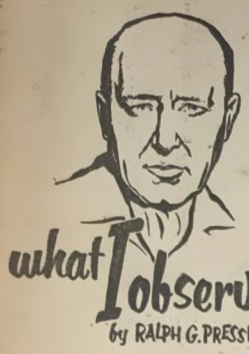
THE GREATEST SEANCE OF THEM ALL? BY W. F. NEECH —

TRUTH

PSYCHIC OBSERVER

SPIRITUALISM'S PICTORIAL JOURNAL

No. 407 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, AUGUST 25, 1955 One Year $4.00 Payable in Advance ★ ★ ★ TWENTY CENTS



what I observe

by RALPH G. PRESSING

Sessue's Church

THE New York Daily Times, June 8th, carried a statement by Danton Walker in his column "Broadway": "Sessue Hayakawa's turreted old mansion on Hollywood (Sunset) Boulevard has been converted into a Spiritualist church."

Not having heard about this church, I have written Danton Walker for the address. It is not news that Sessue was interested in Spiritualism, but it would be news to know by whom the church is chartered and the name of the minister in charge. Possibly some of the West Coast Spiritualists can look into the matter.

★

Congress in Japan

THE Fifth World Religion Congress, sponsored by the Ananai-Kyo International Headquarters, Shimizu City, Japan, was held during July according to president, Shin Negami.

Included in the invitation to attend—an invitation extended to the editors of **Psychic Observer**—the last paragraph reads: **"We pay your expenses in the period of your sojourn in Japan including those in the necessary days after your arrival and before your departure from Japan except your passage of both ways."**

In this paragraph lies the key to the possibility that the International Spiritualist Congress can be sponsored by some Spiritualist organization in America.

It so happens that the next Congress will be held in Paris, France, in 1957 and, between now and then, Spiritualist leaders in the U. S. A. should give some thought to the possibility of inviting the Congress to America in 1960.

It is not up to **Psychic Observer** to sponsor such an undertaking but we would bend over backwards to publicize such an event—an event that could be one of the biggest things that has happened to Spiritualism in America since the founding of Modern Spiritualism in 1848.

★

Perfection Personified

A COMMUNICATION from Phyllis Frederick, editor of "The Awakener" states that she is desirous of having us print in **Psychic Observer,** philosophy and teachings propounded by their

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

THE SPIRITUAL SIGNIFICANCE OF ROSES

As Told by

Grace Johnson

before The American Rose Society, Columbus, Ohio

AS A RULE, when I voice such a preamble, I have two thoughts, both classic quotations. One is, **"I, who am about to die, salute you,"** and the other, **"Friends, Romans, Countrymen, lend me your ears."** I would ask you rather to lend me another, less tangible but no less real, part of yourselves — your fancy, your imagination, your sense of the unusual and the romantic.

To that part of you, I want to speak of the rose, not as a flower to be sprayed, and pruned, and cultivated, to be fertilized and watered and protected from bugs and blights, but rather as a flower of enormous importance, that has played its own part in the pageant of world history, and through the ages has grown to be a symbol of beauty and romance.

Webster says that a thing that is romantic has some quality of the unusual, the picturesque, the fanciful, or the adventurous. The rose can qualify on each of these counts; and that which is ancient and far away, and which is traditional, is inevitably colored by romance, and seen through "rose colored glasses" viewed from our modern age. Fossil remains prove that roses bloomed when no man's eye saw their budding and their fading — for there was no man on earth.

Origin of the Rose

It has been said, and not without reason, that a really adequate history of roses would be also a not inadequate story of mankind. Long before the dawn of recorded history, the dog left the wolf pack and came to sit by man's fire and share his food, and other animals became domesticated, and the rose entered into the life of man, and planted its roots deep in his heart, a symbol of home, of the stable rather than the nomadic life, for who so plants a rose, even though it be at the entrance to some rude cave or hut, has ceased to be a nomad and a savage.

And through the centuries the rose became associated with the deepest and tenderest emotions of man, a part of his life, of his race memory and his folk consciousness.

Each of the ancient lands where it grew has its picturesque legend of the origin of the rose. In Persia, the flowers rebelled against their queen, the Lotus, for she grew sleepy at night and closed her petals when they longed to hold high revel by moonlight. So they appealed to Allah, the merciful, the compassionate, and he created a new flower so beautiful that they needs must accept her as queen, the white rose.

On the first night when she presided, the nightingale seeing such perfect beauty flew to embrace her and was impaled on her sharp thorns, and there bled to death, staining her fair petals — so came the red rose to Persia.

In Greece, the story was that at the instant Venus, Goddess of Love and Beauty, was born from the sea, the rose sprang spontaneously from the earth to greet her.

And so the rose was, for its beauty, dedicated to Venus; but it is a versatile flower and has many aspects, and for its love potency in magic philtres it was dedicated to Cupid; and to the goddess of dawn, Aurora, and was most lovely at dawn, and also strangely enough, to Hippocrates, the god of silence, and hence it became a sign of inviolable confidence, and of closed lips.

We all know how the ancient

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

GRACE JOHNSON

ED. NOTE: Col. John O. Johnson recognized authority on the cultivation and care of roses, collaborated with his late wife, Grace, in the preparation of this article. Grace Johnson passed away several years ago.

