

"That Chicago Will"

WHEN Anita McCormick Blaine passed away over a year ago, an account of her will was published in *Psychic Observer*, May 10, 1954.

Spiritualists throughout the nation interpreted the will's content to mean that Mrs. Blaine meant to leave a portion of her fortune to those who were trying to propagate the religion of Spiritualism.

The reason for their high hopes was because the will clearly stated that some of the money should be used to ascertain "the possibilities of communication between the seen and the unseen worlds."

At the time, no less than six of the leaders of Spiritualist organizations, as well as *Camp Chesterfield* and *Psychic Observer*, made a formal request to be considered as recipients of part of the monies. Not only were the Spiritualists left out in the cold, but so also were other organizations whose work borders on the wording of the will. All were turned down, even the psychic research societies, and Dr. Rhine at Duke University.

The able attorney who handled the will, Richard Bentley, saw fit to suggest the founding of "The New World Foundation"—an organization which came into being to handle the monies left for the type of research they thought the deceased desired.

The whole affair ended as far as *Psychic Observer* is concerned, when a letter signed by Fred K. Hoehler, dated June 1st, politely stated his regrets.

It appears that Mr. Hoehler, 120 S. LaSalle St., Chicago 3, Illinois, is consultant to the Board of Directors of the New World Foundation.

Mr. Hoehler's letter to *Psychic Observer* follows: "The board of directors of The New World Foundation has carefully considered your communication of February 22, 1954, concerning your program. The board has determined that this project is not one in which the Foundation can participate."

"I have been asked to advise you to this effect and to express regret on behalf of the board of directors that The New World Foundation cannot be of assistance."

In other words, the new "World Foundation" now acts as interpreter of Mrs. Blaine's will and makes all decisions as to how Mrs. Blaine's money is to be spent and since the heirs are members of the board, the money, which should have been turned over to organizations familiar with the kind of work Mrs. Blaine designated, will remain in the "family." A clever legal procedure but strangely bigoted and selfish.

★

"Western Camps"

FROM time to time, we have been asked why it is that many of the outstanding speakers and mediums in the East do not serve the summer camps on the West Coast. Possibly the main reason is that the secretaries of the camps have never invited them. It is a bit unethical for any medium to ask any camp for an engagement. Possibly it is pride, possibly it is indifference, but in any case, there are sufficient numbers of Spiritualist camps in the New England States, and the East—furthermore, the season is short.

Added to all this, the great distance would make it a financial hardship upon the Eastern mediums even if they did want to serve the Spiritualist camps in California. Even so, it seems Herman Richter, secretary of the New Era Spiritualist Camp, Canby, Oregon, is still of the opinion that the

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PSYCHIC OBSERVER

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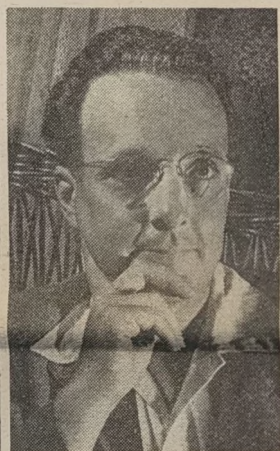
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The Mediumship of T. John Kelly

This article, taken from a chapter in the book "Power of Spirit" was written by Maurice Barbanell, editor of "Two Worlds," London.

OF ALL the mediums in America who demonstrated their ability to read sealed envelopes—they call it billot-reading or ballot-reading—none impressed me more than T. John Kelly who, before he went to the United States,



Rev. T. John Kelly, pastor of The Spiritualist Church of Life, Buffalo, N. Y. He is a spiritual healer and blind-fold billot reader.

Rev. Kelly, featured medium at Lily Dale Assembly during July and August, will be in charge of the new Healing Chapel dedicated recently.

was a Welsh miner living in Tonypandy. Actually he was born in Pontypridd.

I am familiar with the fact that conjurers are able to give a performance which bears some resemblance to the ballot-reading done by mediums. Like all conjuring tricks, this involves preparation, a certain amount of manipulation and, sometimes, the use of confederates.

No conjurer could duplicate Kelly's demonstrations. Neither could he supply the answers which came through the lips of the entranced Kelly, for these replies

WHAT I LIKE ABOUT SPIRITUALISM

Mediums I Have Met

★ To me the basic natural laws embracing psychic phenomena coincide with the Laws of God.

—By—

MICHAEL SOMER

981 Bruckner Blvd., Bronx (N.Y.C.) N. Y.

HE WAS THERE!



MICHAEL SOMER

THE greatness of Spiritualism is best exemplified by the natural laws which God gave to all of us. In His vast magnificence, He has given us only an inkling of the magnitude of His works.

I have been drawn into Spiritualism through the natural laws with the only feasible, workable, desirable truth coherent, to my way of thinking, with the natural laws that God has given me. As everything in nature is a part of this timeless entity, so it is with me, a high form of animal and I have come to accept the great truth of the progression of Spiritualism through the phenomena of nature and God.

During all of these years, I have traveled the width and breadth of this great land and, in my meetings and acquaintances with Spiritualists and mediums, I have been given proof beyond any measurable or reasonable doubt as to the existing progression and survival of spirit.

Mae Taylor

It has been my good fortune to have met the great, and the near greats, of mediumistic abilities, and amongst the greatest whom I have seen and heard and had the privilege to be with have been Rev. Mae Taylor, Hollywood, California, and Frank Decker, N.Y.C. (probably the greatest test medium in the world today).

To quote messages from Rev. Taylor's mediumship and her wonderful abilities would be superfluous in this paper. Her outstanding mediumship and clairvoyance should have attained much greater success were she not hindered by illness during her later years.

Through her, I have heard and seen phenomena wondrous in its test qualities and uplifting in its messages.

In regard to Frank Decker, who certainly needs no introduction to anyone in psychic work, it has been one of the privileges and good fortunes of my life to meet this medium and hear—via direct-voice—the magnificent results obtainable, both to students and the laymen.

Frank Decker

I have witnessed and heard such phenomena as would dignify the most scrupulous investigators present. To mention a point of his tremendous power, I only recently changed my position. I asked Mr. Decker more in jest as to what I would do the following week. These words of course meant no more to him than they do to you, the reader.

Mr. Decker, without knowing what he was talking about, mentioned two. And he was absolutely right in reference to the deals I was to make the following week.

The next week I again, more in jest than in seriousness, inquired as to what I was going to do the following week, and he mentioned three to me, which turned out to be exactly true. The continued success of the numbers given to me for each week's successive work continued for a period of eight weeks. And each week the numbers were different and the amounts told to me were absolutely correct.

When I left on a longer journey for a visit to the southern states, the figure seven was mentioned. I

(Continued Page 2, Col. 2)

Speakers' Table—Spiritualist Episcopal Church Conference—Congress Hotel, Chicago, Illinois



Hundreds attended the Fifteenth Annual Conference of the Spiritualist Episcopal Church (see picture page 15). After introductions and acknowledgements by members of the board and guests seated on the dais, the program closed with an address by Rev. Robert G. Chaney, Los Angeles, California.

Front row, left to right: Rev. John W. Bunker, Dr. Earlyne Chaney, Rev. Chaney, Rev. Raymond N. Berry, Marian W. Berry, Rev. Austin D. Wallace, Rev. Clifford L. Bias and R. G. Pressing. Standing, left to right: W. Clifford Birchfield, Rev. Sylvia Birchfield, Rev. Russell J. Flexer, Rev. Dorothy G. Flexer, Rev. Wm. H. Jackson and Rev. Rosemary Jackson.

sage, the town in which he had lived was often given. Frequently, the place where the questioner was residing was also stated, as were occupations, dates of passing and of birthdays. I noted one instance when a woman was told her birthday and even the time when she was born.

The spirit guide deprecated questions of a fortune-telling nature. When he read one sealed envelope and said it contained these words, "What does the future hold for me?" he answered, "Exactly what you make it."

I took complete notes of Kelly's spirit messages, which lasted almost an hour. In one case, a questioner asked for communications from four dead relatives, her sister, brother, father and mother. The reply was not only to give the messages, but to supply the names of all these relatives. It was really amazing to hear the guide say, for example, "The envelope with number 958518 on it, with the yellow paper inside it . . ."

The next time I witnessed a demonstration by Kelly was on board the S. S. Washington when we were in mid-Atlantic on our way to Britain. Our fellow-passengers included several American Spiritualists who were going to attend an international Spiritualist congress.

Skeptical Convinced

We decided to hold a public seance and intimated this fact on the bulletin board. The result was that nearly two hundred people, doubtless actuated by curiosity, were present. Paper and envelopes were distributed among the passengers, who were asked to place their questions in the envelopes and then seal them. In order to identify the envelopes, each one was asked to write some code on it. Prior to the demonstration, I gave a short address, explaining the principles of Spiritualism, and outlined the purpose of the seance.

Handkerchiefs were borrowed from some men in the audience and one passenger volunteered to tie them tightly round the medium's eyes. The skeptical passenger was convinced, by the time he had finished making his knots, that the medium could not see. Within five minutes there was no doubt that though Kelly was blindfolded his dead father could not only see the questions in the envelopes but could supply answers which indicated that people in the spirit world were familiar with what was happening to the questioners.

Once, Kelly pointed to an individual and said: "You, the man with the gray hair and with your hand to your mouth. Your mother is standing by your side. You have

asked for a message from her, although I have not yet come to your ballot." Details of the mother's passing followed. The passenger was amazed, as he later admitted to me. He had traveled round the world and considered himself hard-boiled. This, he had to confess, was undoubtedly a spirit message from his mother.

Audience Astounded

The most remarkable message of the evening began with the guide inquiring, "Who is L. L.?" There was no reply. Then came the question, "Is anyone here named Liberty?" "Yes," declared a woman.

Asked whether she had lost anything, she replied, "No." But the spirit insisted that he was right. Finally, he told her that she had been to a party just before embarking and that she had been presented with a model of the ship, with the words "S. S. Washington" on it. When she returned to the party later on this model had disappeared. "Yes," shouted the woman excitedly, "that is quite true."

Kelly's dead father told her that somebody had taken it away from her for a joke, but that she would get it back on her return.

"Now," he said, "the gift was modelled on one displayed in the window of a department store at Springfield, Massachusetts."

"That is quite true," came the answer.

When I spoke to her afterwards, the woman told me that she

worked in this department store at Springfield. She had never met Kelly in her life and, indeed, it was her first contact with Spiritualism.

Kelly's guide usually began by reading the identification written on the envelope. Then sometimes he would tear the envelope and the message, repeat the question asked and then give the answer.

On other occasions, he would say, "I am going to tear all round the question, but leave it intact." Then, when he had read some of the questions, even without opening the envelope, he would ask a member of the audience to verify that he was correct.

One man received a striking message. Not only was his ballot read, but he was told of the presence of five spirit relatives, all correctly named, even to one whose name was Anna Farley!

Swaffer Endorses

There was an awkward moment when there was no reply to the guide's inquiry concerning one envelope which he selected from the pile on the table in front of him. "Perhaps she is in love," said the spirit, whilst the audience laughed. "Oh, no, I am serious," the guide went on. "The question written was, 'Is it a romance?' I want to tell you that he is married."

Another woman, who was told that she came from New York and that she had written "140" on her envelope, was given the names of spirit relatives concerning whom she had inquired and was also told her own birthday—"July seventh, fifteen minutes past eight—a little bit too late for breakfast."

The demonstration ended with a striking message given from a dead mother to her daughter. The names and relationships were disclosed by the guide, while the reunion between the living and the dead brought tears to the eyes of the daughter.

I told my friend Hannen Swaffer all about Kelly's powers when I returned to England and he invited the medium to give a demonstration in his flat. To make sure that conjuring could not be the explanation, Swaffer asked Harry Rigoletto, a well-known American illusionist who was then appearing in London, to be present.

Rigoletto's opinion was wanted because he is not only a professional magician but for many years had studied psychic phenomena. His verdict was that if anybody denied the spirit explanation of the demonstration then "there was no value in any evidence on anything in the world."

There were a dozen of us present. Rigoletto, being more familiar than any of us with the tricks of illusionists, was asked to bandage Kelly's eyes. This he did with

(Continued Page 4, Col. 4)

Mediums . . . I Have Met

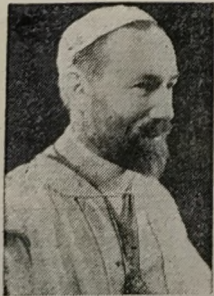
(Continued from Page 1, Col. 5)

only made six during a seven-week period. Up to this very day, Mr. Decker still does not know what I do, what the numbers mean and what the figures that he gives me mean.

In view of this remarkable test over a period of fifteen consecutive weeks and having one miss out of about twenty-six, I think that this is a remarkable piece of evidence and phenomena of spiritualistic guidance. I only point this out to show that though Spiritualism is not based on the prognostication of coming events, it is nevertheless a substantial and evidential test of nearness to the immortals.

I am glad that, in the past thirty years, I have been guided and shown the way to this great truth of not only a way of life, but of the immortality of events; that in finding God through Spiritualism, I have found eternal life.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

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

I Will Send You A Treatise Free Answering The Above Questions

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

BISHOP ROBERT RALEIGH

(P-406)

P. O. BOX 19, CALABASAS, CALIFORNIA

Hundreds Attend Classes at Congress Hotel



Surrounded by nearly 300 students, Robert and Earlyne Chaney, of Astara Foundation, Los Angeles, present special Astarian teachings and healing at the Congress Hotel in Chicago.

"The Chaney's" at Memphis, Michigan



On their recent trip to the midwest, Robert and Earlyne Chaney, of Los Angeles, served the Spiritualist Episcopal Church of Memphis, Michigan. A capacity congregation greeted the pulpit guests and attended a reception following the services. In the illustration are, left to right: Earlyne Chaney, Muriel Falter (pastor of the Memphis Church) and Robert Chaney.

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

Eastern mediums should be interested in making a tour of the West Coast camps and churches. As a matter of fact, many do.

Mr. Richter feels that mediums and speakers could earn their way by starting in June, beginning with the State of Washington; then to Edgewood Spiritualist Camp; then to Canby, Oregon, and the camps in California—continuing on through Arizona and Texas by early September.

This would be a splendid trip for a worker in the field of Spiritualism but would necessitate a great deal of planning and at least an invitation to work, to say nothing of the terrific expense involved because after all, there is only one Sunday in every week, and it is rare that a camp or a church is able to pay what is believed to be the top price for Sunday engagements, the sum of \$25.

Frankly, it seems to me that the whole project is something to be handled by the secretaries of the churches and camps, whose job it is to write to the speakers and mediums or at least invite them through general advertising.

Speakers and mediums interested in serving New Era Camp, write Herman Richter, 021 S. W. Bancroft St., Portland 1, Oregon.

Library Subscriptions

FOR the past several years, free yearly subscriptions have been sent to libraries all over the country at the request of our readers. When this policy was first put into effect, numerous letters were received stating that we should send a year's subscription to this or that library regardless.

This we could not do for no subscriptions are entered unless we receive a letter signed by the librarian, who must make a formal request and agree to place *Psychic Observer* on the literature stand along with other religious periodicals.

From time to time, cash contributions are made to us by readers who want to help finance this type of propaganda.

Such contributions of late have been meager, but just recently a check for \$25 was received from Kenneth J. Gibson and his wife, Elsie, of Philadelphia.

It is hoped other readers send contributions to this fund from time to time so this practice can be continued before the practice becomes too great a burden.

ASTARA CLASSES IN CHICAGO

FROM 20 states, members of Astara Foundation and persons interested in Astarian teachings in Ancient Wisdom, came to the Congress Hotel in Chicago to hear some of the philosophy. Robert and Earlyne Chaney, directors of Astara at its headquarters in Los Angeles, were greeted by literally hundreds of students at the series of three special classes recently presented.

