsin: The annual eastern Wisconsin Spiritualist Camp Association opens July 3rd and closes August 28th at Wonec, Wisconsin, according to present, Martha Schmaelzie. Wonec is about 35 miles from Baraboo on Highway 33. Speakers and mediums featured during the season: Rev. Ernst Schoenfeld, Chicago, Illinois; Rev. Richard Ireland, Ashley, Ohio; Rev. Reinning, Windom, Minnesota; Rev. F. Lorenz Lamping, Milwaukee, Wisconsin, president of Associated Psychic Science Clubs; Clara Twele, Milwaukee, Wisconsin; Iris and Robert Waughan, Gary, Indiana, psychic artists; Rev. Peter Evert, Fenton, Michigan, president of the Michigan State Spiritualist Association; Leahy and John Mann, Madison, Wisconsin, and Rev. Floyd Humble, Oomington, Illinois.

The annual stockholders meeting of the camp association will be held July 25th. For 1955 program write Mrs. L. E. Kress, 1522 South 14th St., West Allis 14, Wisconsin.

CLASSIFIED ADS PAY

Rev. Mamie B. Schulz, lecturer, teacher, mental and direct-voice medium serves **Chesterfield Spiritualist Camp** during the current summer season, July and August. She is a member of the official staff of mediums at Chesterfield and resides on the camp grounds the year 'round.

Niantic, Conn.: Every Sunday and Thursday during the current summer season (June, July and August) services are held at Pine Grove, Niantic, Connecticut. These services, conducted at Odd Fellows' Hall on Pennsylvania Ave., are sponsored by the Temple of Light, an organization affiliated with the I.A.S. under the direction of Rev. Marion Owens and Rev. William Charles Owens.

Speakers and mediums listed on the program: Rev. Harriet Whitehead, Rev. Glen Argoe, Rev. Little Britton, Rev. Myrtle Pinkney, Flora Chagnon Borg, Rev. Carolyn C. Duke, Rev. Dorthea Dencer, Rev. Dorthea Morris, Frederick W. Schneider, Rev. G. H. Landwehr, Rev. Sylvia Greco, Rev. George C. O. Haas, Rev. Beulah Thompson Haas, Minnie Oliver and Mary Ann Woodward.

Others expected to participate in activities: Rev. Winnifred Dawe, Rev. A. Marsden, Rev. Margaret Sliffka, Dr. Nicholas Amides, Rev. Bertha Murtha, Rev. Margaret Seamon and Margaret Fitzgerald.

The Temple of Light of Niantic is a member of the Supreme Council of the Independent Associated Spiritualists with headquarters at 152 West 42nd St., New York City.

Niantic is reached by taking the New York, New Haven and Hartford Railroad to New London Station thence bus to Niantic. For complete 1955 program and hotel reservations, write: Rev. Marion Owens, Cherry and South Sts., Niantic, Connecticut.

Lily Dale, N. Y.: The new Healing Temple located adjacent the Fox cottage was currently (July 3rd) dedicated, with Louis Voburg as master of ceremonies. The minister and healer in charge of all services held in the Temple will be T. John Kelly, pastor of the Spiritualist Church of Life, Buffalo, N. Y.

Fort Wayne, Indiana: The first Lyceum Conference sponsored by the National Spiritualist Association was held May 14th at the Church of Divine Science, 1615 Wells St. Capacity attendance included representatives from California, Arizona, Missouri, Indiana, Ohio, West Virginia, Michigan and New York.

The host of the convention, Rev. Bernice Brock, pastor of the Church of Divine Science, introduced Rev. John Van Meir, representing Dr. B. F. Clark, president of the Indiana State Spiritualist Association. The principal speaker honored on this occasion was the National Lyceum S. superintendent, Rev. Clyde Dibble who outlined the aims and purposes of the Lyceum. He said that the religious education of the youth should keep pace with the scientific advancement.

At another conference service, Russell Hawk representing the N.S.A. Jr. League, introduced Rev. Melvina Krauss, pastor of the Way Memorial Temple, Wheeling, West Virginia. Rev. Krauss was formerly lyceum associate of Rev. Anna Wallace (1926-1941).

Short discourses were also given by Rev. Kathleen Morehead, Rev. Emma Ordorp, Rev. Elsie Butler Bunts, Jeanette Gregory and Eldon Rankin.