HIS ROSE GARDEN WAS FAMOUS

COL. J. O. JOHNSON

For years, the rose gardens on his "Malbone" estate at **Gordonsville, Virginia** were visited by thousands of tourists.

Now past 80, he was a member of **General John J. Pershing's** staff.

"The U. N. Meditation Room"

Prayer Sanctuary Now Available to Leaders of Fifty-six Countries.

BY THE EDITOR

QUITE some time ago, several years in fact, a resolution was passed at the annual convention of the Federation of Spiritual Churches and Associations, Inc. This resolution, sponsored by Rev. Fred Jordon, Norfolk, Virginia, President of the International General Assembly of Spiritualists, suggested that a letter be sent to the United Nations to the end that a Prayer Room be set aside for the use of all delegates.

Whether or not the letter sent, as a result of this resolution, started the ball rolling, we cannot say, but today we know that in the United Nations Building there has been installed a Meditation Room to which no delegate is denied access.

The very morning it was opened, a group who had shared efforts in support of its establishment, entered the room. There they offered prayers of gratitude and dedication.

The walls of the Meditation Room are covered with off-white fiberglass draperies. There is a green carpeting on the floor. In the front of the rounded U-shaped room is a cross-section of a very large, three hundred year old agba tree (mahogany) which grew in Equatorial Africa.

For obvious reasons, there are no religious symbols in the room, and yet if one uses his imagination there is much there that is symbolic. The spotlight that shines down on the arrangement of flowers on the agba pedestal is symbolic of the light of God which alone can bring peace to the world. The ten ceiling lamps might represent the Ten Commandments, symbolizing God's Moral Law.

200,000 Persons

The log might mean a lot of things—mankind's physical well-being, about which God is concerned; that we are dependent on Him for all material things. It might be symbolic to some of the enduring timelessness of God's love. The log existed long before we were aware of some of our present concerns. It will be here long after we are gone.

Symbols other than these have to be provided by the guest: cross, prayer book, Bible, prayer rug, rosary, etc. The room is not in continuous use, but it is usually occupied by two, three or more. But as prayer is still a casual practice of church-goers, we cannot expect too much from groups in and about the U. N. who may not be formally identified with any religious body. Even so, over 200,000 persons, from all parts of the world have signed the guest book since February 16, 1953.

The official calendar of events leading up to the establishment of the Meditation Room:

April 18, 1949, Secretary General Trygve Lie announced that a Meditation Room would be provided.

September 19, 1950, the 5th General Assembly was opened with a moment of silence for prayer or meditation. Shortly thereafter, a temporary Meditation Room was opened at Lake Success.

February 9, 1951, a Meditation Room for a day was provided in the U.N. Secretariat building and was used that day by more than 600 men and women of all faiths.

November 15, 1951, a second temporary Meditation Room was opened in Paris during the 6th General Assembly meeting.

February 29, 1952, for a second time a Meditation Room for the World Day of Prayer was opened in the Secretariat building and over 1,000 men and women of all faiths visited it.

October 14, 1952, the permanent room was made available.

February 16, 1953, register for guests was placed in Meditation Room.

October 1, 1953, Prayer Cards were placed in U.N. Meditation Room.

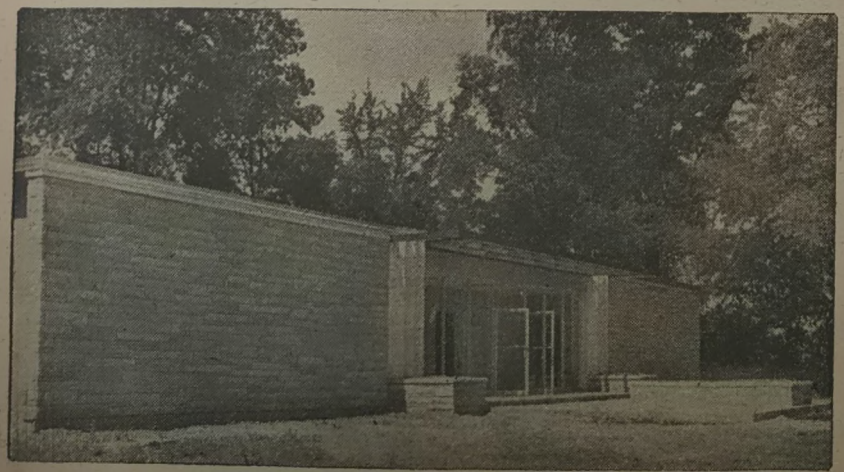
October 18-24, 1953, a week-long

(Con't. Page 2, Col. 4)

Joe Covello

UNITED NATIONS MEDITATION ROOM

THE DR. J. E. HETT ART GALLERY NOW OPEN AT CHESTERFIELD



This $32,000 edifice was currently dedicated at **Chesterfield Spiritualist Camp,** Chesterfield, Indiana. Thousands have already viewed the vast display of psychic art and treasures pertinent to the life and work on numerous famous mediums — past and present.

THE ROMANTIC ROSE

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

Greek poets sang of it. Homer mentions the rose both in the Odessy and the Illiad, Sappho wrote of it 600 years before Christ, always likening its fragile beauty to that of fair young maidenhood, a figure used by poets ever since.