Two-hundred twenty-five students attended the first class in the morning and listened to instruction through the psychic abilities of Robert Chaney, whose spirit teachers brought most unusual information concerning "Life on the Other Side," including detailed explanations as to how persons who "die" are received and how they progress in the spiritual realms.

Following this instruction, and at the closing of the other two classes, a special healing service was conducted by Earlyne Chaney.

Two-hundred fifty persons attended the next class in the afternoon, to receive teachings concerning "Unfolding the Third Eye"—a presentation of the functions of that psychic center and exercises for increasing its sensitivity.

Nearly 300 attended the night class, when the teachers brought instruction concerning "Attaining the Purpose of Incarnation"—ideas from both the Ancient Wisdom and the New Age to help the individual gain the goals and fulfill the missions of life on earth.

The classes were tape recorded and will be made available in printed form as is class material given at Astara's headquarters in Los Angeles.

CHURCH NEWS

Passaic, N. J.: The annual convention of the New Jersey State Spiritualist Association was held recently at the First Spiritualist Church, 276 Main Ave., according to president, Rev. Ida M. Demopoulos. Guest speaker for the convention was Rev. Raymond E. Burns, Stamford, Connecticut.

Officers elected for the coming year: president, Rev. Demopoulos; 1st vice-president, Rev. Catherine Broome; 2nd vice-president, Joseph Carlero; secretary, Marion A. Hartman; treasurer, Arthur C. Prince. Trustees: Rev. Elizabeth Giberson, Mary Miller, Edna Seimer, Helen Chant and Marie Schillaci.

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FOUR HUNDRED SIX

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

AUGUST 10, 1955

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AUGUST 10, 1955

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Points Upon Which Everybody Does Not Agree

EVERYBODY FINDS MANY THINGS that cannot be agreed upon.

While everybody agrees to realities which the senses prove consistent, still the notions, theories and beliefs of everybody which have been developed through a long course of genealogical and antagonistic experiences cannot be merged so that everybody can get together on common ground and agree to them.

So, although everybody with eyesight will agree that it is either light or dark, and everybody with appetites will agree that food is necessary to sustain life, still everybody with notions will not agree, for instance, as to the origin, shape or stability of the soul. And for that reason everybody argues, hates and even kills one another over the different opinions regarding it.

In primitive times those with the strongest bodies made slaves of the weaker physical humans, but as the mental faculties of man developed, those with the slickest schemes obtained the power to enslave the slower thinking ones.

For thousands of years the craftiest humans have ruled and practiced all sorts of deceptions to hold everybody in subjection. Billions of human lives have been snuffed out prematurely through the continuous struggle of changing masters.

Everybody could never agree as to which masters should have the privilege of shearing them of the results of their efforts, and so, everybody argued and fought among themselves, and still continue to argue and fight among themselves in order to decide it.

And, as the different masters come and go, the slaves go on forever.

There are poor slaves and there are rich slaves; there are beggar slaves and there are criminal slaves; there are labor slaves and there are spiritual slaves; but they all bend in the same way at the crack of the master's whip.

The success of the master lies in his ability to keep everybody arguing and quarrelling over everything except the fact that he is directing them. To keep them divided is the scheme. So all sorts of trivial matters are brought to everybody's attention to detract from his supervision.

The ruling master of nearly every single religious organization, cleverly operates competing political parties which he controls, and through which is conducted endless minor disputes that excite everybody to a fighting pitch against each other, but which in no way ever calls attention to his clever manipulations.

This mighty super-religious ruler objects most strenuously to anybody being nominated for office in any key position unless satisfied beforehand that his own methods will be upheld.

Any nominee may bawl out as loudly as he pleases against anything and everything, as far as the master is concerned, except telling how he dominates everybody.

Thus everybody is kept arguing among themselves over minor matters, but never discussing major methods, and on election day they go to the conventions and vote for everything imaginable except to change the directors.

And because everybody does not agree upon these trivial matters, and of course never will, and because everybody allows themselves to be kept in a continual state of excitement concerning them, as well as being kept in ignorance of the main factors that cause all of their troubles, everybody is kept just where they are.

NEXT ISSUE: Points Upon Which Everybody Must Agree

SHOULD A CHILD . . . ?

Concerning the article written by Norah I. A. Robinson "Should a Child Go To Seances"—I am writing these personal experiences in the hope they will help some other parents who have children they want to raise as Spiritualists.

I definitely believe children should be allowed to go into seances, after being properly educated in our religion. My belief is—if they have attended a Spiritualist Church and understand, in their childish way, the meaning of Spiritualism, they will grow in the work the same as in any other church.

I have seen what has been done in other churches where they teach a child that he or she is full of sin and should repent of their terrible sins or repeat of being a bad child—this affects a child and discourages their mental outlook in religion.

I have three children—a girl eleven, a boy nine, and another girl five. The smallest child knows about Spiritualist religion and has attended seances since she was two and a half years old. About three months ago, she attended her first materialization. Of course, she was told what to expect—the whys, and the wherefores of the seance.

She attended a materialization of Edith Stillwell at Camp Chesterfield, Indiana. She was so thrilled that she is now a Spiritualist and will always be for she knows definitely, beyond a shadow of a doubt, that there is a hereafter.

This child was told by her guide to have no fear—that she and the child's grandfather would go into the basement with her (since she was afraid of the dark basement) and protect her always from anything that might try to harm her, and today the child has no fear of anything, for she says she is protected by her guides and they are always with her. This is just one of many experiences where spirit guidance has helped her in her daily living.

The two other children have received help many times through seances and spirit controls. There have been times when the children have asked questions of the spirit guides concerning their little problems, and I have found that their own guides and the main controls of a true medium would graciously answer their questions to their full satisfaction or if necessary explain to them that they must learn to help themselves and then in turn would receive the help they need from the spirit world.

The reason Spiritualist churches in the United States have not taken their rightful place in the religions of today is because they have failed to educate the youth of this country to Spiritualism and so they are taught in other religions and they are taught that our religion is the "Works of the Devil" and therefore they should have nothing to do with it.

What is the matter? Is it that they are afraid to let the children in our Spiritualist religion—for we as Spiritualists have the proof of what we are teaching and they have failed to completely disprove things which have come forth from good and true Spiritualist guides? Yes!!!

Every parent should choose their medium well in the beginning. I myself came from a very religious family of a very strict and narrow religion. I was taught never to have anything to do with Spiritualism—that it was evil, and the works of the old devil himself, therefore, I know of where a lot of these false teachings come from.

Something was said to my youngest child after a visit to her grandparents—if she was able to talk about her guide, Jingles—and she looked at us amazed and said, "Noooo, they don't understand." Now, you see, if a child has been brought up in the Spiritualist Church, they know and understand when and where to talk.

Our youngest now is wanting to live close to God and the Spirit world so she will be well trained when they come to take her over there and she has no fear of so-called death. She speaks of how nice it will be over there to meet Jingles, her guide, and go to Grandpa, but she also understands that she has to live out her life here and help people along the road so she herself may be able to help more and enjoy a more higher ever-lasting life when her time comes to take her place among God's helpers in the other world.

I believe it is high time that our older generation starts thinking a little further into the future. They should think of what will happen

LETTERS TO THE EDITOR

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

if our youth of today is not educated to the point where this generation can come back and talk to their loved ones left here on earth. Most of our Spiritualists today have become Spiritualists through their own trials and tribulations and by seeking guidance at this time, they have received a different outlook upon life—having stumbled into it when they could not receive the help needed from any other source or religion.

I hope and pray that at the convention being held in San Antonio, Texas, this September, that one subject in particular will be taken up—that of "Educating Our Youth of Today For Tomorrow," for I feel that our religion is to be the Light of the World and the church and the Religion which will meet the Need of the Hour.

I would like to hear what other parents think and what their ideas are to improve the methods of teaching our children for tomorrow. I would be glad to help any Spiritualist Church or Group or organizations in this project. I welcome any correspondence on the subject of helping the youth of today.

I sincerely hope that you will find a use for this letter in helping the youth get a correct outlook toward the marvelous works that may be accomplished through such a Spiritual Religion.

B. O. BOZARTH

116 Franklin Ave.,
Urbana, Illinois.

CHEST UNBURDENED

As I read the *Psychic Observer* from time to time, I generally wish that I could drop in and discuss some of the printed matter—well this is the next best thing to do even at the risk of increasing your work.

I was very pleased with the splendid "message work" done by Frank Decker. We are going places. I've listened to some well-developed clairvoyants, but not to equal what Blackstone received.

Realizing that the Law of Evolution is constantly in action, it is only reasonable that we should advance and I have reason to think that the spirit realm is advancing (OR EVOLVING) also. And, you do write good editorials. I wish you would go a step or two farther, and if I seem "drastic" you must just think it over, for I feel positive that what I may say is not far from the truth.

Let us be SPIRITUALISTS out and out. This mixing of orthodox words, ceremonies and rituals and even vestments, in our churches tend to have John Q. Public consider us just another religious sect and more crazy than some of the many others—to me a stumbling block and hindrance to the spread and acceptance of the knowledge of Life that we have attained to.

And we wear the word "religion" to tatters in the writings you publish. Surely Spiritualism is first, last and always a SCIENCE knowledge of Life and when we get knowledge, what we call "religion" will fall into its own place. When man understands that he is a responsible being—that wrong actions, words and thoughts have to be settled for—and that SERVICE to each other is RELIGION as taught by the Man of Nazareth

and every great Teacher before and since.

When I was about fourteen (eighty years ago) I was one of a group of boys—they had been discussing "heaven"—some one asked Bob Kenny (Bob was a town boy—been to Toronto—smart). What do you think about it Bob? He replied, "I don't know. I was never there." The point surely is obvious that to give authentic information about an event, condition or circumstances, it must be witnessed or experienced by the narrator.

It is my good fortune to be a member of a small group; one of whom is a medium. We have come to us, through his instrumentality, a very highly evolved spirit entity. (I like to regard him as "just a man"). When I listened to him at first, some years ago, I thought that it was too bad that his words could not be preserved. So, we get us a recording instrument and have around 200 pages of his talks. They are DIFFERENT and a source of knowledge. We do not know who he is.

He prefers to be known as "Unknown Friend" as most of teachers conceal their identity—they have learned HUMILITY in its essence.

Now, I've got quite a lot off my chest, haven't I? Well, it is just a talk, and I guess that you get lots of 'em. Some job being an Editor. It's a grand job, and in my estimation, you are doing fine—keep at it.

ALEX GOODWIN

Hotel Europe
Vancouver, B. C., Canada.

AMERICA'S LODGE

A recent editorial in *Psychic News* indicated that Rhine's work might not be continued because of lack of support for his research. So I wrote the editor as follows: It is certainly not more time to investigate that Dr. J. B. Rhine needs "to bring this great problem (of proving survival) to the focus of definite solution." He has been at work, with a big staff and laboratory, on this "problem" for at least twenty years.

He has already gathered and witnessed sufficient veridical evidence to convince the most conservative and cautious investigator that the human mind and spirit survive death.

No, it is not more time that Dr. Rhine needs, nor opportunity to contact the spirit world directly through some of America's many good mediums. What the honorable gentleman needs is enough courage and forthrightness to publicly declare the truth of survival. We know that he has already discovered it.

If Dr. Rhine had had the moral courage that characterized England's truly great scientists, like Lodge, Crookes, Barrett, Wallace, Doyle and others, he would have published his proof of survival several years ago, and thus have deserved the label: "The Sir Oliver Lodge of America."

EARL S. HAINES

Chesterfield, Indiana.

★ COULD BE

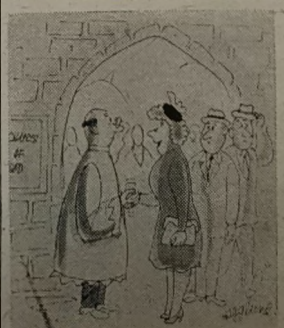
The death of the triumphant male bee in the moment following insemination of the queen at their lofty height presents a problem in ethics. The materialist believes that the drone is annihilated—that there is no moral law in the universe, no survival. However, the Spiritualist believes that God never destroys anything He has created.

Do the spirits of the male and the female share the same habitation, two souls in one body, after the body of the male bee has been eliminated?

The longing for complete union which inspires human souls in love seems to present a clue and possibly complete understanding. Identity is the goal of love, elimination of the self which is only a half being seeking its counterpart. Has the bee attained that goal?

NORMAN LEWIS

Forestdale,
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"Survival Is a Biological Fact"

"IT HAS NOTHING TO DO WITH YOUR RELIGIOUS BELIEFS"

THERE ARE not many certainties in our lives, but there are two events concerning which there can be no argument. We are all born into this world and we all die.

What are you? You might think this a facetious question, but it is not. "Man, know thyself," is an ancient injunction, but how many people know themselves?

The reflection you see in the mirror is not you. The body which gives you so much trouble, and is subject to age, pain, infirmity and disease, is not you. Your birth certificate does not tell you who you are; neither does an identity card.

No scientist has ever discovered the origin of life. Neither has he manufactured even a microscopic, minute object that was capable of living. He can make an atomic bomb, but he cannot make a blade of grass.

When Death Comes

What is the difference between a living body and a dead one? Chemically, organically and structurally they appear to be the same. Why is one living and the other dead? Why has the heart ceased to beat? Why do the pulses no longer throb? Why has the blood ceased to circulate? Why are the limbs rigid?

Spiritualism supplies the answers. The evidence obtained through mediumship demonstrates that you survive after death. You do so, not as a phantom or as a winged, airy, amorphous being, but as a real individual.

After death, you possess consciousness, memory, all the mannerisms that belong to you and to nobody else, and, most important, the ability to love. You survive death as a spiritual being, because Survival is a part of the natural law, a fact which is purely biological in its operation.

It has nothing to do with your religious beliefs, or lack of beliefs, or your outlook. It is not a reward or a punishment. You have no alternative but to survive.

Spiritual Beings Now

As, after death, the evidence clearly shows that you have a complete set of faculties through which you can express yourself as a spiritual being, then you and I and all of us in this world today must possess these faculties.

We are all spiritual beings. It is not death which confers a spiritual status upon us. We survive because we are spiritual beings. And we live on earth because we are spiritual beings.

We die merely because that which gives animation to the bodily frame departs. The vital principle is withdrawn. Without this dynamic, the body is incapable of functioning. If we lived our lives rightly and in harmony with natural laws, death would be comparable to the apple dropping from the tree when it is ripe.

Every individual in the world is a spiritual being expressing himself or herself through a physical body. You are not a body with a spirit. You are a spirit with a body—a tremendous difference.

But you are not your body. Your body is no more you than the typewriter is the typist, than the piano is the pianist, than the violin is the violinist. Your body is the means by which you express yourself while on earth, and this expression is limited to five avenues—sight, hearing, touch, taste and smell.

You cannot be ill. You cannot have disease. People who say, "I do not feel well today because of my rheumatism," are, strictly speaking, not telling the truth. What they should say is, "I feel well, but my leg has rheumatism."

Man, Know Thyself!

How much do you know about yourself? Very little. Your real self is seldom exhibited to others. We all hide ourselves behind the personalities through which we exhibit varying aspects of our natures.

Spiritualism reveals the purpose of earthly life and clearly shows the relationship between our present stage of existence and the next. The majority of mankind has lost its way.

This extract is taken from the last chapter of "Power of the Spirit" by Maurice Barbanell.

Most people are chasing shadows, illusions and will-o'-the-wisps. Because they are unaware of their spiritual natures, they concentrate wholly and solely upon the requirements of their bodies. Their focus is wrong. Their perspective is erroneous.

Naturally, physical bodies require what is necessary for their sustenance and well-being, clothing, warmth, shelter, food and exercise. Most people, however, do not stop at the satisfaction of their primary needs.