Rev. Dibble announced the appointment of an educational committee, consisting of each State's Lyceum Superintendent. At the closing service Rev. Virginia Leach Falls, Muncie, Indiana, was the featured medium.

A nationally televised radio pro-

gram arranged by Barbara Hautz featured Rev. Dibble, Omer Brock and Rev. Bernice Brock.

Says Rev. Brock: "The delegates to this First National Lyceum Conference left for home in high resolve to give more time and attention to Lyceum work and participation by their young people in their church services."

"It is felt that this First Conference really set the wheels in motion for genuine progress in spiritual education. Several cities invited us to have the Second Conference, and the selection for 1956 will be announced soon."

Chicago, Illinois: A double rite of ordination was performed at the Pioneer Temple of Spiritual Science recently by Rev. Marie L. Sessa. Certificates were issued to Clifford Royse, Sr., and Hannah Royse. Just recently Rev. Royse served the Light of Truth Church of Divine Healing, Norfolk, Virginia, Rev. Fred Jordan, minister.

Newark, N. Y.: According to the 1955 program of Hydesville Spiritualist Assembly, Hydesville Road, numerous speakers and mediums are scheduled to serve the camp during the summer months.

They are: Frank Decker, N.Y.C., world-renowned test direct-voice medium; Michael Somer, N.Y.C., and California; Curtis Morris, Columbus, Ohio, direct-voice in red light and materialization; Mable Holcroft, Detroit, Michigan; Enid Brady, Daytona Beach, Florida, direct-voice, trance; Ruth Gallagher, Philadelphia, Penna.

Ronald and Lilaine May Jarman, Parkstone, Dorset, England; Joseph Samson, Toronto, Ontario, Canada, direct-voice; Bessie MacLennan, past president of Spiritualist National Union of Canada, Toronto, Ontario, Canada; James Wilkie, Fife, Scotland; Gwen Lawes, Hamilton, Ontario, Canada; Alice Paige, Rochester, N. Y.; Clarence Lee Smith, Eau Gallie, Florida, materialization; Clarence S. Benedict, Grand Rapids, Michigan; Herbert Lewis, Rensselaer, N. Y., pictures-on-silk and apport.

Dr. George C. O. Haas, Hackensack, N. J.; Catherine Daines, Cortland, N. Y.; James Updyke, Cortland, N. Y., spirit photographer; Dr. Joseph La Barr, Syracuse, N. Y.; Ruth La Barr, Syracuse, N. Y.; Robert Daniels, Varna, N. Y.; Billy Turner, Cassadaga, N. Y.; Catherine Pharo, Rochester, N. Y.; Margaret Lewis, Hydesville and Rensselaer, N. Y., materialization and apport; Beatrice Walker, Elmira, N. Y.; Dr. Arthur Behrent, Rochester, N. Y.; Billy Davies, Syracuse, N. Y.; Iva Moore Thompson, Syracuse, N. Y.; and Martha Paddock, Rochester, N. Y.

Hydesville Spiritualist Camp will be open throughout the months of July and August.

Los Angeles, California: At an ordination service held recently at the Metaphysical Center, 1024 W. 7th St., the following received their certificates: Rev. P. W. Banagaro, Lela Adams, Paul Fargach, Herbert Easterday, Ella Johnson, Mary Jane Blake, Anna Fargach, Catherine Guliano and Mary Ann Reinhardt.

New York City: Rev. Beatrice M. Van den Tooren, 1541 Metropolitan Ave., Apt. 6F, has recently returned from a Southern tour where she spent many weeks visiting the Centre Temple of Universal Psychic Science and attending Seminary classes under the instructorship of Rev. Helene Gerling.

While at UPS International Headquarters, 625-639 12th St., N., St. Petersburg, Florida, Rev. Van den

Tooren received grant of certification into the religion of Universal Psychic Science in classification of Ordained Minister.

"Rev. Van den Tooren," writes Rev. Gerling, "has made a life study and practice of the Science, Philosophy and Religion of Modern Spiritualism; has served our cause for over a quarter of a century."

"During her extended travels through seven foreign countries, she attended study classes. She was a student-worker for three years in classes directed by the late Clara Knost-Larrick."

Winnipeg, Canada: Mrs. T. Glen Hamilton, wife of the late author of the book "Intention and Survival" lectured recently at the Winnipeg Spiritualist Church. Mrs. Hamilton's lecture was followed by a question and answer period.