The best known of her songs begins, **"Should Jove appoint one flower to reign, in matchless beauty o'er this plane, the rose, mankind would all agree, the rose the queen of flowers should be."**

It was not only a lovely and beloved flower, it was an important one, for it entered into the lives of the people as it has never entered into our modern lives, into their customs, their folkways. They made garlands of it to hang on the statues of their gods, its petals were strewn before victorious armies, it was placed on graves in an annual day of commemoration — a custom followed still — young girls wore rose wreaths at the bridal ceremonies, and it was an invariable part of every feast and banquet.

Also, a rose always hung over the door through which guests entered, and from the ceiling in the center of the room over the table. The spicy gossip indulged in at these banquests was supposed to be strictly confidential — remember, the rose was dedicated to the god of silence — and from this comes our phrase still used after so many centuries, **"sub rosa,"** under the rose.

32 Remedies

The Greek philosopher Pliny whose renowned book on Natural History was written toward the close of the first century, devotes a good deal of space to roses, and of their culture he says, **"for the rose the ground is generally dug to a greater depth than for corn"** and again, **"it grows but very slowly from seed, hence the method of grafting is usually the one employed,"** and further, **"all roses are improved by being pruned and cauterized."**

And he tells us that there are 32 excellent remedies derived from the rose. But that list grew with the years until there many more than that, and quaint indeed some of them were.

One of them is this, **"The herb thyme, being steeped in rose vinegar and bruised, and being with oile of roses diligently fried, and annointed, doth speedily remove the headache."**

We find that red roses **"strengthen the heart, and help the trembling thereof,"** and surgeons on ships are advised and carry with them **"the yellow hairs and tips"** of these, for the stanching of blood, for we are assured that this remedy **"doth there prevail much more than on the land."**

Also, they are excellent to cure the bite of the sea dragon! Pliny also speaks of ashes of burned roses being used to trim the hair of the eyebrows, and we are also told that **"wild rose leaves being reduced to a liniment with bear's grease doth wonderfully make the hair to grow again."**

Did I not say it was a versatile flower! He also speaks of a **"liquor of boiled rose hips to restore the forces"** — and therein lay wisdom, forgotten or overlooked for 1800 years, so we may be wrong to ridicule these ancient remedies. For British chemists discovered during the war that certain rose hips have a vitamin C content 300 per cent greater than that of oranges.

House of Frescoes

Following the discovery the British Government arranged for the women, children, and Boy Scouts to gather some 200 tons of the hips of the commonwealth hedge rose of the British Isles, Rosa Canina, the dog rose (so called because in early days it was considered a cure for hydrophobia) —134 million hips. These were converted into a rosehip syrup of which some 600,000 bottles were distributed.

To return to the ancients — roses were put to a thousand other uses — one of the earliest for Rosa Centifolia was as a source of vegetable dye, the petals being rich in cyanin, (that is, in pure chemical blue), and the Turks used this in dyeing their fabulous rugs. For centuries, rose water and attar of roses were the only perfume known or used.

It is said that to make one ounce of the true attar takes at least a hundred thousand roses, so small wonder that it became the gift of kings and the ransom of princes. And never a beauty lotion but called for rose water, whether for freckles, wrinkles, or a red nose. It was much used for cooking, too, and for purifying, and it is on record that the mighty Saladin once used 500 camel loads to purify a mosque that had been defiled by Christians.

The earliest known European picture of a rose is in a cave known as the House of Frescoes, at Knossos on the island of Crete, and dates from about the middle of the 16th Century before Christ. These early Cretans were Pre-Greek, a small dark people who worshipped the snake goddess and the Minotaur. In this painting, done with what pigments I know not, the blossoms are conventionalized and oddly have six petals instead of five, reddish rose color, with yellow dots in the center to represent the stamens.

Nero and Cicero

Surely this is a romantic picture, this early artist, working by firelight or a flaring torch, for there is no light in the place, painting beauty as he saw it, to be seen again 35 centuries later by men who still are devotees of that same beauty.

The only other representation of a rose that has come down to us from early Grecian days is on a silver coin of the island of Rhodes, where roses were of sufficient importance — commercial importance, for it was a great rose growing center — to give their name to the island, the Greek name for the rose being Rhoden.

It is an interesting fact that the rose is the only flower having practically the same name in every language, showing that it was intimately known and part of the common experience of early man, above all of that great race from which all the Mediterranean ones stemmed.

In English, French, Danish, Roman, and Norwegian, it is rose — in Latin, Italian, Portuguese and Spanish, rosa — in Russian, roshia — in Greek, rhodon — in Dutch, roos — in Bohemian, rouse, and in Hungarian, roza.

The Greek culture of course spread to Rome, where roses became a fad and an obsession, tables, floors, couches, sheets and even ornamental lakes being

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

SARAH JANE KING HONORED AT CHESTERFIELD CAMP

The photographs above were taken at Chesterfield Spiritualist Camp, Chesterfield, Indiana shortly after the dedication of the auxiliary unit to the Garden of Prayer. This $5,000 unit, donated by Benjamin Franklin King and his wife, Lida Arnold King, is known as **"The Sarah Jane King Meditation Room"** . . . honoring their daughter, Sarah Jane, who passed away December 18, 1905.