Eternal Treasure

They continue to accumulate and overload themselves with wealth of varying kinds in the hope that this will provide them with security. Some go to extreme lengths and are gluttons, misers and hoarders.

How many think about the requirements of their spiritual nature? How many realize that their spiritual selves, which are the eternal realities, also require sustenance? At death, we are compelled to leave behind all the physical wealth that we may have accumulated. We cannot take it with us.

When the newspapers print details of wills, the accounts are often headed, "Money they left." Yes, they had to leave it. It was a philosopher who wryly remarked that it was a good thing people could not take their money with them when they died because in most cases it would only melt.

The body is the lesser; the spirit is the greater. The body will crumble into dust, or be resolved into elements which no longer maintain the form by which we recognize one another now. You, the spiritual being, will persist. How much do you know about the real you? Have you found yourself?

As a spiritual being, you are an integral part of the infinite spirit which is responsible for the whole of the universe and all the manifold activities which it embraces. You are part of the vast cosmic power which controls every facet of universal life. You are God, and God is you. By virtue of your spiritual nature, you are in possession of an eternal relationship with God which no event in life or death can sever.

Potentially, you possess all the powers of an infinite spirit. Within you is the rich treasury and armoury of the spirit. It was summed up many years ago in the words of the Nazarene, "The kingdom of heaven is within," to which I would add that so also is the kingdom of hell. You make or mar your own destiny. You create your own heaven or hell.

Have you ever tapped that vast latent power which is within you? Have you ever unearthed some of the rich spiritual jewels which lie beneath the surface? You can do so. You can learn how to find strength in your hours of weakness, guidance in times of crises, and help when all seems difficult.

Within you is the power. Once you have discovered the secret, life has a new meaning for you and you realize its purpose.

Learning Lessons

Earth is the schoolhouse where we are sent to learn the lessons that we can be fortified and equipped for the greater life that awaits us beyond death. The lessons have to be learned in shadow as well as in sunshine, in storm as well as in peace, in pain as well as in pleasure and in sorrow as well as in joy.

Each experience adds its quota and helps to make our character, which is our eternal possession.

We can cheat the laws of parliament, but we cannot cheat the laws of God. Spiritually, we cannot pretend to be what we are not. When we are guilty of greed, rapacity, intolerance and selfishness, we are the ones who suffer. Our spiritual natures are stunted as a result.

If we practice goodness, kindness, toleration and unselfishness, we are better off, because our

spiritual natures thrive as a result. "For whatsoever a man soweth, that shall he also reap."

That is a natural law. No priest can alter it. No theological doctrine can change it. No recitation of a Bible text can disturb it. No death-bed repentance can interfere with the immutable sequence of cause and effect.

Our Responsibility

Here is the practical and personal application of Spiritualism as revealed in the manifestation of spirit power. It is a demonstration that we are all personally responsible for what we do, and that death will not transfer sinners into saints, dullards into sages, or fools into philosophers.

When these facts are known by all mankind, then the whole of the earthly scene will be transformed. Individuals will acquire a greater stature. Life will have a richness, dignity, nobility and lustre. We shall be aware of our divine heritage and we will work to achieve our divine destiny.

Peace, serenity and tranquility will be the natural lot of most people. Fear will have been vanquished. A new set of values will prevail.

War will vanish, and co-operation will take the place of individual and national antagonism. Materialism and all its follies will have been exposed. All the blots

and excrescences which mar human existence and prevent the spirit of man from finding its full expression will have been obliterated.

The world will have realized that malnutrition and slums are not consistent with man's spirit. And the body, the temple of the spirit, will live in conditions more appropriate to its setting as the casket of a brilliant jewel.

Today, color, creed, race, language and nationality are barriers between people. They will not be barriers when man knows himself.

The same spirit which is within you is within every human being in the world. This is a divine and eternal relationship, stronger than the ties of blood or family. They will not persist, but our spiritual relationship will endure for ever.

God has made us all of one spirit. The cannibal, the Negro, the Red Indian and the members of what were our enemy nations are our spiritual kith and kin.

We are members of one vast spiritual league of nations, all part of the divine family. Killing cannot extinguish that relationship; neither does it end our responsibility to ourselves and our duties to one another.

Here, in actual fact, is the spiritual United Nations. One day this profound truth will be realized by the rulers of men and a new order will dawn for mankind.

Then the vision of dreamers, reformers, pioneers and martyrs will have become realized and the kingdom of heaven on earth will be a living reality. The power of the spirit will be known in all its glorious and sublime majesty.

ED. NOTE: For your copy of "THE POWER OF THE SPIRIT," send \$2.00 to Psychic Observer, Inc., Chesterfield, Indiana.

T. John Kelly —(Continued from Page 2)

three handkerchiefs, tying them so tightly that the medium flinched. On a nearby table were placed a dozen sealed envelopes, each containing a question and each marked with a code word by the questioner.

Blindfolded, Kelly once more proved that when absolutely sightless he could walk about the room as if the bandages did not exist. He picked a flower from a vase, removed and replaced without hesitation a lid from a teapot, pushed apart the knees of one sitter who had just crossed them, and chaffed the gathering on what they were doing with their hands, telling Swaffer, for instance, to unfold his arms, although he had his back to the medium when he crossed them.

No Explanation

"It was the most marvelous thing I have ever seen," said Rigoletto in a signed statement made immediately afterwards. "I tied three large handkerchiefs so tightly round the medium's eyes and I used all my strength. I am certain he could not see. The way he walked, avoiding the furniture, reading what was inside the envelopes and then throwing the papers into a small bowl was amazing."

"I have been a juggler for many years and I know what such accuracy means. Only a psychic sense could explain how Kelly handled the crockery. No scientist can explain it either. If the researchers put up any arguments that try to explain all this away, they only deceive themselves."

Not only did Kelly's guide answer the questions in the envelope, but in each case he pointed out the person who had asked that question. The most striking instance was that in which a sealed envelope had been brought by one person. It belonged to a Fleet Street journalist who could not be present. Not until the next night, when the questioner was told what the guide had said, did the sitters know what was in the envelope. Furthermore, Kelly's guide actually answered a question which the journalist had intended to put if an opportunity presented itself for a sitting with the medium. The guide also gave the full name of

the questioner's brother, who was involved in the question.

As an example of the remarkable nature of this demonstration, I should like to mention that one sitter asked in her sealed envelope for news of Harry and Julius. The answer included the surnames of these two men.

Convincing Messages

Kelly gave several public demonstrations while in London. At one meeting his guide picked up one envelope and addressed its owner as Mr. Taylor and asked, "Don't you live in Tanner Road?" "No, in Manor Road," was the reply. This was clearly a case where the guide had not quite correctly heard the spirit information being relayed to him—just as with an indistinct telephone we do not always register all that is said. A few moments later, however, the guide was able to tell the woman that she lived in Mitcham, Surrey. This made the audience gasp.

They were more surprised when he added: "They are saying that if I can give the name and the street and the town, why can't I give the number of the street? It is number one hundred and seventy-one."

"That is quite right," said the woman. Here the guide commented, "I don't know why people are so curious about other people's addresses."

In another instance, the guide stated quite correctly that two envelopes were submitted by people sitting next to each other. One man was told that he had asked when he would get in touch "with W.J.M. again." Kelly said: "Why do they call him Joseph? His name is William Joseph Martin. They ought to call him William." The man agreed that these were the full names of the person concerning whom he had inquired.

A woman was told her name, even though she had put only her initials on the envelope, and was given information about her "dearest friend" who had died six months previously. As additional evidence the guide mentioned Berkeley Square and Fitzmaurice Place. "I work there," said the astonished woman, who was more surprised when the guide gave her telephone number—Mayfair 7200.

Rev. Sarah Cushing Leadbeater

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THE NEXT ARTICLE of the spiritualistic creed which we may consider is that which affirms the universal incarnation of the divine spirit in man.

Spiritualism holds that the principle of spirit which exists in all men is essentially divine as being a part of the Universal Spirit of God. In this sense, therefore, as an incarnation of the divine spirit, every man is God himself, manifesting in a finite human form.

The greatness and divine attributes of this inner principle of spirit, man does not yet realize, because the spiritual attributes are obscured by the body of matter. But when the outer covering of the spirit, or the body, falls away, then man will be able to consciously realize and to experience his divine nature.

In this conception of the divinity of man, Spiritualism admits no difference or degree in principle. All men are incarnations of the divine principle and all men are equally divine. All are sons of God and none is a chosen one. One man may have a greater development of the spiritual principle than another; but in the principle of spirit, all men are equal.

Christians Admit

There is no difference or distinction in the principle involved. This is the meaning of the so often misunderstood sentence incorporated in the American Declaration of Independence that "All men are created equal." Men may differ in the matter of their temperaments, knowledge, wisdom and worldly possessions; but in the possession of the principle of spirit, all men are equal.

All the different religions of the earth have had, at different times, what they regarded as special incarnations of the Divinity. There has been any number of incarnations of the Divine or Buddhas in the Buddhist and other religions of the East, and these religions do not hesitate to have a plurality of incarnations at one time.

The Christian religion admits, however, of only one incarnation, that of Christ, and the Mohammedan religion is content with a single prophet of the Divine or Mohammed. It is, of course, easy to see how this exaltation of particular individuals is brought about.

It is brought about simply by the comparison of the individual, with respect to his mental and spiritual characteristics, with those about him. If his mental and spiritual characteristics are so far above those of his fellows as to make him stand out as a distinctive and remarkable character, then he is elevated to the category of a god. The particular individual, perhaps, expresses in himself all that the people understand of the idea of God, and they thus invest him with this character.

Spiritualism says that Christ was divine, but only in the sense that all other men are divine. Certainly Christ Himself never believed or taught that He was a special incarnation of the Divinity. From what meagre records we have of His teachings, it appears that He well understood the divine nature of the human spirit, and realized to some extent this divinity in His own person; but He never arrogated to Himself any special divinity.

Vague Interpretations

He taught that all men were sons of God and he regarded all men as His brothers; and He recognized the potential greatness and divinity in all men when He said: "Greater works than I do shall ye do."

Spiritualism believes that the interests of truth consist not in the debasing of humanity in order to glorify Christ, which certainly Christ Himself would not have desired; but rather, in the elevation and glorification of humanity, of which Christ is a member and in which glorification he may share.

The third article of the spiritualistic "creed" which we have outlined is that of the immortality of the soul. Spiritualism teaches a future life for man, holding that when man has completed his life on earth, he then goes to a higher sphere of existence, where he continues his life in personal form as before.

This idea, of course, constitutes

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the central doctrine of Spiritualism and is regarded by Spiritualism as demonstrated both objectively and subjectively, both by facts and by philosophical principles. Mere survival of death, does not, of course, of itself constitute immortality; for it is conceivable that the spirit of man, after surviving the immediate change called death, might cease to exist at some time in its life in the spheres.

But this is not a valid objection; for immortality does not depend merely upon the survival of bodily death, but has its basis in the spirit itself, which is above all time and space and consequently eternal. The spiritual body, which the spirit carries with it in its life through the spheres, must also be imperishable and eternal, since the spirit is never without a body.

Christianity professes to believe in a life after death, but it is a very vague and unconsoling belief, depending for its evidence entirely on the physically bodily resurrection of one individual, Christ; and since this individual is regarded as supernatural and as being in an entirely different category from the rest of the race, therefore, there is little ground for believing that the rest of the race can share in His experiences.

Death No Calamity

According to Christianity, Christ came into the world differently from anyone else; that is, He achieved an immediate bodily resurrection, which others, so it teaches, can achieve only at the end of time. Based solely upon His experiences therefore, and according to Christian teachings, there is little ground for believing that the rest of the race will ever experience any resurrection or immortality.

To hinge the immortality of the whole race on the reported resurrection of one individual—and that individual in a category different from the rest of us—is to hinge it on a very weak support. No wonder such evidence is altogether disregarded by the individual when death knocks at his door and takes away his loved one. He gets very little consolation for ever seeing such a one again from the story of the physical resurrection of Christ. Death, to the mind of the average Christian, is an absolute and irretrievable calamity.

How much more beautiful and philosophically true is the belief that in death the individual simply changes his state of being, divesting himself of his outer garment, or the body, and then continues to live on in a new and more beautiful body, in which are retained all his personal traits and characteristics. This truth, when it is philosophically and scientifically accepted by the race, will be the most desirable and appreciated of all the truths that ever came to mankind, and it will completely rob death of its sting.

The philosophically minded Spiritualist, fortified in this belief, does not look upon death as a calamity. He does not mourn and feel inconsolable at the death of a friend or relative, as the orthodox religionist does. His mind is perfectly at ease regarding the matter and he sees no reason for inner grief or outward display of it. The soul that has gone has simply entered into a better and brighter sphere of existence; and for this, it is more proper to rejoice than to be sad.

The next article of the spiritualistic creed, as we have outlined it, relates to the immediate state of man after death, and has a bearing upon the Christian doctrine of rewards and punishments in the next world and upon the ideas of heaven and hell.

Spiritualism teaches that a man

in the next life is essentially the same man he was in this life, with all his personal characteristics and good and evil qualities. Death in no wise changes the real character of a man. Death relates merely to the external form. The real man—the spirit and mind of the individual, together with his spiritual body—remain exactly the same as they were before death, with all his faults, characteristics and virtues.

From this, it follows that the only rewards or punishments which a man receives in the next world for the deeds done in this world are those which are contained in the character and mental constitution of the individual himself, as a natural result of the deeds done.

If the deeds were good, he receives the reward for them, in the next world, even as in this world, in the excellence of character which naturally results from good deeds.

Evil Propensities

If the deeds were bad, the individual is punished for them by reaping an imperfect and evil character in the spirit world, even such as he would reap from evil deeds in this world. "As ye sow, so ye reap," is interpreted by Spiritualism as extending over into the spiritual world, with respect to the deeds of man done here in the body.

There is no angry or wrathful God to sit upon and judge man's deeds after the death of the body, and no external punishments to be imposed for man's misdeeds in the body. The only judge of a man's worthiness or unworthiness in the next world is his own mind and conscience, which, like a real judge, effectually condemns or rewards him for the deeds done in the body. No judge, however, could more effectually judge a man in the spirit world than his own conscience and the effects of his deeds upon his own character and spiritual constitution.

The realization of unworthiness, and the imperfect and badly formed constitution which result from crimes committed, debar the individual in the spirit world from the society of the good and happy, and force him to seek association on his level, with minds of like imperfection and evil propensities with his own. In this state, he leads a life of misery until, by progression, he overcomes his evil propensities and is able to associate with minds of a higher nature.

Sins of Ignorance

This is the meaning of planes or spheres in Spiritualism. Planes or spheres are simply the natural associations of persons of like minds and interests in the spirit world. The higher spheres and planes we may call "heavens" while the lower and imperfect ones, in which are grouped all the imperfect and evil members of the spirit world, we may call "hells."

But these two terms represent simply two degrees or extremes of mental development and progression; and the lower spheres of the spirit world are unlike the "hell" of the Christians in being simply a temporary state in which the spirit learns to overcome its imperfections and thus to advance into the higher realms.

Says a Spiritualist writer on this point: "Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and as constantly being replaced by others who are always arriving from earth. None are so low that time does not retrieve them."

Spiritualism regards all evil as simply imperfection and holds that there is nothing essentially evil or sinful in the universe. All so-

called evil will ultimately be resolved into good. And as there is nothing essentially evil, so there is nothing essentially sinful. Man may make mistakes and commit sins in the sense of acting counter to and violating the divine law; but this is not the result of imperfection and ignorance. When these are removed, evil and sin are also removed.

Spiritualism believes that man is essentially good in his nature and has no original, or other kind of sins, to atone for, except those which he commits through ignorance and the results of which he pays for in the immediate effects on his own character. Spiritualism does not believe that man is "lost" or that there exists any necessity for his being "saved." These are all man-made doctrines.