Canby, Oregon: The 82nd annual session of New Era Spiritualist Camp opened July 3rd and will close August 28th, according to Herman Richter. Services are scheduled afternoon and evening daily, with three services every Sunday. Every morning at 11, classes for spiritual unclondment and philosophy are scheduled.

Special days: Independence Day, July 4th; Eugene Day, July 10th; Portland Day, July 17th; Washington Day, July 24th; Northwest Ministerial Council for Spiritual Unity, July 31st; Canadian Day, August 7th; Salem Day, August 14th; Founders Day, August 21st.

The annual business meeting of the First Spiritual Religious Association, sponsors of the camp, will be held at 2 P. M. August 28th. Election of officers and business pertaining to the welfare of the camp will be on the agenda.

Speakers and mediums featured on the official program: Rev. Maude Kline, Rev. Melvin O. Smith, Revs. Ruth and Bert Welch, Rev. Virginia D. Hackett, Rev. William L. Norton, Rev. Robert Douglas Carr and Dr. Loyal E. W. Conley.

The service held every Friday evening during the season will be under the direction of the Women's Auxiliary, with special sponsors as follows: **July 8, Rev. Alma Gudhart**, First Spiritualist Church, Portland, Oregon (N.S.A.C.); **July 15, Rev. Jean Krause**, Spirit Guided Friends, Universal Sanctuary of the Soul Temple No. 2; **July 22, Rev. Ivella Stewart**, Missionary for Northwest Ministerial Council for Spiritual Unity; **July 29, Rev. Rachel Nunamaker**, Minister of the First Spiritual Religious Ass'n.; **August 5, Rev. Mary Gerkin**, Minister of the First Spiritual Religious Ass'n.; **August 12, Rev. Beatrice Dodd**, Christ Brotherhood of America; **August 19, Anita Rutter**, Co-Pastor, Chapel of Light, N.S.A.C., Eugene, Oregon; and **August 26, Rev. Dora Hellis**, Portland, Oregon.

The board of directors: Rev. Virginia D. Hackett, president; Dr. Loyal E. W. Conley, vice-president; Herman Richter, secretary; Trustees: Lester Hess, Leroy Parmenton, Dallas Evans, Arthur Yost and Grace Stevens.

For 1955 programs, write: Herman Richter, 021 S. W. Bancroft St., Portland, Oregon.

Toronto, Canada: Rev. Gertrude Rowe, Lily Dale, N. Y. and Jersey City, New Jersey, was featured recently at the Mote Memorial Spiritualist Church, which functions under the leadership of Rev. Stanley Jennings and Rev. Ann Jennings. Rev. Rowe is president of the Lily Dale Mediums League.



Rev. Pansy Cox, lecturer, teacher, mental direct-voice and materialization medium, pastor of the Madison Ave. Spiritualist Church, Anderson, Indiana. She is a member of the official staff of mediums at Chesterfield and will conduct seances at Chesterfield during July and August. In all materialization seances, Rev. Mildred Schultz Austin serves as cabinet attendant.

Chicago, Illinois: The 15th annual convocation of the Spiritualist Episcopal Church opened June 3rd with a banquet at the Congress Hotel. Over 200 persons attended and after toastmaster, Richard N. Berry presented members of the official board, Rev. Robert G. Chaney was introduced as the guest speaker of the evening. His address, "Old Miracles Never Die" was well received.

Others honored by the toastmaster: Rev. Rosemary Jackson, Rev. Sylvia Birchfield, Rev. Austin D. Wallace and Rev. John M. Bunker, —the latter the recipient of a gift honoring his years of service in the S.E.C.

As a result of the election during the business meeting the Board of the Clergy for the coming year: presiding clergyman, John W. Bunker; appellate clergyman, Austin D. Wallace; District #1, clergyman, Ella Riley Sutton; District #2, clergyman, Irene Slocombe; District #3, clergyman, Dorothy Graf Flexer; mental medium, Ruth L. Walling; physical medium, Rosemary Jackson; first healer, Lloyd Chase; second healer, William Pryor; missionary-at-large, Clifford L. Bias.

The official board for 1955: president, Richard Berry; vice-president, Russell Flexer; secretary, Cyril Sayles; treasurer, Reuben Werschky; trustees: Bernice McGrew, Estyl Fuller and Joseph Donaldson.

The business meetings were interspersed with talks by Rev. Clifford L. Bias, Rev. Austin D. Wallace and Rev. John W. Bunker. A paper "Spiritualism Can Answer Youth's Challenge" was read by Rev. Ida Jacqueline Johnson.