The Kings are prominent citizens of Garrett County, Danville, Kentucky, where Mr. King is a well-known stock and produce farmer.

The Kings first visited Chesterfield in 1950 and at that time received conclusive proof of the continuity of life, having received convincing evidence through the mediumship of Fanchione Harwood-Dorsch; also the late Dollie Clark and Mary Langley Beattie.

The inscription on the wall placque of the Meditation Room, with the heading **"In God's Garden"** by John W. Foley, reads:

IN GOD'S GARDEN

God in His boundless love hath wrought
This holy quiet hallowed spot.
In shining sun and twilight still
He teaches us to know His will.
And in this garden set apart
He layeth peace upon the heart
And bringeth loved ones to us near
As His own holy presence here.

What I Observe

—(Continued from Page 1)

Spiritual leader, Meher Baba. Miss Frederick also states that she hopes our journal is liberal enough to print excerpts from his teachings.

Miss Frederick says: **'I notice there seems to be a divided opinion among spiritualists (this word was not capitalized) on the subject of reincarnation. It might interest them to hear what a perfect master who has reached the Goal of God-Realization has to say upon the subject.**

"Meher Baba is well-known all over the world and hundreds of thousands look upon Him as the 'Kutub,' Avatar, or Christ of the Age.

"As yours is a liberal paper, perhaps you would be interested in an article on the life and teachings of this great master.

Our answer to Miss Frederick follows: "I have your letter stating that our readers may be interested in the works of Meher Baba. I quite agree with you that they would, for ours is a liberal paper.

"On the other hand, I am wondering whether 'The Awakener' would be liberal enough to publish an article submitted by me 'Spiritualism, The Religion of the New Age.'

"What on earth has happened to Princess Matchibelli (I believe that was her name)? I attended one of her meetings in New York City several years ago when she is reported to have received trance utterances from the Master, who at that time and probably still is, in India. I do not doubt the authenticity of her discourse, in the sense that she was able to pick up the communication and transmit it to the audience, but the expression as to the modus operandi of such communications seems to be a trifle far-fetched."

It appears that Meher Baba is now classed with Jesus because they have spelled **"him"** with a capital H. Their leader is also referred to as "A perfect Master." Perfection is something that all people, whether in or out of the body, continually strive for. It is the ultimate goal and who is to say that anyone can be classed as perfect because, after all, Meher Baba is still on the earth plane.

I am not saying he is not perfect, relatively speaking, but when the very essence of perfection is obtained, I doubt whether the perfect one would take the trouble to announce the fact or even allow themselves to be classified as such. Egotism and perfection just do not mix. The hallmark of spirituality is humility. Miss Frederick should know this!

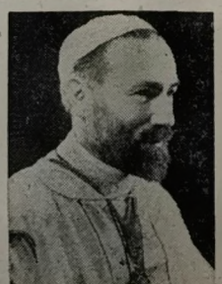
NOTICE

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**



BISHOP RALEIGH
Ancient Chaldea Rite

These Questions Need Answers

Why Does Sickness Sometimes Linger Regardless of Prayer?

Why Are Prayers Not Answered?

Why Do Some People Have So Much Worry and Trouble?

Why Do Those Who Try to Do Good Often Get the Worst of It?

Will Send You A Treatise Free Answering the Above Questions

BISHOP ROBERT RALEIGH
P. O. BOX 19, CALABASAS, CALIFORNIA (P-412)

Meditation Room

—(Continued From Page 1, Col. 1)

Vigil of Prayer conducted in U.N. Meditation Room.

October 17-24, 1954, second week-long Vigil of Prayer conducted in U.N. Meditation Room.

March 28, 1955, a Prayer Room for members of the House and Senate was opened in the Capitol in Washington, D. C.

Delegates to the United Nations who have used and favorably commented upon the Meditation Room:

Afghanistan—Abdul Hamid Aziz.
Argentina—H. E. Dr. Juan I. Cooke.
Australia—Mr. W. D. Forsyth.
Belgium—H. E. M. Fernand van Langenhove.
Bolivia—H. E. Dr. German Quiroga Galdo.
Brazil—H. E. Mr. Cyro de Freitas-Valle.
Burma — H. E. Thray Sithu James Barrington.
Canada—H. E. Mr. D. M. Johnson.
Chile — H. E. Sr. Rudecindo Ortega.
China — H. E. Dr. Tingfu F. Tsiang.
Colombia—H. E. Dr. Francisco Urrutia.
Costa Rico—H. E. the Rev. Benjamin Nunez.
Cuba—H. E. Dr. Emilio Nunez-Portuondo.
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Ecuador—H. E. Dr. Jose Vicente Trujillo.
Egypt—Dr. Abdel Meguid Ramadan.
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Ethiopia—H. E. Ato Zaude Heywot.
France—H. E. M. Henri Hoppenot.
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Lebanon—M. Edward Rizk.
Liberia—Richard S. S. Bright.
Luxembour — M. Hugues Legallais.
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Netherlands—H. E. M. C. W. A. Schurmann.
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Thailand—H. E. Thanat Khoman.
Turkey—H. E. M. Selim Sarper.
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United Kingdom of Great Britain and Northern Ireland—H. E. Sir Pierson Dixon.
United States of America—H. E. Mr. Henry Cabot Lodge, Jr.
Uruguay—H. E. Prof. Rodrizuez Fabregat.
Venezuela—H. E. Dr. Santiago Perez-Perez.
Yemen — H. E. Mr. Mohammed Kamil Agdul Rahim.
Yugoslavia — H. E. Dr. Joza Brilej.