What Peebles Said

The idea of getting into heaven, and of escaping the natural penalty for one's misdeeds, by subscribing to some creed or belief, such as acknowledging Christ to be our Lord and Savior, Spiritualism regards as perfectly meaningless.

All men get into "heaven" or the spirit world, equally well, no matter what they believe, for it is a law of nature that all men shall go to the spirit world after death irrespective of their beliefs, and that when arrived there, they shall take their places in the "mansions of heaven" according to their inherent goodness or badness, and without regard to any of their particular beliefs, except of course, inasmuch as these beliefs themselves have a direct effect upon their character.

Subscribing to any form of creeds in order to be saved is, therefore perfectly meaningless. No one is lost and no one has to be saved. Says a spirit from the spirit world, writing back through a medium, regarding the effect of the belief in a creed upon his status in the spirit world:

I learned, friend Peebles, that souls are saved neither by the cross nor by creeds! neither by uttered prayers nor professions; but by just, pure and upright lives. Episcopalianism did me no good whatever. The afflicted that I had helped, the sorrowing that I encouraged, the poor that I relieved—these were the good angels that flocked around me, welcoming me to the home of immortality."

The Golden Rule

Spiritualism, of course, believes in a moral law, which it defines as the divine law of the universe and which it regards as operative in every organized body, including the organism and soul of man. In nature below man, this law is manifested in instinct and in insistent desire; but in the mind of man this law is perceived consciously and is what we experience as conscience and the sense of right and wrong. This moral law is the will of God, which wells up in all organized beings and urges them on to development and perfection.

This moral law is not something apart from man—not a law imposed from without—but is the inherent desire and purpose of the spirit itself, which, in another sense, is God Himself. Consciously to recognize these inherent ideas and purposes of the spirit and to act in conformity with them is to come into a consciousness of that which Christ experienced when he said "I and my Father are one." He meant that both minds for the time being realized the same purpose.

Prophets are able to prophesy correctly because their minds, coming in conjunction with the mind of the universe, are able partly to perceive and to realize the purposes and designs of Deity. The mind of man is constituted of these divine principles, and in their operation, in conscience and in the perception of right and wrong, he consciously works in conformity with the great moral law of the universe. Spiritualism believes with Christianity that one of the best expressions of the moral law yet formulated is contained in the Golden Rule of Jesus. "Do ye unto others as ye would that they should do unto you."

TO BE CONTINUED



SPECIAL NOTICE: The book "Higher Spiritualism" by John C. Leonard has been out-of-print for over 20 years. However, we have been reliably informed that this book will again be republished in the not too distant future.

PSYCHIC PHANTASY

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—by—

COL. ARTHUR E. POWELL

6121 Hazelhurst Place
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A BOY of about 17, whom I barely knew, came to play chess. He is Philip Goodman, son of the well-known Archie Goodman, both of whom practice deep-massage, and have "healing hands," passed down in the family for 300 years. In passing, I have noted that, so far as I am concerned, there is nothing to equal chess for putting one *en rapport* with a person, and enabling one to know his disposition and character. It has never failed as yet, and on occasions has been spectacularly accurate.

After our games, my visitor, a talented musician and composer, played a piece on the piano, and asked me to interpret it. So I described the picture that came to my mind, as they do when good music is performed.

What He Saw

In this instance, it was the life of a farmer: I saw him walking through woods, studying the trees, seeing patches of sky through the branches, looking out over the land, and making plans. I saw the work of the various seasons, his sons growing up, then his grandsons, all loving the land.

They were good farmers, looked well after the soil, and raised fine harvests. He reached old age, happy and contented, and finally passed away without regret.

The next piece showed me an ebb tide: I saw and heard the gurgling of the waters, low rocks and seaweed emerging, drying and gleaming in the sun, the river mouth widening into the sea, on which laden ships were sailing to the far corners of the world, to strange sights in many lands.

All this was unusually vivid; the chess must have put me in sensitive mood.

The boy seemed pleased, but made little comment. Then he played a piece of his own composition, saying: "See what you make of this."

I saw the infancy of a river, a tiny trickle down the gentle slope of a hillside. The trickle went merrily on its way, grew to a rivulet, then to a stream, which spread out on a vast plain, twisting and turning like a great snake. Somnolently the water glided along, pausing at the bends, smiling at the flowers and verdure itself had caused to grow. Then it left the tableland, passing over low rocks, which produced shallow rapids.

Then it came to a town, where the waters dirtied somewhat. There were loud noises and several bridges. The river was happy to leave the city and continue across the open, level country; it spread out as it drew near the sea. Presently it smelt the tang of the ocean, and tasted the salt.

What He Heard

Now it was very happy; it was coming home to Mother, the Source of all Waters. Little tongues of water ran into Mother's body and merged with her, reminding one of Edwin Arnold's last words in "The Light of Asia": "The dewdrop slips into the shining sea." The clear, lucid, peaceful vision is still with me.

Philip was astonished. He told me music to him was always a picture, created and painted by the melodies, as an artist paints a picture. My description, he added, was a perfect presentation of what he had in mind when he composed the piece. To my question, he replied that the vision was correct in every detail; nothing was amiss; all was there.

Then he played another of his own compositions. Instantly I saw the head and antlers of a noble stag. I tried to shoot it away, thinking my imagination was run-

(Continued Page 7, Col. 3)

Spiritual Education of Our Youth

Children are taught how to create with their hands but rarely are they taught how they can create with their thoughts, their words and their actions.

We must teach our youth the priceless treasure of spiritual knowledge with which we have been blessed.

By CLYDE DIBBLE

Superintendent of Bureau of
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1912 Easton Drive, Burlingame,
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IT IS NOT easy to capture the attention and hold the interest of youth and yet youth is interested in search of truth. This is evidenced almost from the cradle, in the first glow of wonder, as the child looks around at the world.

Then consider the persistent question of their elders by these knowledge hungry offsprings. No one can question their sincerity as they frame their many, "Whys?"

Is our fund of knowledge, patience, tolerance and kindness sufficient to satisfy these children of God? If not, they must look elsewhere. It is no wonder that their search has led them into so many clouded, confused and unavailing avenues!

Consider the mental handicaps and spiritual confusion in the teaching that we are born in sin and can only be redeemed by belief in a Saviour. Is it not understandable that some have lost faith, have wavered and become disillusioned?

Our Real Problem

This reaction is particularly true in religion where youth action is keen to perceive that many adult personalities fail to apply their religion in daily living.

The stage is thus set for us to play our parts. We are chosen because Spiritualism teaches and demonstrates the path of reason and security, which both age and youth are actually seeking for.

It offers all the appeal of adventure and exploration for youth to discover the joy of living, not dying, for is it not the one religion that both teaches and demonstrates that there is NO DEATH, to the real part of us, the SOUL.

The bright visions and ideals of youth are not entirely hallucinations, but are based on imaginative realities that are the open door and avenue of the sixth sense. Just because you and I have not fully applied the values of our science and religion in daily living, should we deny them to youth?

Youth looks for guidance. Where can it be found? Are we offering them a helping hand as they waver in sense realms? Do we outstretch our hands to steady them, or do we stand back and criticize?

We live in a vulnerable glass house, for the incumbents of this great truth of immortality, have a definite responsibility to impart and translate it to the new generation.

The competition of our modern mechanical age poses a problem for all religious denominations. Which offers greater competition, the appeal to the emotions, the undemonstrated doctrines of the past, varieties of social entertainment which many religions resort to, or the spiritual truth which we have to offer?

Obedience to Law

Youth has an expression in these modern times, called "out of this world." It is used by them to describe the sensations of various escapes from reality. If more religious leaders understood the law, they could clearly point out the folly of this apparent escape. The illusions offer no escape, for they are temporary, deceptive and changing.

Instead, the only true escape from so-called boredom and trouble is into reality through spiritual knowledge and obedience to law.

The restlessness and shortcomings of youth are but reflections

"Let Your Light Shine"



CLYDE DIBBLE

of our deficiency in their training, and the weaknesses handed down from past generations; so their problems ARE our problems. We cannot dodge or escape the fact. Mere procrastination, delays, evasion or alibis are but confessions of our lack of effort or unwillingness to understand, teach and serve our youth, ourselves, God. Will you accept the challenge and opportunity NOW?

In our hands, is the key of eternity. What we do today, youth shall become, the world shall be tomorrow. Our immortal stature grows with each unselfish act, each generous thought; so think and live more outside of yourselves.

We teach and talk of eternity too casually, in touching the hem of the garment of immortality, we open the door not only to our loved ones, but also the illumined leaders and philosophers, masters of yesteryear on the earth plane; so the wisdom of the ancients is available to us.

If we do our work well, it will also be available to succeeding generations—will we knowingly close the door—it swings to and fro—humanity waits outside—would you not have them enter?

We who long for the growth and continuation of our movement realize we must stress our philosophy and religion as well as the science of communication. We teach the unlimited quality of the Soul. We demonstrate what is only a hope to other religions, immortality. Do we live in the consciousness of this unlimited quality and immortality? Are we noble and true to rise above petty personalities?

Religion Has Failed

To us is entrusted leadership today by a Higher Power. We were prepared for it by the effort, knowledge and love of our Spiritualist pioneers. Who will be the leaders of tomorrow? Those whom we are preparing. Those upon the eternal shores watch and listen to our reaction to the need of the now. Will we fail our immortal friends? Will we fail our youth?

Each new generation starts a climb toward better living, toward perfection. It is a fresh, new journey for them. They start upon whatever foundation we have built, they begin in the direction we have pointed. May that be the way that will merit their continued confidence. As we contemplate the present day tragedies of narcotic addiction, bribery in athletic contests, dishonesty in some of our great educational institutions, are we not challenged and more than a little ashamed to realize the relationship of such exposures with shocking revelation of graft and corruption of many leaders in government as well as private business?

It is obvious that education and religion have failed partially at least to teach and demonstrate the permanence of such values as integrity, virtue, character and principle over the glittering but tem-

porary and false values of money and other material advantages. The need of the now is obviously for a deeper faith, which is spiritual reliance, stronger conviction and sound belief of joy of spiritual living through demonstration.

Many religions with the same opportunity and from the same source, God, have not demonstrated the truth of immortality or explained the meaning of the gifts of the spirit; so we find a modern philosophy developing in which the exponent says, "What's the use? We will all be the same when we're dead." Unless religions are prepared to answer this vital question with proof and finality, the resultant philosophy and living will easily succumb to the material side.

We feel we have done our duty to our children because we pay taxes so they can attend schools, where they are prepared in general knowledge and citizenship and equipped to make a living. But in the most homes and schools, are they taught How To Live? Are they taught what Life is?

Youth Can Find It

We teach them to create with their hands. Do we also teach them how they can create with their thoughts and their words and actions. Do you remember your first effort to create? A poem, a drawing, a figure of wood. We know now that we create with finer stuff as well, with a subtle and delicate vibration. What are we creating for posterity? For Eternity?

As beneficiaries of past effort, what are we leaving for future generations? Are we giving them the priceless treasure of spiritual knowledge with which we have been blessed? Are we handing down hope or despair, strength or weakness, security or confusion? Does youth still look to us for guidance, or have they turned away from us?

Can we still speak the language of the present so we might hold their interest, or have we become old fashioned and exclusive in our understanding to where we cannot explain in words youth can understand?

We cannot stand still, we must keep pace. Our truth is the truth of the past, present and future. We, today, are the vital link between past and future.

To our great country has come new opportunity, responsibility and challenge for word leadership. To our religion has come the same opportunity to lead the spiritually blind out of the darkness of ignorance.

Angels come to all mankind, some know them not. At least we recognize them, do we stop there, or do we cooperate by carrying through their great message to all mankind? What is it we all have in common? Vibration has always existed and holds all things in space.

Our youth today are dealing in superlatives, isotopes, ultra high frequencies, atomic energy. Do they perceive the relationship of these rates of vibration to the higher rate of vibration possible to the human instrument, when it shall be cleansed by spirituality?

Compared to the prospect of youth two or three generations ago, the ceiling is now unlimited, the horizons without obstructions. As the wilderness of superstition is penetrated by those who know no

"One Minute Treatments"

Smart Steps To A Bright Future

By ALBERT SCHEFFLER

"Fools rush in where Angels fear to tread."

THE GREAT Englishman, John Locke, taught that the mind of man at birth is like a blank sheet of paper on which experience writes ideas. While a lecturer at Oxford University he believed the aim of education should be to develop in each student "a sound mind in a sound body."

The reasoning process that we can know nothing unless it is part of our experience

forms much of the basis for our modern education. This also concerns our morals and economy. It is impossible to estimate the good that would result from the world accepting the revelations of Locke and applying them to every avenue of our endeavors.

Alexis Carrel, the great scientist, once wrote his description of man: "Despite all the immensity of the natural world, it is not big enough for man... and there is within him another world that divides the barriers of time and space and if man's will is indomitable he may walk in the eternal circles."

Simple? Yes And No

Simple? No! Some make their lives difficult for themselves, in fact, they are overtaken by their efforts even before they start by constantly building up hindrances which they must first break down before they can master a situation. Such people become dispirited, and then defeat stares them in the face; little problems build themselves up into mountains seemingly unassailable. They will never understand, never get around to believing that what puts the spice in life is not an empty ambition for money, power and authority,

but a love of the real and the beautiful found only in the human soul searching for the "wisdom that passeth understanding."

Simple? Yes! "Thou hast made man a little lower than the angels," lauds the Psalmist, meaning that if you accept the true valuation of yourself, and not as so many direct to do, set too low a price on life, you can then be able to be "the captain of your soul and the master of your fate," and together with all of your problems "walk in the eternal circles," as Carrel says.

Sophisticates, who boldly flirt with the intent hidden in the words "Fools rush in where angels fear to tread," soon reach a point in their experience where they say to themselves, "I just can't make it." It's strange, but walking down an empty street at night one pair of heels makes a noise like a battalion on the march. Silence bothers such souls no end. They want to hide, to bury their past, to escape forever the very things that sharpens every memory and magnifies every fear.

So wasn't Locke right when he declared that: man's mind is like a blank sheet of paper on which experience writes ideas? And what is the answer for you? The biggest job is to make sure the wrong people are not allowed to tear down what you have been building up in your soul. Lots of people are very free with advice of the wrong sort, especially coming from those who haven't accumulated much sound knowledge themselves.

Watch The Sunrise

Take yourself to the top of the nearest mountain and watch the sunrise. Like the prodigal son, stop throwing things (including yourself) about, and instead of fooling yourself into a "rush," borrow wisdom from a friendly source and take a rainy night, a battered past, a muzzled ambition and extend them into a career which acts as a stepping stone to bigger things.

At least it's a check against fate stepping all over you — smart steps to a bright future.

fear, new worlds are revealed to the souls whose faith is deeply rooted in the Rock of Truth. Youth could find this great Spiritual Truth with the same clarity as material progress, if all religions were properly playing their part.

Do not sell youth short, our superiority is not much more than in knowledge of mean ways of the world. God is very near the surface of youth. It only needs a little guidance and spiritual nourishment and it will be ready to fly from the nest and chart a new world. May it be flight unerring in its accuracy and rich in its findings because of our wise counsel and direction.

It is characteristic that youth looks to elders only as long as it needs them. Soon they are gone out into the world of experience

on their own, may they go equipped with wisdom to distinguish between Truth and Un-truth.

To avoid experiences which could be avoided may they understand the necessity of personal responsibility. They are facing a world which needs a steady hand over the entire planet. It will be as great a test as any past generation has ever faced. Have we prepared and fortified them?

Then let our education begin as we begin the education of our youth. Find out for yourselves how these blessed children whom Jesus realized understood his message clearer than the priests in the temple can and will teach you in Lyceum work as well as be taught by you.