Saturday and Sunday religious services featured: Rev. Richard N. Berry, Rev. Joseph F. Donaldson, Rev. Austin D. Wallace, Rev. Sylvia Birchfield, Rev. Clifford L. Bias, Rev. Ruth L. Walling, Rev. Dorothy G. Flexer, Rev. Rosemary Jackson, Rev. Russell J. Flexer, Rev. Estyl Fuller, Rev. Penninah S. Umbach, Rev. Beulah Brison Jarrett and Rev. Robert G. Chaney.

Hamilton, Canada: Billy Turner, Cassadaga, N. Y., one of the youngest trance mediums in the field of Spiritualism, was featured recently at the East Hamilton Spiritualist Church, according to the Canadian publication, "Hands Across Canada."

New York City: Capacity attendance was reported at the recent Spiritualist mass meeting, sponsored by the Helen Brand Memorial Church. This meeting, held in Studio 1 — Metropolitan Opera House, featured minister, Rev. Hazel Brand Herrejon, Rev. Edward Mackey, Rev. Lillian Dee Johnson; assistant pastor, Caron Smith and Rev. Camille Gaudet.

Guest medium at this outstanding service was Madame Elise Des Jardins, Leige, Belgium and Cannes, France, whose appearance was arranged for by Dr. Francisco Ponte at the request of his friend, Madame Elodia Castol de Benavides, editor of "Voz Informativa" and president of the Mexican Federation of Spiritualists.

According to the report submitted, outstanding demonstrations of spirit messages on cards was given by Rev. Johnson; superb clairvoyance by Rev. Mackey and spirit healing by Madame Des Jardines, who expects to visit Chesterfield Spiritualist Camp during the summer months.



The photograph above was taken recently at the Chapel of Light, Eugene, Oregon when Rev. Virginia Hackett, center, was ordained by Rev. Clyde Dibble, left, trustee and treasurer of the National Spiritualist Association. After the ordination service, Rev. Maude Kline, right, Long Beach, California gave an extraordinary demonstration of blindfold billet reading.



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1955 SEASON: July 3rd to Sept. 5th

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For 1955 programs, write: Alice M. Dayton, Box 141, Niantic, Connecticut (P-405)

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The Northwest Ministerial Annual Conference will convene at Camp New Era, July 30-31. Many speakers and mediums throughout the Northwest will be featured. For 1955 New Era Camp programs, write: Herman Richter, Sec'y., Route #1, Box 517, Canby, Oregon. (P-407)

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1955 Season: JULY 10th to SEPT. 5th

Lecture and message services, featuring Rev. Margaret Bright Foster, open the season. Many other well-known mediums from various parts of the country will demonstrate physical and mental mediumship throughout the current season.

For 1955 program, write: Emily G. Davis, 2639 Haller St., San Diego, California. (P-407)

Now Open! JUNE 25th to AUGUST 21st Now Open!

HYDESVILLE SPIRITUALIST CAMP

HYDESVILLE, N. Y. (2 MILES FROM NEWARK, N.Y.)

Yes, Hydesville Spiritualist Camp is open. Seances and services will be held afternoon and evening daily throughout July and August. Two brand new motels now replace the old auditorium destroyed by fire last September.

This new edifice, three buildings in one, includes 16 modern rooms, each with private shower and twin beds to accommodate guests.

Various phases of physical mediumship will be demonstrated, as well as mental mediumship and billet reading.

Speakers and mediums listed on the official program: Frank Decker, Michael Somers, Curtis B. Morris, Mable Holcroft, Enid Brady, Ruth Gallagher, Ronald and Lilaine May Jarman, Joseph Samson, Elizabeth Mac Lennan, James Wilkie, Gwen Lawes, Alice Paige, Clarence Lee Smith, Clarence S. Benedict, Herbert Lewis, Dr. George C. O. Haas, Catherine Daines, James Updyke, Dr. Joseph La Barr, Ruth La Barr, Robert Daniels, Billy Turner, Catherine Pharo, Beatrice Walker, Dr. Arthur Behrent, William Davies, Iva Moore Thompson, Martha Paddock and Margaret Lewis.



Rev. Margaret Lewis

FOR 1955 PROGRAMS, WRITE: REV. MARGARET LEWIS, HYDESVILLE ROAD, NEWARK, N. Y.