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FOUR HUNDRED SEVEN

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AUGUST 25, 1955

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FOUR HUNDRED SEVEN

AUGUST 25, 1955 — 20c COPY

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

Points Upon Which Everybody Must Agree

BEFORE EVERYBODY can be made secure and be assured of a fair and square chance to succeed in life according to actual ability and industrial inclination, everybody must first get together on common ground for the common good, and agree to the establishment of a plan that will prove most advantageous to everybody.

When the plan that will benefit everybody is settled upon, then everybody must agree to stick together and make it effective and not permit the master schemers to befog it with side-issues that have nothing to do with it, but will detract attention from it to such an extent that everybody will argue and quarrel over the side-issues and go to the polls and vote for them, forgetting the main plan altogether.

Undivided attention must first be given to everybody's plan and when that is established, then the side-issues upon which everybody cannot agree, can be considered upon their own merits and voted upon separately.

For instance, if the main plan is to eliminate poverty and give everybody, at all times, the right to work for sufficient compensation to purchase a fair share of the good things of life, that plan must not become confused with minor plans that treat of the kind of beverages people put into their stomachs or the size of the tariff that should be placed on cigarettes.

The main economic feature that will benefit everybody must be settled upon its own valuation no matter what people believe in otherwise.

So everybody must first agree that as human co-operation added to nature's generous supplies is sufficient to provide every useful thing needed by everybody, sensible laws must be made to prevent poverty entirely. That must positively be agreed to whether anything else can be agreed to or not.

In ancient times when human beings were little more than wild animals; before everybody co-operated for mutual benefit; before crops were harvested on a large scale; before manufacturing plants were built capable of supplying every necessity and luxury for everybody; there was some reason for poverty. But today, with an over supply of foodstuffs and nature's raw materials for manufacturing purposes and enough industrial plants to make everything that everybody needs, and still man, woman and child hungry for food, thousands of factories closed, and millions of people willing to work but denied employment, such is a blot to the civilization that causes it.

Everybody must agree to stop such brainless nad vicious practices.

This civilization is like an enormous body with a half-witted mind that would destroy its hands to soothe its feet.

Everybody must agree to use the senses nature gave for self-preservation to compel civilization to feed, clothe and house everybody before any other problem is considered.

Each new born child must come to life under such conditions that will give to it an equal chance to grow and develop to the best of its capabilities. It must be given the most improved sanitary home, the best of food and superior mental, physical and moral training.

The child is the future asset of mankind and must be treasured and cared for above all things.

When society fails to give this helpless new-comer every care and opportunity to develop to its highest standard, it not only robs posterity of its greatest possible attainments, but upholds a most cruel and degraded system.

Those who will not fight degradation are responsible for it.

NATURE'S LAWS

Whether karma, or the payment of debts incurred in past lives, has anything to do with disease, I do not profess to know. But I do know that the manner in which we conduct our present lives, has much to do with whether the body will remain in a state of health and ease, or whether it will become unhealthy and dis-eased.

And I do not need to take anyone's word for this for I have proved it in my own life and in my own practice.

The belief that any one can eat and drink anything pleasing to the taste-buds, without taking into account its effect upon the body's cells, is the gravest of errors. For the cells are the very foundation of the whole body.

The cells cannot assimilate and make use of any substance foreign to their nature. And they cannot assimilate more true nourishment than is required for their maintenance and reproduction.

All above these requirements becomes a waste product circulating in the blood stream. And if it is not eliminated by the depurating organs, occludes the small blood vessels, forming congestion and interfering with the nerve impulse, resulting in pain.

It is these congestions which cause swellings, bunches, tumors, cancers and other kinds of sores. The degree and character of the formation will be in accordance with the lethal constituents of that forming the congestion.

We may talk and double-talk until the proverbial cows come home, and express our "beliefs" and "disbeliefs," but it will have no effect whatever upon Nature's inexorable laws.

SANFORD B. BANKS
341 North Garfield Ave.,
DeLand, Florida.

★

"EVEN $5"

I have been a Spiritualist since I was knee high to a grasshopper. I joined the First Spiritualist Church, Bliss St., Springfield, Mass., in 1926.

I enjoy your paper; there has been a big improvement. As long as I can read, I don't care about the paper it is printed on. I know prices are skyhigh. I would pay $5.00 a year to get it.

WALTER D. BIGELOW
302 Chestnut St.,
Holyoke, Mass.

★

THE DENVER CASE

The attached clipping from the latest Observer (**Psychic Observer,** June 25—"One Man Crusade") has my blood at the boiling point, so I am going to tell you why. I feel that in this case you do not know to the least degree, anything about which you are speaking. You see, I live in Denver. To my knowledge, neither of you has been here to look over the situation; at least in the last two years which we have resided here. I know Mrs. Tracy, and have no fuss with her.