"Let Your Light Shine."

So this is our task, none can take our place, for we have the knowledge. Eternity affords no short cut or by-path to duty, no delays in full, creative todays, for brighter tomorrows. The Eye of Eternity never slumbers or sleeps, may we never be found napping.

We may think what we try to teach youth is not heard or appreciated, that it is lost effort, but nothing is lost, memory records all for the time of restoration. He who influences the thinking of his time, influences all times that follow. Let your light shine as you teach and demonstrate to youth by your own example the importance of right habits in the little beginnings.

Acorns become oaks, strong and sheltering, we grow not egotistic but humble, not timid but confident, not fearful but calm, because we are part of God and stand tall and mighty in His presence.

Each new generation can become more perfect and progressive, the day of spiritual awareness dawns, the promise of the Soul awaits fulfillment, the pulse of the Universe quickens by the pace of aspiration. We tap the well springs of indestructibility, the fountains of omniscience, we charge the dynamo.

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

Psychic Fantasy — (Continued from Page 6)

ning away with me. To no avail. The stag held his ground; no other image would fit. It was a young buck; he was "feeling his oats," full of the pride of youth, picking his way through a forest, preening himself, cavoring, lifting his antlered head, alert, looking here and there, now daintily walking, now gently trotting.

On and on he went, till he rejoined the herd. Here the music changed, showing me the does with their fawns, contentedly grazing, the elders alert, on guard. The youngsters grew up; some of the young bucks became a little unruly, and had to be disciplined.

The weather became harder; the herd moved south; a long trek, with frequent stops. At last they reached their destination, grew and lived together as a happy family. This, too, was all vivid and clear.

The boy told me this also was a true picture of what he had tried to express in his music. It was

of animal life, whether deer, lion or other creatures.

I am no musician; no instrument can I play, and I have no musical memory. Yet music—it must be good—always sets me dreaming, and "seeing things." Many years ago, when I was enduring the tortures of trigeminal neuralgia, with excruciating pain that never for a moment ceased, a fine symphony concert would eliminate every trace of pain, and put me into a sort of hypnotic daze, lasting about two hours. On many occasions this happened.

So it seems the growing army of psychics threatens to acquire a 72-year-old "rookie."

To me, it looks like telepathy—the truth of which I established for myself about half a century ago—interpreted in pictures.

My friend told me he had not met anyone else who had interpreted his music as he had conceived it. But there must be many others who have had similar visions. It would be interesting to hear from them.

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EPISCOPAL CLERGYMAN ENDORSES SPIRITUALISM

Communication with those in the Beyond opens up vast horizons of spiritual experience. The seeker will know himself as part of the spiritual universe.

Everyone should widen their knowledge of the glory of the Kingdom and the power of endless life.

—by—

REV. ROLAND F. NYE
Tryon, North Carolina

A NATIVE of Vermont, my ancestry goes back in New England in 1635. My higher education was received west of the Alleghenies, at the Meadville Theological School, at the Graduate School of the University of Chicago and at Oxford, England.

I was reared in New England Congregationalism and entered the Unitarian ministry. After four years, I entered the Episcopal Church and ministered in its fellowship for twenty-seven years. Like nearly all Christian bodies the Episcopal Church reflects too little of the radiance of the early Christian community, while theologically it fluctuates between the 4th and the 20th centuries.

Like other orthodox churches, its teaching concerning the departed is inadequate when not misleading and mistaken. While it professes the Communion of Saints in its creed, it neither provides for nor approves communication in any form which could suggest "Spiritualism."

While it teaches in the prayer for the Feast of St. Michael and All Angels that God "hath ordained and constituted the services of Angels and men in a wonderful order," and prays that "they may succor and defend us on earth," recognition of that truth is reserved for verbal expression once a year.

Churches Differ

In spite of petitions in The Book of Common Prayer which recognize growth in love and service of God after death, there is no teaching or practice of communication with the departed.

Recent questionnaires reveal that many church members and some

ministers in many denominations do not believe in personal survival after death, while others have only a vague belief that somewhere in "the Great Beyond," sometime, somehow, there may be reunion and recognition.

While congregations celebrate Easter Day with full choir and bursting attendance, the same church members receive testimony of spirit return with disbelief or hostility. No presbytery, session, board or vestry will put up with a minister who is "beside himself" and talks with the dead. Resurrection is one thing on Easter Day, quite another every day.

Several years ago, I visited Camp Silver Belle, Ephrata, Penn., to learn if what had been reported to me was true. It is a well-known Spiritualist Camp at which noted mediums are available for professional service. I left Ephrata convinced of the integrity of the mediums and of the fact of the survival of human personality after bodily death. Many subsequent experiences conclusively confirmed that conclusion.

We Must Know

Based upon first hand experience, I have published a little book, "The Glory," an account of my psychic experiences and personal testimony concerning spirit return. (Psychic Observer, Inc., \$1.) This booklet describes a deadening conservatism which ignores, derides or laughs out of hearing present-day manifestations common in the New Testament. It portrays the marvelous phenomenon of materialization by which a discarnate person is able to materialize a body which is a replica of his former physical body and is able to walk and talk as when on earth.

Such evidence is available for those who desire it and there is a wealth of literature on the subject. The Bible itself is a spiritualist book "from cover to cover" and it owes its existence to messages received from the Close Beyond. What I have seen and heard confirms similar phenomena recorded in its pages.

When one has the desire he will seek and learn for himself. But the fact of spirit return and communication is a standing challenge

"In Spite of Petitions"



REV. ROLAND NYE

to educated and uneducated alike, to scientists, bishops and clergy, to the man in the pew and the man in the street.

I am asked why knowledge, rather than faith, of personal survival after bodily death is important. The fact of survival, as I have witnessed it in hundreds of instances, is presumptive evidence of immortality and destroys every materialistic philosophy and refutes the false theology which teaches that "the departed have no part in anything which is done under the sun." And it saves religion from the bottomless pit of subjectivism.

The Rev. Stainton Moses, a Church of England clergyman and noted medium of the 19th Century, foresaw the importance of such knowledge for religion when he stated: "The immortality of man, held out as an article of faith, a clause in a creed, but as a piece of personal knowledge and individual experience, this is the keynote of the religion of the future."

Spiritual Illness

He who seeks personal confirmation of this truth will need courage to face ridicule and, if need be, to stand alone. He who seeks a widening field of truth, beyond the trodden path, invites prejudice and hostility. It has been so with every advancement in the human quest for truth.

Communication with those in the Close Beyond opens up vast horizons of spiritual experience. The seeker will know himself part of a spiritual universe more marvelous than he has ever been taught. He will have no fear of physical death, only the wise fear of that spiritual illness of inordinate pride and self love. He will gain an ever widening knowledge of the glory of the Kingdom and the power of an endless life.

the sick, then that is the principal qualification.

The first step in the process of development is the acquiring of the art of attunement with Spirit. There are no set rules which one can follow to attain this—each person is a law unto himself.

There are many methods; for example, one method is by doing penance and suffering want and hardship, as is practised so largely in the East; but I suggest the most simple and natural way to become attuned is through quiet meditation, with the abandonment of all thoughts of self and material desires. This will enable the inner or spirit self of the beginner to rise ascendant and, as this comes, so is attunement reached with the spirit people, who are God's Ministers in Spirit, carrying out His divine laws.

This process of attunement never ends, but progress will vary according to the individual. With some it may be fairly rapid and with others a longer time is needed. It comes imperceptibly.

With ourselves, Mr. and Mrs. Burton and I, attunement comes as easily as "second nature." This quality has not only come as a consequence of a natural aptitude for healing but through years of experience and practice in healing.

Thus the beginner not only needs to acquire the art of attunement but also experience, and this can only be obtained through the practical endeavor to heal the sick.

One can commence with absent healing by attuned intercession (by thought) for all those known to be ill, and to follow this up, as oppor-

tunities come, by contact healing in which the hands can be used to soothe away distress.

The only way in which anyone can tell whether he or she possesses the gift of healing is to make an effort to heal. Wishful thinking alone will not demonstrate this; the effort must be made, by absent or contact methods, or both.

While one should never limit the power of healing (and this applies to the beginner), it may be best to confine the first efforts to minor conditions rather than advanced or chronic states of disease, although these severe cases should not be refused healing. The effort should be made.

Simplicity is the keynote of healing. If the beginner tries to acquire some form of personal technique he will hamper the healing. If he tries to copy what he sees others doing he may be making a mistake. The golden rule is that spiritual healing does not come from the healer nor does it result from any form of ritual or movement of the hands. He is simply the channel through which the healing flows, and therefore any induced act is not only impotent, but hampering.

The beginner should shut his mind to the jargon sometimes associated with healing, such as "split auras," "cross vibrations," etc. He should have no other thought in his mind during the act of healing than the gentle thought-desire for the ill-condition to be taken away. He should try and let his inner-self blend in with the spirit-self of the patient and it is obvious that any form of "pseudopsychic devotional-religious thought" will be an obstacle to this blending and attunement with Spirit.

God's Gift To All

Healing is a natural act, it is the simplest of things. As the beginner realizes he is part spirit and the patient is too, and that the remedial healing forces are directed from a spirit source, so will it be seen that "simplicity" is the keynote of healing and all "extras" are superfluous.

Some who read this article may wonder why I have said that even people of "no religion" can develop healing and why I have not referred to Jesus or God predominantly. The answer is that the Gift of Healing is superior to all religions (these are largely of man's creation in their detail and creed).

Healing is God's gift to All humanity. And because we recognize that healing comes within the scope of God's universal laws (both of the spirit as well as physical) so there is no need to continually repeat Christ's name, for the healer will inwardly know that healing is the carrying out of His Command to "heal the sick" and will not need to be continually reminded of this by repetition over and over again of His name.

At Shere we always pray to God for strength and guidance before every session or intercession—and after that we enter into attunement with His Healing Ministers for the work to be done.

"The Spiritual Healer"

SPIRITUAL EDUCATION

(Continued from Page 7, Col. 5)

mo of omnipotence, tread the azure, spacious fields of omnipresence.

Life holds more possibilities than even youth has dreamed. The illusions are but the doubts of the brain, the limitations of the intellect, the realities are the unlimited horizons of our celestial nature.

So disparage or discredit not the effort and visions of youth, unless you have something better to offer. They will scale new heights while yet on the earth plane. Generations yet unborn will sing songs of undying gratitude for our effort today.

We cannot wait any longer to crystallize our good intentions to start a Lyceum next week, next month, or next year. Our children are not waiting. There is not a day's delay in their growth.

If they are not growing in understanding of our wonderful philosophy and learning the importance of right thinking, speaking, and acting, then their impressionable minds are attracted to other religions with their limited dogmas and creeds, and we have once again missed the golden opportunity of planting the seeds of a New World in the minds of Nature's children.

Soldier Prophecies

Medium in Army

William Redmond, professional medium for 25 years, entered "medium" in his Army documents. Officers, N.C.O.s, and men took this as a joke, but without ill-nature.

He was sent to a psychiatrist, who asked for a sitting. This lasted two hours. The psychiatrist declared that the overwhelming majority of the medium's statements were correct. Convinced that Redmond possessed extraordinary powers, he recorded the fact in his medical report.

On one occasion, 100 officers and two companies were ordered to attend a lecture by Redmond, to the indignation of some officers, detailed to listen to a mere signalman. But the lecture was well received.

Redmond's correct predictions of dates of discharge earned him quite a reputation. He predicted, also correctly, that an officer, found guilty of serious speculation, would be released and pardoned.

A corporal was engaged, but his mother opposed the marriage and said her son would have to choose between her and his fiancée. Redmond said that, within six months the problem would be solved—tragically. Precisely six months later the corporal received a telegram that his mother had died.

Redmond has demonstrated also on the Continent, being booked to pay a return visit to Paris in March.

★

Not a Dream

Voltaire Returns

"Autolycus," in the "Leigh Chronicle," Lands, relates a remarkable story of the return of Voltaire.

He had been asked to write a paper on the famous French philosopher; yet he had read nothing about him, had not even seen the 100 books he had written, nor did he know French. After considerable study he found himself, the evening before his paper had to be read, confused, with not a line written from his pile of notes. He managed to write the heading, then waited for inspiration.

Suddenly he saw the doormat move; the door opened; in walked a figure, shut the door, came and sat down beside him. The figure wore strange clothes, had a strong, striking face, with glittering eyes. "I knew he wanted something . . . and uncontrollable impulse made me take up the pen and begin to write."

"I wrote and wrote and wrote, more quickly than I have ever written in my life . . . without thinking . . . automatically . . . all the time my thoughts were on the impelling figure at my shoulder . . . all my fears went, and a strange feeling of satisfaction and sympathy stole over me. Page after page . . . my task was finished, the paper was written."

He turned to the figure; but it was gone. The mat was still out of place; so it could not have been a dream. Reading the manuscript he was more surprised; it was full of ideas he had never thought; it dealt with Voltaire's death, describing the passing of the old man, quietly and contentedly, giving the lie to the invented story of screaming in fear, like a soul in torment.

He submitted the paper to Dr. Gelley, president of a "Mutual Improvement Society," for whom the paper was destined; but he did not mention the strange experience.

The Doctor was amazed: ". . . this is wonderful. Where on earth did you get all these ideas? There are things here which I never read, and I thought I knew Voltaire's writings . . . this story of his end, for instance, appears only in a French account which has never been translated into English. Where did you come across it?"

Then Autolycus "spilled the beans." "Man," exclaimed Dr. Gelley, "you've had a psychic experience that I would have given anything to share. Would you know that man if you saw him again?" Turning over the pages of a portfolio of photographs, Autolycus spotted Voltaire. "That's him," he cried excitedly, "that's the man."

Dr. Gelley: "It may interest you to know that you spent the evening with Francois Voltaire, the

greatest Frenchman who ever lived. I am convinced that this paper, which you are going to read tonight as your own, may not have been written by his hand, but it was born in his mind, and was passed by him to yours."

Our best thanks to "Two Worlds" November 27, 1954.

★

Healing In England

"I Can SEE"

Evadne Price gives this story in "The People."

Brother Mandus, of the World Healing Crusade, Blackpool, was giving a healing demonstration before the altar of a church.

A blind woman was brought to him. Raising his hands, Mandus prayed that the double cataracts might be cured. Almost at the same time, the woman called out: "I can SEE; I CAN SEE."

Evadne herself had a sore throat. At the moment Mandus gave her healing, she says she felt something like an electric current pulse through her body. By the time she reached home, the trouble had vanished.

A 3-year old girl had terrible brain illness. In hospital, she was having up to 19 fits a day. As there was no improvement her parents took her home.

Then Brother Manus came to her. From the moment he laid his hands on the child and prayed, she began to recover. Within two weeks she was running about; now, just over a year later, she is almost normal.

In 1948, a miner went to hospital, where osteoarthritis was diagnosed. All they could do was to give him a spinal jacket. In 1952 he went to Mandus. Immediately he was able to touch his toes. The spinal support he discarded. Three months later he was pronounced medically fit to return to the mines.

An 11-year-old boy had had since birth valvular heart disease. A few years ago, Brother Mandus gave healing. Three days later there were signs of improvement. "Now he runs and swims," reports Evadne Price. "Last month he cycled 22½ miles in one day."

★

Rhine Leads

Millions for Psychic Research

Major D. B. Stevens, at Marylebone Spiritualist Association headquarters, made the bold suggestion that the electors of Britain should compel the government to spend millions on psychic research—more, in fact, than on atomic research.

His whole speech seems to have been admirable, both in material and presentation. He claimed that psychic research is the only way to discover the real nature of man. He commended the work of Professor Rhine in the University Chair of Psychical Research at Duke University, and considered that every University should have a government-endowed chair of that nature.

In the past, the paranormal was called the supernatural, but today, thanks largely to the Spiritualist movement, we regard psychic phenomena as natural. Those who dismiss Spiritualism as nonsense remain ignorant of a large part of nature.

Much of orthodox science was entirely "conceptual"—the atom, for example, and some of the greatest scientific discoveries were made by the "intuitive" faculty, as acknowledged by Poincare. Similarly in Psychic Research "speculation," "guessing," as I like to call it, (meaning philosophy) is essential for advance.

The paranormal has been with us throughout history. There are records of materialization and direct voice 4000 years old, and of Indian paranormal phenomena even older. Yoga, with its disciplines for acquiring psychic powers, is a well-regulated system which still works.

Ancient China and Egypt were familiar with paranormal phenomena. Accounts, through mediums, of the after-life, had not substantially differed for thousands of years. This unanimity itself speaks in favor of the truth of survival.

Greek literature is full of paranormal references. The Delphic

Oracle was internationally famous for precognition. The medium, always a young girl, went into trance by inhaling mephitic gas from volcanic fissures. Socrates, with his familiar daemon, claimed to be clairaudient. The mention of "guides" is universal.

Both Rome and Greece recognized the paranormal, and attributed it to "gods." Hebrew literature is full of it, and there is hardly a page of the Old Testament that does not refer to psychic phenomena. Hebrew prophets were mediums trained in schools.

For the first 1000 years of the Christian era records of phenomena dealt with deeds of saints and trials of witches. Joan of Arc, of course, was clairvoyant and clairaudient.

In the Roman Catholic Church no one became a saint without producing paranormal phenomena. After the Reformation came Robert Glanville's monumental work on the paranormal. Swedenborg was a medium and a teacher.

Mesmer achieved remarkable results by paranormal means, and from his time there was a universal ferment of interest in these matters, including the modern Spiritualist movement. Baird followed with hypnosis for surgical operations. Then came Christian Science, the founding of the Theosophical Society, and many other similar undertakings.

But it was Rhine who established statistically what Spiritualists had already accepted from personal experience.

A thoroughly sound and valuable summary, for which our thanks go to "Psychic News."

★

What's In a Name

Scot In Tibet

"Psychic News" gives interesting excerpts from "Beyond the Himalayas" by M. MacDonald-Bayne, Scots Highlander, psychic since childhood, traveled four continents, finally achieving his ambition to reach Tibet.

He was given lessons in controlling body-heat through pranayama (breath-control). Seated between two pupils in the open air, temperature several degrees below zero, sufficient heat was generated to melt the snow into rivulets!

The teacher and his best pupils put white-hot iron bars in their mouths, and bent them, without trace of a burn, though the heat was so intense that the author could not get near them.

From cross-legged postures on the ground, pupils levitated themselves into the air. Also, from standing position, they move forward rhythmically, 20 feet at a bound.

Told he was naturally telepathic he soon developed amazing ability to read another's mind. Pupils worked in pairs, from letters and numbers to words and sentences, seldom making a mistake.

At a seance, after a short talk, without singing or praying "masters" long dead, and adepts still alive, came and spoke. MacDonald-Bayne saw and heard his mother, who spoke to him in Gaelic. "I could see her form and face as well as I did when she was on earth, except that she was young-looking and wonderfully radiant."

A friend, killed in war, also talked to him with the same Highland accent, recalling an incident known only to the two of them. During the 6-hour seance, many teachers manifested, including the author claims, St. Anthony and even Jesus.

Scholarly teachers, he found, were free from dogma, but ordinary lamas were as attached to ritual as Western priests.

Geshi Rimpoche, one of the great teachers, spoke eloquently of religion and truth: "I do not deify religion nor the search for Reality, but organized dogmas with its rituals, reciting prayers, repeating mantras, quoting the Gita or the Bible, that is not religion."

"By calling yourself a lama, a Buddhist, a Christian, a Hindu, or following a ritual, can you find the Truth? I think not. In these sep-

arate influences you are caught up in a net of organized beliefs, that are the drugs that dull the mind, they offer an escape, thus making the mind dull and ineffective."

"You are caught up in a whole system of authorities, priests, and 'gurus.' You do not understand yourself, so you are merely accepting, not inquiring. . . . What you know of Reality through the authority of another is not Truth, and thus you do not know. When you seek an authority, you have lost confidence in yourself, because you are merely an imitator . . . you merely make your life into a copy-book."

One can agree with the teacher who said: "Most people hold an idea of unity while they hold fast to their divisions and separations. They refuse to give up their creeds, their nationalities, their religious beliefs, their political differences, because they are bound up with them, thereby failing to see that they are false. Anything that separates man from man, whether it be a religion, a nationality, an ideal a belief, must be false, because there is no division in Reality."

This interesting review of an interesting book is by Stephen Lang, to whom we tender thanks.

★

Millions Practice

Yoga Nationalized

In the Indian Parliament, it has been officially declared that the Central Government, being fully aware of the efficacy of the Yoga system of physical culture, would be prepared to give advice and grants for its propagation.

In the same place, it was stated that there were press reports that the Soviet Government had decided to introduce the Yoga system in all their educational establishments.

Dr. C. P. Ramaswami, Vice-Chancellor of several Indian Universities, paid high tribute to Swami Kavalayands, noted Yoga exponent, saying he believed the Swami's work "must attract the attention of all. This was one of the gifts India could give to herself and the outside world." He has asked the Swami to start Yoga classes at his universities.

This may prove to be tremendously important news, leading to vast possibilities, even in the near future. Neither of the two governments named would endorse Yoga without being sure of their ground.

With millions of students practicing Yoga, we may look for reports of greatly improved health, both physical and mental; discovery of large numbers with psychic ability; development of psychic faculties of all types, such as: clairvoyance and clairaudience, telepathy, psychometry, telekinesis, levitation, both of human bodies and inanimate objects, even heavy weights; apports, production of anaesthesia and catalepsy; self-healing and healing of other; and so on. There may well be also even entirely new discoveries in this vast, rich field of enquiry.

We may further assume that powers developed will be put to practical use.

I repeat: this is BIG NEWS! Data from "Prediction."

★

"They are not mine"

William Blake Psychic

Supreme mystic of English poetry, William Blake, was also perhaps the most remarkable psychic of great English writers.

At the age of 4 he claimed to see God's face at the window! At 8 he saw "angels" sitting in a tree. At 10 he was an accomplished artist. Two years later he had created some of the most exquisite lyrics in literature. All his life he admitted he wrote at the dictation of spirits.

"I am not ashamed, afraid, or averse to tell you . . . that I am under the direction of messengers from heaven, daily and nightly." Of his poems, he said: "I write when commanded by the spirits, and the moment I have written I

see the words fly about the room in all directions. It is then published, and the spirits can read."

Referring to one of his longer poems, he tells us: "I have written this poem from immediate dictation, 12 or sometimes 20 or 30 lines at a time, without premeditation and even against my will . . . an immense poem exists, which seems to be the labor of a long life, yet produced without labor or study."

When Robert, his younger brother died, Blake saw the spirit leave the body, "clapping its hands with joy." Thirteen years later, he wrote: "I lost a brother, and with his spirit I converse daily and hourly in the spirit . . . I hear his advice, and even now write from his dictate."

Although Modern Spiritualism did not come into being till 20 years after the poet's death, Blake had written: "May you continue to be more and more persuaded that every mortal loss is an immortal gain. The ruins of time build mansions in eternity."

Again: "I know that our deceased friends are more really with us than when they were apparent to our mortal part." Death was "as but going from one room to another."

He related one of his visions: "I was walking alone in my garden . . . great stillness among the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound . . . I saw a broad leaf of a flower move, and underneath I saw a procession of creatures, of the size and color of green and gray grasshoppers, bearing a body laid out on a rose-leaf, which they buried with songs, and then disappeared. It was a fairy funeral."

In Allan Cunningham's "Lives of British Painters," an account is given of the discovery of relief-engraving on metal. Having made the 65 designs of his "Songs of Innocence," Blake was puzzling on the means of reproducing them, sorely perplexed. Feeling the presence of his brother Robert he asked for counsel.

He was told: "Write the poetry, and draw the designs upon the copper with a certain liquid (the name of which Blake never revealed), then cut the plain parts of the plate down with aquafortis (nitric acid), and this will give the whole, both poetry and figures, in the manner of stereotype." This was successfully accomplished.

On the day of his death, his psychic gifts were even more splendid and clear. Shortly before he passed, he recited some poetry. His wife said: "These are new songs; I have not heard them before."

"Beloved, they are not mine," was the reply.

Our thanks to "Two Worlds," January 22, 1955.

★

A Chief Returns

Seance With Maoris

This story was written by the Editor of "Psychic Science" in a series printed in the "New Settler," to bring Spiritualism to the notice of immigrants to Australia.

He quotes from Arthur Findlay, who re-told what Judge Manning wrote in "Old New Zealand."

A popular young chief had been killed in battle. The tohunga (priest: kahuna in Polynesia) promises to evoke his spirit. Judge Manning, being invited, went from curiosity, regarding the affair as a joke. Weeping women and silent men soon showed him it was a serious gathering. When fires had burnt low, and the room was almost dark, the priest retired to a corner. Suddenly a voice was heard: "Salutation! Salutation to all! Salutation to my tribe, to my friend Paheka (Judge), I greet you all." The dead man's brother asked: "How are you feeling where you are?" "I am very well here" was the reply. After further questions, and messages to be given, the judge remembered that the young chief had been the first of his tribe to learn to read and write, and had kept a diary, which no one had been able to find. So the judge asked where the chief had put it. "I hid it between the taha and the roof of the house, facing the door."

The brother went out, returning in a few minutes with the book.

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.



The photograph above shows the new Plymouth Spiritualist Church, Plymouth Ave., and Flint St., Rochester, N. Y., which was dedicated recently by Rev. Robert J. Macdonald, vice-president of the National Spiritualist Association.

The Plymouth church has been in continuous operation since 1907. The charter, granted to the "old church" by the N.S.A., September, 1931, continues as the charter for the "new church." Minister of the church, Rev. Helen Graham, is assisted by Lennie Langer, Eleanor Gutzmer and Bertha Krech.

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)

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

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

Seances and services are held daily throughout the entire season. Various phases of physical mediumship will be demonstrated as well as clairvoyance and billet reading.

New motel and cafeteria affords splendid accommodations and good food for visiting guests.

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

Rev. Margaret Lewis



NOTICE

This is an opportunity for men and women to become metaphysical practitioners and spiritual therapists backed by a national organization. If you wish to enter a noble profession and by application earn a very good living, this is for you.

This offer is not for those who wish to become ordained ministers or develop as mediums. It is solely for those who wish to become channels for healing and help people with their personal problems.

(P-411)

NATIONAL METAPATHS

Box P95

Malibu, California

Chesterfield, Indiana: The seventh annual session of the Spiritualist Episcopal Institute will open August 22nd and continue daily through August 28th, according to Rev. Clifford L. Bias, dean.

The institute provides a comprehensive and intensive series of study courses in the fields of Spiritualism, Psychic Science, and Occultism—aimed at giving the seeker an expanding comprehension of his inner-self and his spiritual environment. Students of the spiritual, candidates for ordination, ministers, and teachers find the varied courses, excellent faculty, and low cost a supreme value in spiritual education and platform training. The institute is open to every one as a service to all of Spiritualism by The Spiritualist Episcopal Church.

Members of the faculty: Rev. Clifford L. Bias, internationally-known lecturer and teacher; one of the founders of the S.E.C.; student at Marshall College, Ohio State University; pastor of the People's Spiritualist Church, St. Petersburg, Florida.

Rev. John W. Bunker, presiding clergyman of the S.E.C.; University of Michigan Alumnus; pastor of the First Spiritualist Episcopal Church, Lansing, Michigan.

Rev. Lytle K. Sensabaugh, lecturer, teacher and writer; Edinboro, Pennsylvania State Teachers College.

Rev. Lillian Dee Johnson, lecturer, teacher and medium; Maryland State Normal School, Drexel Institute, University of Pennsylvania.

Rev. Austin D. Wallace, appellate clergyman of S.E.C., lecturer, teacher, writer and mental medium.

The curriculum of study courses: Spiritualism and Religion, Astrological Signatures, Psychic Development, Rev. Bias; Glands and Their Effects, Nutrition and Body Chemistry, History of Modern Spiritualism, Rev. Sensabaugh; Ritual and Liturgy of the Spiritualist Episcopal Church, Man in the Atomic Age, Introduction to Occult Graphology, Rev. Wallace; Theory and Practice of Healing, Ancient and Modern Mystic Phenomena, Sermon Preparation and Presentation, Rev. Bunker; Corrective Speech Clinic, Basic Principles of Numerology, New Age Bible Interpretation, Rev. Johnson.

Registration reserving enrollments for students must be made by August 20th. Upon arrival at Camp Chesterfield, the student must register his course selections and receive his course assignments at the office of the registrar. This at-school registration may be made any time Monday, August 22nd. The registration fee is \$3 and the entire course, \$12—the total fee, \$15.

For additional information write: Registrar Pauline Swann, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

New York City: A bill in the State of Connecticut on behalf of the recognition of spiritual healing was passed recently, according to Rev. William Charles Owens, president of the supreme council of the Independent Associated Spiritualists. This Bill, known as No.2005, is an Act concerning Prayer and Spiritual Treatment in lieu of medical and surgical care.

That the passage of the bill is of tremendous interest is evidenced by the fact that an overflow of interested persons clamoring to attend the hearing were turned away.

Says Rev. Owens: "It is hoped that the Governor will sign this

CHURCH NEWS

bill, which was favorably accepted all along the line. This would mean that a bona fide practitioner of Spiritualist Healing in the Spiritualist Church would be acceptable not only to the ordinary individual, but in cases involving compensation cases.

"It will be remembered that it was the Supreme Council of the Independent Associated Spiritualists which sponsored the bill in New York State in the year 1929 which made it possible for Spiritualist Ministers to give spirit greetings and messages from the platforms of Spiritualist Churches without running the risk of being arrested as fortune tellers or vagrants.

"Prior to 1929, the mere fact that a Spiritualist church was operating in New York State, particularly in the vicinity of New York City, made it a target for police interference, and in many instances, not only the ministers but the congregations as well were taken away in trucks to the police headquarters. "Let us hope that the bill in Connecticut will pass, giving the Spiritualists more religious freedom and tolerance by other denominations."

★

Hartford, Conn.: The 68th annual convention of the Connecticut State Spiritualist Association was held recently (May 7-8) at the Timothy Drake Memorial. Speakers and mediums serving the convention: Betty Possehl, Daytona Beach; R. B. Palmer, Hartford; Charles Doring, Bristol; Olive Francis, New Haven; Mildred Shippy, Hartford; Rev. Harre C. Miles and Joseph Merrill, Boston; Matilda Palmer and Ruth Williams.

New officers of the association elected for the ensuing year: president, Charles Doring and secretary, Grace Hoxie.

★

Boston, Mass.: The 60th annual convention of the Massachusetts State Spiritualist Association was held recently (May 18-20) at the Parker House. Speakers and mediums listed on the official program: Rev. Betty Clayton Possehl, Rev. Raymond Burns, Rev. Harre C. Miles, Rev. Gladys Worsencroft and Rev. Kenneth Custance.

Board of directors for the ensuing year: president, Rev. Harre C. Miles; vice-president, Rev. Gladys Worsencroft; secretary, Joseph Merrill; treasurer, Louis Bettencourt. Trustees: Milton Nelson, Rev. Anne Robbins, Rev. Kenneth Custance, Bert De Young and Fred Davis.

★

Syracuse, N. Y.: The New York State conference of the National Spiritualist Association of Churches met recently (May 17-19) for their annual spring sessions at the First Spiritualist Church, 535 Oakwood Ave.