I also know the minister and the fine helpers to be found at the Harmony Church here. They have a lovely church, and are doing their very best to promote Spiritualism. The sweet little old lady, who is the minister, is of the old school of thought, and cannot make physical phenomena part of her philosophy, but she is a devout Spiritualist as far as her understanding goes.

An assistant, a Mr. Miller (Rev.) is a good mental medium and is doing his best to teach all phases of mediumship to those who have no opportunity to learn elsewhere. These people, myself and the others I shall mention, have not the desire to go about tooting our own horns, but rather desire to do our bit where and when we can.

Rev. Lois Washburn has done more here in Denver to further the cause of the work than any other one person, I feel sure. She has a nice little church also, which is handicapped by the laws of Denver, the same as the others; but she has spent endless hours lobbying in the State Legislature. She has been trying to bring about legislation to help all types of mediums, not just doing this work to protect her own mediumship.

She was also the only one who gave of her endless effort and time to do what she could to help the young Keith Rhinehart who, through circumstances, has been crucified over and over. Many times when I was the only one in the Court Room who was staying with him through thick and thin—Mrs. Washburn's coming was a welcome presence. She went from the Court House to the Legislature, etc.—but in spite of it all, the papers were laid away until the next session.

This morning I am taking Keith Rhinehart to the lawyer's office to see if he is allowed probation or not. This whole trial has been like something out of a fairy story with him as the "fall guy." I feel entirely qualified to speak, when I make the statement that there is no better, and no more sincere medium, than is Keith Rhinehart. He demonstrates many phases extremely well.

Last night here in our home, we had a seance, under test, held for a group of individuals who are studying the philosophy of Spiritualism under the direction of my Dr. Summer. This group sits every week. Last night I was happy for them to witness Keith's work. He demonstrated the ESP cards (running them letter perfect); gave excellent billet readings; later held a trumpet-apport group seance in which etherialization of faces in total darkness pleased everyone. . . . This is evening, and Keith is in jail, waiting until the lawyer can get the bond et cetera for the appeal to the Supreme Court.

His probation was denied. Keith is only barely nineteen. Sometimes it seems there is no justice. Circumstantial evidence can be a vicious cruel, and unjust thing.

I could mention several other sincere workers here, who, due to family ties, illness or lack of money, have been unable to travel around (and perchance call on you with the result of getting their names in the paper) but who definitely are fighting the battles on the front lines here in Denver. Their names may never reach the head lines, but I feel sure their efforts will be as plainly recorded in The Book of Life as will the names of anyone I know.

I do not expect you to publish this, but I dare say it would interest more people than does much else found therein.

COLEEN O. BRITT
3605 Gray St.,
Denver 14, Colorado.

★

ABOUT OUR CHILDREN

Should a child attend seances? I would say it depends upon the child and how they re-act. If a child is to have a normal life, I say no. I believe it to be injurious to the health, especially the mental state of the child.

Just look how it affects some of our older people. We should learn to accept our unfoldment in easy stages as we are ready for it. Here is just one example. A friend of mine wanted to sit in an unfoldment class with some advanced students. We were all ordained ministers and public workers and had an excellent teacher, one very high in spiritual work.

I am very interested in anything that will promote the growth of Spiritual work but feel it is wrong to allow a child to attend seances. Here is a true occurrence which happened to me years ago. I was always different from other children. More like a dreamer, I talked to imaginary people (but they were real to me.)

At first I could not understand why no one else could see these spirit people but now I understand. I was born in a very small town where most of the population were of Holland Dutch descent. They believed in witchcraft and were horified if anyone said they saw a spirit. The one seeing such an apparition was placed on a probation period and prayed over.

One day my grandmother was hostess for a Ladies Aid meeting. I was a little over six years old so I was not allowed to be present. I was told to remain in my room until they had left.

I was in my room when I dropped something on the floor and it rolled under my bed so I crawled under and saw a woman lying under there. I noticed the color of her dress, a corsage on the left shoulder, the way her hair was combed; also a pin. I recognized her as being a sister of grandmother.

Needless to say, I became very frightened because, in so far as I knew, she was in the living. I knew her real well so I said: **"Aunt Julia, what are you doing under my bed, does Grandmother know you are here and why aren't you downstairs?"**

Not receiving a reply, I ran from the room and slid the bannister to the bottom all the time screaming: **"Grandmother, Aunt Julia is under my bed."**

Well, the ladies all met me in the hall. They all climbed the stairs. There were raised eyebrows and some nasty remarks about me being queer, etc. No one was under my bed when they looked and my punishment was a severe one. I was shunned by the public. They said I was bewitched and took every means to try to find who had placed a spell on me. It was a dreadful experience for a little child.

However, my grandmother was never cross with me again. She used to place her hands on my head and pray and say "Heavenly Father, she is thy child. Have mercy on her."

I believe her change of attitude came because of the proof she received. You see the day I saw Aunt Julia under my bed, a telegram arrived stating she had passed away that very day. Besides, when attending the funeral, my mother could see that the description I had given of her clothes even to the pin and flowers, was accurate.

I had many experiences after that, but I always kept them to myself and I know I could not have done this if it had not have been for spirit friends who comforted me. There are several spirit guides who have been with me all my life but do not think that as a child, I did not spend many lonely times. I seemed to be different from the other children.