Speakers and mediums taking part in the conference: N. De Florio, Rev. D. Mona Berry, conference president; Mrs. Robeling, Albany; Lelia Alexander and Raymond Cudney, Buffalo, N. Y.; Margaret Tice, Syracuse; Esther Ladd, Albany; Mildred Mason, Buffalo; and Robert Howell, Binghamton.

REGISTRAR



Pauline Swann, above, registrar for the Spiritualist Episcopal Institute — holding their 7th annual session, August 22nd-28th, at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

For students desiring to continue their studies on the science, philosophy, and religion of Spiritualism, all registrations must be sent to Mrs. Swann on or before August 22nd.

Reading, Penna.: Clara Senior was ordained recently at the First Spiritualist Church by Rev. Anna K. Rose, president of the Pennsylvania State Spiritualist Association. State officers and trustees present: Charlotte Smith, Laura Harbach, William Rishel and Rebecca Fasnacht.

Rev. Rose stressed the great need for careful preparation for the work that lies ahead for all of those striving to serve as Spiritualist ministers.

★

Burlington, Vermont: A dedication service marking the presentation of a new charter to the Church of Spiritual Light was held recently at Hotel Vermont. Leo Page, Lyndonville, was the featured medium. Allen K. Howard, founder and minister, delivered the dedication address.

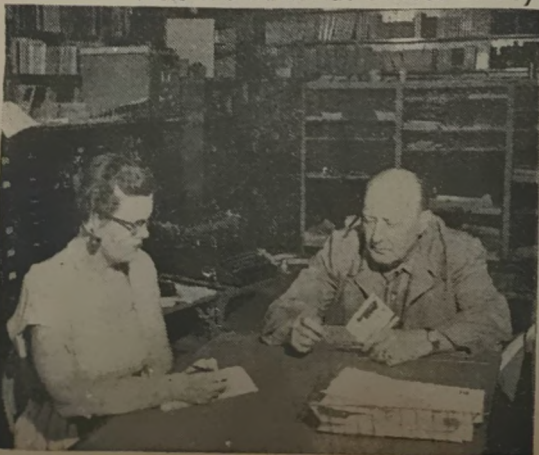
CRUSADER



Rev. William Charles Owens, 152 W. 42nd St., New York City; president of the Supreme Council of the Independent Associated Spiritualists.

During the summer months, he conducts his spiritual work, lectures and classes at Niantic, Connecticut, (see news this page).

Visit the editorial offices of Psychic Observer at Chesterfield Spiritualist Camp. You are welcome!



The photograph (left) shows Dorothy Highbaugh and R. G. Pressing and the photograph (right) shows Rebecca Fowler, circulation manager.

All visitors to Chesterfield Spiritualist Camp during the summer months are welcome to stop by and view the editorial offices—located in the basement of the Chapel building.

The editors of Psychic Observer, Juliette Ewing Pressing and R. G. Pressing will be available the entire season to interview mediums and executives of Spiritualist Churches. The office will be open seven days a week, 8:30 A. M. to 10:30 P. M.

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PSYCHIC SPIRITUALIST CHURCHES

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

ALABAMA

Birmingham: Church of Spiritual Science, 3324 North 7th Ave; Services: Sunday 3:15 and 7:15 P. M.; Minister: Rev. Gertrude Baker; Phone: 41071; Asst. Minister: Rev. Nell McWhister; Sec'y: Beulah Kennedy, 3501 North 17th Ave.

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 85 West Portland St.; Services: Sunday 9:45 and 11 A. M.; 8:00 and 7:45 P. M.; Healing: Wed. and Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

ARKANSAS

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

CALIFORNIA

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

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guila Prineas; Phone: Diamond 3-8396.

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

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

Long Beach: 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: 908-540.

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

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

Los Angeles: Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly); Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6232.

Astara Foundation, 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Elyne C. Chaney; Phone: DUkirck 4-2427.

Spiritualist Church of Divine Light, 837 South Park View Ave.; Services: Sunday 11 A. M. & 2 & 7:45 P. M.; Healing and messages, Wed. 7:45 P. M.; Messia service and luncheon Thurs. 1 P. M.; Dr. Victor Ahlheim Class, Thurs. 7:45 P. M.; Minister: Rev. Beulah Englund; Phone: Div 9-1956.

Westlake SpLit Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P. M.; Pres: Irene Wood; Sec'y: Florence Reed.

Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P. M.; Minister: Rev. William Donovan; Phone: LO 5-1581; Asst. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 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 DUkirck 2-4451.

Rose Chapel Psychic Center of the First Christian Episcopal Church, 257 South Union St.; Sun. & Wed. 8 P. M.; Minister: M. & E. M.; Class: Tues. 8 P. M.; Billet: Wed. 8 P. M.; All Message—Thurs. 2 P. M.; Unfoldment Class—Thurs. 8 P. M.; Open Forum & Messages—Friday 8 P. M.; Minister: Rev. 5:30 P. M. last Sunday each month; Presiding Clergyman: Rev. Thomas E. Badger, Phone: DU 3-3486; Appellate Clergyman: Rev. Diana Hastings; Associates: Rev. Leah Pitzer, Arlet Stenerson & Louise Ennis.

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

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

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

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

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

HEALING

Spiritual and Mental
Alfred and Elsie
GODFREY

Spiritual Healing through the Power of God. Write us for Absent Treatment. Be sure to enclose a self-addressed envelope for reply. Free Will Offering. Write Alfred and Elsie Godfrey (Pennsylvania State Spiritualist Association) 428 North Eleventh St., Reading, Pa.

For appointment, Phone: (Reading) 3-2648, (CX-408)

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 5th St.; Services: Sunday, 1:45 P. M.; Class: Mon., 1:30, also Tues. and Wed., 8 P. M.; Phenomena Sat. 3 P. M.; Co-pastors: Rev. Lula Taber, Rev. F. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 89523 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. Emily G. Davis; Phone: 4-4980.
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.; Minister: Rev. Malda Stewart; Phone: ATwater 4-8212.

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: UNion 7-4860; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TXcelso 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 Schelerman; Phone: Underhill 3-4596.

First Spiritualist Temple, 3524-17th St. (near Mission); Sun. & Wed. 7:30 P. M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P. M.; President: Leah Bauer; Treas: Linda B. Sampson.

The San Francisco Harmony Center U. S. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle, Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: Market 1-0298.

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

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

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

Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P. M.; Meditation: Mon. 8 P. M.; Minister: Rev. Mary H. Brinzage; Phone: EXbrook 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.; Messages 9 P. M.; Blindfold Billet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P. M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennell Hyde, R.F.D. No. 5, Box 366, Glenn, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd; Services: Sunday and Tuesday 7:30 P. M.; Ministers: Rev. Harry L. McNutt and Ann Taylor; Phone: 6-1774 Electric Ave; Phone: EXbrook 6-1774.

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Niantic: Temple of Light (G.A.S.) Odd Fellows Hall, Pennsylvania Ave; Services: Thurs. 7 P. M.; Sun. 2:30 & 7 P. M.; Guest speakers and Message bearers: Tues. 7:30 P. M.; Study and Unfoldment Group: Rev. Nicholas Plastina, 4 Smith St.; Ministers: Rev. Harriet Whitehead, 4 Smith St.; Phone: Pershing 9-7005; 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 8 P. M.; Thurs. 7:30 P. M.; Sec'y: Stephen 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: Otis Brainerd.

DELAWARE

Wilmington: First Spiritualist Church of Delaware, 907 Nantux St.; Services: Sun. 7:45 P. M.; (N.S.A.) Sec'y: Laura M. Shilling, 105 Marsh Road; President: Peter DeLuca.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church, 1900 "F" St. N.W.; Park Center Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: MEtropolitan 0540, EXt. 604.

FLORIDA

Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; Adult Bible Study 7:30 P. M.; Thurs. 2:30 and 7:30 P. M.; Sunday 7:30 P. M.; Leader: Louise Cash.

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

Daytona Beach, Florida
First Christian Spiritualist Church of Daytona Beach, Prince George Hotel, 212 North Ridgewood Ave.; Services: Sunday 7:30 P. M.; Thursday 2:30 and 7:30 P. M.; chartered by The International General Assembly of Spiritualists; Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach, Phone: 9996; Sec'y: Marian Elks, 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 Springstead; Phone: 2-4432.

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. 8th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellows Hall; Sun. 8 P. M.; Rev. Sada Hobson; Phone 253 M 4.

Jacksonville, Florida
Friendship Spiritualist Temple, 2963 Spencer St.; Services: Tues., Thurs. & Sun. 8 P. M.; Minister: Rev. Martin C. Held; Phone: EV 8-8182; Sec'y: Beulah Myers, 64 West 55th St., Jacksonville 8, Florida.

United Spiritualist Church, 125 Market St.; Services: Sunday 8 P. M.; Circle Wed. 8 P. M. at 1138 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Etta Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connelly.

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. Wedge; Phone: 87-8496.

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 Mend.

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. Hiestor, 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.

Church and School of Divine Law, 1269 First St.; Services: Sunday 7:45 P. M.; Ministers: Rev. Nina Ward Hughes and Rev. A. C. Brown; Phone: Ringling 4-1561; Sec'y: W. W. Hughes.

St. Petersburg, Florida
Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P. M.; Minister Ethel Post-Parrish; Minister during the summer months: Olga Ruth 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 summer: Rev. Thelma Fischer; International Director: Rev. J. Bertram Gerling.

Infinit 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.

Decatur, Illinois
First 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.

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First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30

Spiritualist Churches

(Con't. from Page 11)

KENTUCKY

Louisville: The Second Spiritual Light Chapel and The Universal People's Divine Healing and Guidance Circle. Services: Sunday, 2:30 P.M. at 836 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.

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 8 P.M.; Minister: Rev. Robert J. Barnes. 2106 Eutaw Place; Phone: Madison 3-6976

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. 7:03 P.M.; Sec'y: Marion Hitchcock, 774 State St.; President: Floyd McAulan.

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

West Gloucester: Massosett Spiritualist Camp, 19 Incoln 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 Cabin (Spiritualist) 260 Helmer Road; Sunday 3 P.M.; Thursdays, 7:30 P.M.; President: Effie V. Briggs, 85 Welch Ave.; Sec'y: Marie Pauley.

Spiritualist Church of Divinity, Carpenter's Hall, Green and Pay Sts.; Services: Sunday, 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 Trombley, 613 Hart St., Essexville; Phone: 8425.

Coldwater: Pearl Burns Memorial Spiritualist Temple, 1 1/2 West Chicago St.; Services: Sun. 10 P.M.; Class: Thurs., 7:30 P.M.; Minister: Agatha Raster, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 2:30 P.M.; Minister: Rev. Elmer Bowen; Phone: Olt. Morris Niagara 9-7004.

Detroit, Michigan: Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "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 Brightmoor, 21729 Fennell Blvd.; Sun., Tues., Wed. & Thurs. 8 P.M.; Elizabeth Armitage.

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

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sun. 2 P.M.; Minister: Rev. John Veysey; Phone: Tasmos 5-6134.

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: RI 1-1246; Sec'y: Raymond Carter, 210 North Walnut St., Mt. Clemens, Michigan.

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

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

Grand Rapids: First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P.M.; President: Frank Wittforth, 1311 Calgary, N.E.; Sec'y: Elaine B. McMan, 301 Lemay St., S.E., Cherry 37634.

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

Corinthian Spiritualist Church, 1805 East Cannon St.; Services: Sunday 8 P.M.; Minister: Rev. Bessie L. Wells, 533 Wildwood Ave.; Sec'y: Leonard H. Besley, 848 Lincoln St.

Kalamazoo, Michigan: Christian Spiritualist Chapel, 1417 North Westside Ave.; Services: Sun. 2:30 and 7:30 P.M.; Minister: Rev. Beth Roche, 827 North Church St.; 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.

MICHIGAN — Continued

Pontiac, Michigan: 1st Spiritualist Ch., 16 Chase St.; Lyceum: 1300 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 Parrell, 3355 Pontiac Trail, Route No. 1, Lilled Lake, Michigan.

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 & 7:45 P.M.; Following Sundays 3 P.M.; Consultations: Thursday 2-3 P.M.; President, John E. Sec'y: Lily M. Himman, 3420 10th Ave.

Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A.M., 3 & 7:45 P.M.; Wednesday 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 & 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 Russell.

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

St. Joseph: Christ Memorial Church, 2102 Felix St.; Sun. & Wed. 8 P.M.; Sec'y: Bernice McGrew, 209 South 15th.

St. Louis, Missouri: Independent Assembly of Missouri, Psycho Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

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

Burket's Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

NEBRASKA

Lincoln, Nebraska: First Temple of Spiritual Truth, L.O.O.F. Hall, 1108 "L" St.; Services: Sunday 7:30 P.M.; Minister: Rev. Lionel P. Everman; Phone: 2-3486.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 419 North Virginia Ave.; Pythian Hall; Services: Sunday 7:30 P.M.; Minister: Rev. Marlin Davis; Phone: 2-7659.

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 3:30 and 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frank Daley; 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.; Thurs. & Fri. 7:45 P.M.; Sec'y: Elwood S. Kille, 119 North 4th St.

East Orange—Ch. of Sp'ist 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 2-3513.

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

Newark: Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Dortha C. Dancer, Tues. 1 and 7:30 P.M.; Phone: HU 2-1773; Psychic Science Temple, 532 Springfield Ave.; 7:30 P.M.; Rev. Dortha A. Morris; Thurs. Rev. Rena L. Nagle; Friday: Rev. Dortha C. Dancer, Psychometrist; Sunday 3 and 7 P.M., guest mediums.

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

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

Union City, New Jersey

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

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boeck; Tues. & Thurs. 7:30 P.M.; Fri. 7 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 57th St.; Sun. 7:30 P.M.; Tues. 2 P.M.; Fri. 2 & 8 P.M.; Social 2nd Fri. 2 P.M.; Rev. Ann P. Ruger; 4th Friday, 8 P.M.

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P.M.; Classes: Tues. 2 P.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6535.

NEW YORK STATE

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

Ministry of Spiritual and Divine Science, 65 State Ave., Hampton Manor, or Route 9-20; Services: Sun. & Wed. 2:30 P.M.; My Development Class, Tuesday; Direct-Voice & 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; Sec'y: 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 Sandy Wendlings; Phone: Riverside 1-6989; Church phone: ELmwood 5387; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres.: Norman C. Fredrickson.

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

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

Nazarene Unity Science Church, Inc., 172 Church St., Cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M.; Services: Wed. and Fri. Message Circle 2 P.M.; 5 P.M.; Dr. Rowland Henry, Dr. John G. Devine, Ministers, Telephone MO-1683. (New York State chapter for the American Federation of Spiritual Mediums).

Cortland, N. Y.: Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (D.G.S.); Sun. and Wed. 8 P.M.; Pres.: Marjorie Newman; Phone: SK 6-2357; 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. Kathryn Daines, 29 Clayton Ave.; Phone: S.K. 6-7188; Healer: Mable G. Smith; Phone: S.K. 6-9186; Medium: Rev. Robert Daniels, Phone: Varna 3-1763; Sec'y: Kay Updike, Phone: S.K. 6-8119.

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

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

Hollis: Chapel of Spiritual Truth, 111-34—203 St.; Services: 1st & 3rd Sun. 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. Rev. Mollie Beck serving Camp Silver Belle, Ephrata, 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 God, 559 Henry St., 2 blocks south of Hempstead Turnpike at Nassau Blvd.; Services: Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3464.

NEW YORK STATE — Continued

New York City: Temple of Light (A.S.) Suite No. 709; 152 West 42nd St.; Inspirational address and Healing Silence, 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: UL 2-5000 Ext. 8-2413; Sec'y: Elsie Strassburger, 983 Ordway Ave., New York City, 52, N.Y.

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

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

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

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way) Director: Hazel Watson; Services: Sat. & Tues. 2 P.M.; Fri. & Sat. 8 P.M.; Phone: Lyceum 5-2970.

Mystic Center of Universal Light Church; Studio No. 1012, Carnegie Hall, 7th Ave., and 56th St.; Services, Healing, Messages and Classes: Sunday 7 P.M.; Tues. 7:30 P.M.; Medium: Andrew T. Choyke; Apt. 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 Broadway, (corner 40th St.) New services after June 26th; to reopen September 28th with services every Sunday at 2:30 P.M.; Minister: Rev. Hazel Brand Herrejon.

Cathedral of Faith, 41 West 73rd St.; Services: Sunday, 8:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. and Sat. 8 P.M.; Wed. and Fri. 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 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. V. 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. and Monday, 7:30 P.M.; Class: Wed. 2:30 P.M. Also services by Rev. Sylvia Greco, Wed. 6:30 P.M.; and services by Rev. Olive Kruger, Friday, 7:30 P.M.

First Spiritual Science Church of Brooklyn, Studio No. 1002, Carnegie Hall, 7th Ave. & 56th St.; Services: Tuesday, 8 P.M.; Minister: Rev. Francis H. Parker; Studio No. 1001; Phone: Judson 6-8541.

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

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister: Rev. Angela Call Wanderer; Phone: TRafalgar 3-8525.

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

Center of Divine Guidance (Universal Church of The Master) Suite No. 205, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 2 & 7 P.M.; Minister: Rev. Martha Seidler; Phone: Circle 5-4915.

Beacon Light Spiritualist Church, Apt. A-1, 204 West 94th St.; Healing and Messages: Tues. & Thurs. 2 & 7:30 P.M.; Sunday 7:30 P.M.; Minister: Rev. Hermine Leger; Phone: Academy 2-0923.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX), 60 N. Y.N. Services: Mon. Wed. & Sun. 3:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 9-1314; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 702, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M.; Sat., Sun., Thurs. 8 P.M.; Healing & Message circle, Tues. 8 P.M. & Wed. 2 P.M.; Class: Dr. Dr. San Ram Mandal of India; Phone: IN 3-8227.

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 3-2113.

Spiritual Science Mother Church, Inc., Studio No. 1010, 7th Ave. & 56th St.; Sunday: Sermon and Messages, 7:30 P.M.; Minister: Rev. Glenn Argoe; Phone: Columbus 5-2952.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P.M.; Wed., Fri., Sat. 1 P.M.; Sun. 3 P.M.; Minister: Rev. Helen A. Thury; Phone: ENdicott 2-4400.

Little Cedar Spiritualist Church, 133 West 94th 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 — Continued

Rochester, New York: Church of Divine Inspiration, 27 Appleton St.; Services: Wed. & Sun. 7:30 P.M.; Medium's Day every 4th Sun. 3:30 & 7:30 P.M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Syracuse, New York: Wayside Spiritualist Church, American Pension Club, 220 East Washington St., Sunday 7:45 P.M.; President: Luania Caley; Sec'y: Albert J. Potter.

First Spiritualist Church, 535 Oakwood Ave.; Services: Sunday and Wednesday, 8 P.M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

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

Tonawanda—Elmwood Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P.M.; Eleanor Gardel, Pastor.

OHIO

Akron, Ohio: St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sun. and Wed. 8 P.M.; Messages: Wednesday 8 P.M.; Sunflower Club, 1st Wednesday; Minister: Rev. Revina Roahon; Phone: St. 4-9234; Sec'y: John D. Cole; President: Ada C. Richards, 345 Para Ave.

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

Ashley: White Lily Chapel, 200 South Main St.; Services: Sun. & Wed. 8 P.M.; Minister: Margaret Fling; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

Canton—First Spiritualist Episcopal Ch., Escarawas St., West; Sun. 7:45 P.M.; Sec'y: Fuller, 912 2nd St., S. W.

Cleveland, Ohio: Sunflower Spiritualist Church, 1920-9 Pawnee St.; Services: Sun. & Wed. 8 P.M.; Lyceum: Sun., 10:30 P.M.; Class: Sun., 1 P.M.; Minister: Rev. Mabel R. Sylvester, 21420 West Port Ave., Euclid, 23, Ohio.

Stephan Spiritual Church, Inc., 1831 East 88th St.; Services: Sun. & Wed. 8 P.M.; Class—daily by appointment only; Capastor and Founder: Rev. Elizabeth N. Stephan; Phone: Garfield 1-6208; Associate Pastors: Rev. Frank O. Nitche & Rev. Walter J. Deckelmeier.

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

Columbus, Ohio: Truth Tabernacle Spiritualist Assoc., 473 1/2 Pawnee St.; Services: Sun. & Tues. 8 P.M.; Rev. Curtis B. Morris.

Ohio Ave. Spiritualist Church, 88 South Ohio Ave.; Services: Sun. & Thurs. 7:30 P.M.; Every 4th Sunday services 3 & 7:30 P.M.; Minister: Rev. Ralph W. Ralphy, 1298 Bryden Road, Columbus, Ohio; Phone: FAirfax 1843; Sec'y: Merriam E. Thompson, 105 East 5th Ave.; Phone: AXminster 1-8844.

The First Linden Spiritualist Church, 1751 Aberdeen Ave., Services: Sun. & Thurs. 7:30 P.M.; Minister: Maudella Rowe, 37 East Frames Ave.; Phone: WA 2753; Church: JE 1631; Sec'y: Evelyn Gosnell.

First Spiritualist Temple, 6th & State St.; Services: Wed. 7:45 P.M.; Sun. 7:30 P.M.; Minister: Rev. Raymond A. Carter, 2145 N. 4th St.; Phone: LUdlow 9125; Asst. Pastor: Rev. Pearl Martin; Treas: Clyde Knisely, 506 South Powell Ave., Columbus, 4, Ohio.

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

Sunflower Spiritualist Church, 227 LaYette St.; Services: Wed. 7:30 P.M.; Sunday 2 P.M.; Minister: Rev. Robert Vaughan.

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

First Spiritualist Church, 707 Dresden Ave.; Services: Sunday 8 P.M.; President: Sara H. Bowersock; Sec'y: Mary Martin, P. O. Box 501, East Liverpool.

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N.S.A. TRUSTEE



Rev. Hugh Gordon Burroughs, Washington, D. C., president of the Board of Governors of Camp Silver Belle Association, Ephrata, Pennsylvania.

Mr. Burroughs is minister of the Church of Two Worlds, Washington, D. C., and a trustee of the National Spiritualist Association. During the summer months he conducted classes on the science, philosophy and religion of Spiritualism at Lily Dale Assembly, Lily Dale, N. Y., July 4-9; and at Camp Silver Belle, Ephrata, Penna., July 11th through July 16th.

Rev. Burroughs is one of America's foremost lecturers. He is a mental and direct voice medium.

San Francisco, California: "In commemoration, we dedicate these services in memory of Carl H. Slade." So reads the special program of service published by the Golden Gate Spiritualist Church, 1901 Franklin St., Rev. Florence S. Becker, minister. This special service, held Sunday, June 12th, featured Rev. Clyde A. Dibble, Clyde L. Brodie and the minister of the church. Others taking part in this special service: Evelyn Nielson, Ivora McKendry, Rolla Haddick, Ethel Weishaar, Charles Harshbarger, Oscar Lilyblad, Dorothy Haddick and Serna Nielson.

Carl H. Slade passed away June 12th, 1947. In referring to him in the program Rev. Becker says: "He was a Spiritual man dedicated to God's work. When his soul went forth in prayer he affirmed his purpose to the Infinite Source."

Toledo, Ohio: The June, July and August program of activities issued by the First Spiritualist Episcopal Church, 636 Western Ave., lists the following speakers and mediums: Rev. Marvel Kurtz, Rev. Bessie Howard, Rev. Irene Slocombe, Hattie Poggemeyer and Della Paine.

Minister of the church, Rev. Fred L. Felix, will conduct his spiritual work at Chesterfield Spiritualist Camp, Chesterfield, Indiana, during July and August.

For additional information write president, Carl Griffin, 2919 Dorr Street.

CHURCH NEWS

Columbus, Ohio: Regular Spiritualist services continue through the summer months at the First Spiritualist Temple, 6th and State St., according to treasurer, Clyde Knisely. These services are held every Wednesday evening at 7:45 and every Sunday evening at 7:30 under the supervision of minister of the church, Rev. Nancy A. Carter, and assistant pastor, Rev. Pearl Martin.

Just recently (June 18) the former Rev. Nancy Robinson and Mr. Carter were married by Rev. Pearl Martin. Hundreds attended the service held at the First Spiritualist Temple.

The Board of Trustees of the church are: Mable Riffle, Clifford L. Bias and Clyde Knisely.

Fort Wayne, Indiana: An annual church gathering and celebration sponsored by the First Liberal Spiritual Church, 1914½ S. Calhoun St., is currently being held, July 17th, according to Rev. Anna M. Paterson, president.

Lectures, demonstrations of mental mediumship and spiritual healing will feature the celebration in which speakers and mediums from Indiana, Ohio and Michigan will take part. Rev. Frank Gossett, Indianapolis, Indiana, will be assisted by Rev. Anna Woodward, South Bend.

For additional information write: Rev. Anna M. Patterson, 3409 Harvester Ave., Fort Wayne, Indiana.

Butler, Penna: According to George Coonfer, Hubbard, Ohio, outstanding healing services are being conducted in "The Chapel in the Woods" located on R.R. No. 2, near the town of Butler.

These services and ministrations are under the direction of Rev. Ernest Kapp, who is assisted by his wife, Marie Caroline, and daughters, Earnestine and Jean.

Milwaukee, Wisconsin: According to Rosa C. Smith, secretary, Rev. Lillian Dee Johnson was guest speaker and medium recently (June 12th) at the Christian Spiritualist Church, 2544 N. 27th St.

Rev. Johnson was introduced by minister of the church, Rev. Marie J. Hillman. Rev. Florence Kehoss also took part in the service.

Rev. Johnson will conduct her spiritual work at Chesterfield Spiritualist Camp, Chesterfield, Indiana, during the summer months.

New York City: The second anniversary of the Metaphysical Spiritual Society, Inc., 248 W. 73rd St., will be celebrated August 13th, according to minister, Rev. Hazel Watson.

New York City: After the annual convention of the General Assembly of Spiritualists held recently in New York City, the Board of Directors for 1955 were listed as follows: president, Rev. John Heiss; vice president, Everett F. Britz;

secretary, Helen Stewart; treasurer, Rev. William Bickett; trustees: Rev. Ernest Andrews, Rev. Lillian Bleser, Rev. Mabel Hammel, Rev. Elizabeth Kuhne and Rev. Rose Erickson.

San Francisco, California: Rev. Verna K. Kuhlrig, for many years business manager for "The National Spiritualist" and superintendent for Lyceums of the National Spiritualist Association, was a guest at the Golden Gate Spiritualist Church, 1901 Franklin Street recently (June 8th) for the mid-week Devotional Service.

Rev. Kuhlrig was introduced by Rev. Clyde Dibble, assistant pastor and presently superintendent for Lyceums of the National Spiritualist Association. After Rev. Kuhlrig's informal address, Rev. Florence S. Becker, pastor of the Golden Gate Church, demonstrated billet reading and clairvoyance.

Freeville, N. Y.: Rev. Arthur Meyers will be the featured speaker August 14th, Sunday afternoon, at the Freeville Spiritualist Camp. The week-day services following, August 15th to the 20th inclusive, will feature the noted English trance medium, Rev. Bernard Rodin, who has conducted his spiritual work in the United States and Canada for the past ten years.

Tampa, Florida: Barbara Mc Nerney and Sam Marion were ordained recently by Rev. Hazel Fleckner, pastor of the First Spiritualist Church of Tampa. Taking part in the service: Alta King, Deborah Helman and Alda Helman.

Others attending the ordination: Francis Hutchinson, Zona Needley, Margaret McMahone and May Vrbert.

West Gloucester, Mass.: The Massachusetts Spiritualist Camp sessions continue through July and August, according to president, Rev. Vivian Harvey.

The camp, located at 19 Lincoln St., features outstanding speakers and mediums: Rev. Frederick Nicholson, Haverhill, Mass.; Walter King, Framingham, Mass.; and Gladys Laliberte, Portsmouth, New Hampshire—all during July and August.

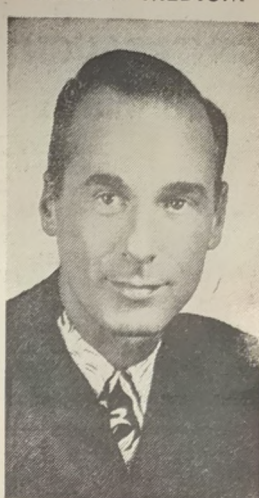
During the month of August Rev. Frederick W. Mitchell, Schenectady, N. Y., will be added to the roster of mediums.

Beverly Hills, California: Hal Styles, whose television program, "Help Thy Neighbor," created unusual interest in the last few months, is a devout Spiritualist.

Just recently (July 10th) he was the featured speaker at the People's Spiritualist Church, Long Beach, California.

According to the Harmony Grove Spiritualist Camp board of directors, Escondido, California, he will be their featured lecturer August 28th.

DETROIT MEDIUM



Rev. James Laughton, Detroit, Michigan, member of the official staff of mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana. For the past fifteen years he has been the featured medium on "Etta Bledsoe Day" when numerous spirit entities manifest in the special direct-voice seance open to the public.

This year, Etta Bledsoe Day is scheduled Sunday, August 7th, services open at 2 o'clock in the afternoon.

During the entire season Rev. Laughton will conduct direct voice seances (10 A.M. and 8 P.M.) by appointment only.

SUMMERLAND

BROWN, Bertha Wing (71) Augusta, Maine; May 27th; member of the Progressive Spiritualist Church; Rev. William S. Hubbard officiated.

COMBS, Inza M. (81) February 8th, 1955; secretary of the Spiritual Alliance Association of Lake Pleasant, Mass.; survived by sister Evelyn.

DAWSON, Rev. Louise (72) Canada; Jan. 11th; San Diego, California; Rev. O. E. Tyler officiated.

FREEMAN, Pauline (66) March 6th; sec'y of The Universal Psychic Science Church, Philadelphia, Penna.

KEITH, Rena T. (96) December 22nd, 1954; Treasurer of Spiritual Alliance Association of Lake Pleasant, Mass.

MacKEIL, John A. (71) May 3rd; Portland, Maine; Rev. William Hubbard, president of the Main State Spiritualist Association officiated.

POOL, Byron H. (71) Maple Shade, N. J. May 3rd; Rev. Anna K. Rose officiated.

SMITH, May (62) April 12th, Philadelphia, Pa; member of the Universal Spiritualist Church; Rev. Anna K. Rose officiated.

SPITZNAGLE, Minnie (81) Frankfort, Indiana; June 1st; member of the First Spiritualist Church; Rev. Velma Hood-Dickson, South Bend, officiated.

WEATHERBEE, Rev. Emma (68) Pastor of the Inspirational Church of The Master, San Diego, California.

WEILAND, Julia (87) April 27th, Philadelphia, Pa; Survived by son, Charles, vice-president of the Universal Spiritualist Brotherhood Church; Rev. Anna K. Rose officiated.

15th ANNUAL SPIRITUALIST EPISCOPAL CHURCH BANQUET, GOLD ROOM, CONGRESS HOTEL, CHICAGO, ILLINOIS



The photograph above, taken during the S.E.C. banquet attended by over 200 persons, shows guests seated in the banquet hall. Right background: members of the official board and guests standing (see photo page 1). Twenty-six S.E.C. chartered churches, as well as other Spiritualist churches were represented. Special photographs were taken of most individual tables during the banquet. These photographs will appear from time to time in later editions of PSYCHIC OBSERVER.

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