REV. ELNORA NELLIS
4408 Diaz,
Fort Worth, Texas.

★

I WAS THERE!

I want to report a new phase of spirit photography. Four of us were sitting in a trumpet seance with the Rev. Clarence Britton in Cassadaga, Florida, on May 19, 1955. The seance proceeded in the usual manner. Then Rollo Johnson, who passed to the spirit world less than a year ago, manifested We heard the accordian. Then he sang his two favorite hymns in a loud very natural voice—we had known him for many years.

Just about then, a scratch pad on the table started to have leaves torn from it and it sounded like the paper was being brushed one sheet against another and finally one piece was laid in the lap of my wife and another in the lap of another sitter.

On each paper, were three heads and one was identified as one of the spirit friends who had just voiced through the trumpet. These heads were apparently transposed on the paper without camera or photographic film of any sort. The pad had been carefully examined by all the sitters before the seance and the sheets were all blank.

The sitters were Mr. and Mrs. Clay Brandenburg, Hagerstown, Maryland; Mrs. Dunn and myself. The battery was Elsie Britton, wife of the medium.

DR. MAXWELL S. DUNN
429 East Pine St.,
Orlando, Florida.

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.

"Amazing how some people can make a nickle sound like a half dollar."

The Romantic Rose

The rose was never associated with Black Magic even though it would be a bit unpleasant to lie on one.

To "mortify the flesh" St. Francis of Assissi rolled unclad in a bed of briary roses.

(Con't. from Page 2, Col. 5)

strewn with them on festive occasions. It is related that Nero spent four million sesterces in procuring roses for a single feast. Cicero was one of those who inveighed against these extravagant uses in his Philippics.

Apparently the very early Egyptians did not know the rose, but from the dynasty of the Ptolemys — from B. C. 300 onward — evidences of this flower become more and more frequent. Pharaohs had their palace rose gardens and in the tombs of that period, and later, garlands of withered roses were often found until by the era of Cleopatra it had practically replaced the Lotus as a ceremonial flower.

It seems to have been the flower of the aristocrats, however, rather than of the people, as in Greece and Rome, and yet the thrifty Egyptians did a thriving business in growing roses to send to Rome, especially potted ones for winter use.

I read a newspaper account not long ago of the discovery and opening of a tomb dating from the Third Century B. C., a woman's tomb, not a queen, or a princess, but a female magician, whose name was Myrithis. It was a little mummy, and she was only 33 when she died.

Myrithis

In the tomb was found masses of dry rose petals, withered blooms and buds, wreaths, and garlands, for the Egyptian concept of the afterworld was a practical one, and these were the tools of her trade, white magic, and she might need them.

The rose was never associated with Black Magic, which is witchcraft, but there was never a love philtre brewed at midnight, never a potion to enchant a reluctant maiden, or the charm back an errant husband, that did not contain rose water, or rose oil or some part of this flower, sacred to Venus, goddess of love.

Also, found in the tomb of Myrithis, the magician, was her ceremonial robe, a silken mantle woven in one piece, of a bright pink color with an embroidered border of 5 petaled roses, the colors still unfaded.

There is a rose story of another, later, Egyptian beauty, the famed Cleopatra, who followed the Roman customs as to roses and used them at her feasts and banquets. On this occasion, she was giving a dinner for Mark Anthony of whom she was madly enamoured. So far he had withstood her blandishments, but Cleopatra not only **"knew her onions,"** she knew the spell of roses as well.

On the principle that if a little is good, more is better, she ordered that her banquet hall be strewn three feet deep with rose petals, and this was done — the effect was beautiful, the scent was intoxicating — but it was impossible to walk upon it.

Cleopatra

But being resourceful, every slave in the palace was at once set to work, making a net of extremely fine meshes. This was stretched tautly over the rose leaves, and the effect was of walking on rosy clouds. Whether it was this device that turned the trick I cannot say — but history records that Mark Anthony did fall!

And we owe to this same siren of the Nile, a very well-known expression, **"Lying on a bed of roses."** How often we use it, **"Well, it's hardy a bed of roses,"** or of someone who is fortunate, **"Why, she's just lying on a bed of roses."**

Have you ever thought how extremely unpleasant it would be really to lie on one? Roses have thorns! I believe Sir Francis of Assissi did it to **"mortify the flesh"** — rolled unclad in a patch of briary roses — and very unhappy it must have made him!

But Cleopatra ordered her slaves to make her a silken mattress, stuffed and over-stuffed with dried petals. This was during her stay in Rome as the favorite of Caesar, and naturally it became widely known and every great lady wanted to emulate her and have **"a bed of roses."**

It took, of course, a fabulous amount of petals, and was a costly luxury, and therefore was the prerogative of the wealthy and luxurious class and so became a symbol of the height of elegance and good fortune. And we use it today, after all these centuries—you see, I was right, the rose **is** a part of our folk memory!

But Rome fell, the Barbarian hordes trampled out its wealth and power and there descended upon Europe the black-art of the Dark Ages, when only the Church held aloft a flickering light of learning and of culture. And was the rose forgotten? Not at all — that romantic and imperishable flower underwent a most remarkable metamorphosis.

Pope's Gift

From being the symbol of the pagan joy of life, of love and pleasure and triumph, sacred to the gods, it came to be the flower of heaven and the saints. Those early fathers of the Church were extremely wise, what they couldn't enntrol they adopted and adapted.

The early Christians had used the rose as a silent symbol of their faith during the days of persecution, — you recall it was dedicated to the god of silence — to say, **"Hush, sub rosa, I too am a Christian — but keep it quiet,"** — and so the church could sponsor it, when its pagan uses were no more. From what were the early prayer beads made? Rose petals, pounded and mixed with oil, rolled, dried, pierced and strong —the rosary.

What furnished the design for the greast rose windows of the early cathedrals? What else but some such petaled rose as Centifolia? It became the flower of the Virgin herself; she was called **"Rose of Heaven," "Rosa Mystica," "The Rose Without Thorns,"** and **"Rosa Sine Spina."**

A golden rose was the highest gift of the Pope to those who had rendered some signal service to the Church, consecrated and presented with the wish that the recipient might **"flourish as a rose planted by the stream of living water."**

Henry the **VIII** received such a rose centuries after the custom started — naturally, before he proposed to divorce Catherine of Aragon. That custom still continues and there have been two American recipients, one being General Lew Wallace, for his novel **"Ben Hur."**

Joan of Arc

Legends sprang up about roses and the saints as in early days about roses and the gods. We all know the charming story of Elizabeth of Hungary and her cruel husband, and the miracle that turned the loaves of bread to roses, and there were others, about St. Francis, and Joan of Arc, and endless miracles involving roses.

Out of the horror of war, always some beauty springs — and from the Crusades came the European knowledge of that most famous of all roses, the wild rose of Syria, Rosa Damacena, rose of Damascus, one of the oldest roses and certainly one of the most fragrant. Probably it grew in the gardens of Babylon, and it has been famous in song, story, and legend, ever since.

The Crusaders admired its beauty in its native land, and brought it back with them to Europe. In France it was so well established by the 13th Century that the ancient botanists believed it to be indigenous to Provence where it grew profusely and was called Rose of Provence. And now for another plunge into romance!

A day came when a Princess of Provence, the Princess Eleanor, sailed for England to marry an English king, Henry the II, a Plantagenet. Her uncle, Peter, Duke of Savoy, accompanied the orphan princess as chaperon, and liking England, he settled there and built himself a palace in the city of London, next to that shrine of the Crusaders, the Inner Temple, now alas, destroyed by German bombs.

Duke Peter was a rose lover and a rose grower, he sent back to France for roses, and made a rose garden, and gave the surplus bushes to be planted in the garden of the Inner Temple. And in the midst of those roses several generations later, there took place according to Shakespeare, a highly significant scene that ushered in the thirty year "War of the Roses."

But to return for a moment to the little Princess who had fallen deeply in love with England's king. He had no eyes for the Rose of Provence, for he loved an English rose, Rosamund Clifford whom men called Rosamund the Fair, but he called her Rosa Mundi, Rose of the World. He hid her away at his hunting lodge near Oxford, and surrounded it with an inricate maze of thorny briar roses.

Shakespeare

The English historian, Brompton tells us, "One day Queen Eleanor saw the king walking in the pleasaunce at Woodstock, with the end of a ball of broidery silk caught on his silver spur, and coming near him all unperceived, she caught up the ball, and the king walking on, the silk unwound, and thus the Queen traced him through a briary labyrinth until he disappeared."

Later, the proud and angry French woman confronted the English Rose and forced her to choose between using a poisoned dagger or drinking from a poisoned bowl. She chose the latter, and so died Rosa Mundi, Rose of the World.

It was a descendant of this Eleanor and of Henry the II who was the chief actor in the scene among the roses of the Temple garden, described by Shakespeare in his "Henry the VI" when Plantagenet — of the House of York— chose the white rose as his emblem, saying: "Let him that is a true-born gentleman, if he suppose that I have pleaded truth, from off this briar pluck a white rose with me."

And his antagonist, Somerset — of Lancaster — chose the red for his rallying sign, crying: "Let him that is no coward nor no flatterer, but dare maintain the party of the truth, pluck a red rose from off this thorn with me." And one by one the attendant nobles chose sides and plucked either the white rose or the red.

Each side claimed the right to the throne, and success ebbed and flowed until 1485, when Richard III of York was killed on Bosworth Field. The next year the two houses were united by the marriage of Henry the III of Lancaster with Princess Elizabeth of York. Legend says that this marriage was brought about by the discovery of a rose partly red and partly white, borne on the same bush.

It is still called York and Lancaster and bloomed this spring in my garden, and doubtless in yours — four hundred and sixty-one years later. And there is another, rather similar, that is often confused with it, called Rosa Mundi, so the Fair Rosamund is also commeroated through a rose.

Another interesting phase of the influence of this flower is its use in heraldy, on badge, and shield, and coat of arms. It occurs in the records of many nations, but chiefly in England, for it is predominantly England's royal and national flower.

Starting with King Edward the first who adopted a golden rose as his emblem in the 13th century — in heraldic speech, a rose or, rampant, on a field azure — there has been a royal rose for almost seven centuries. Queen Elizabeth chose the white rose, and it was embroidered on the banner that flew wherever the queen slept, to represent her perhaps somewhat dubious virginity.

Sir Francis Bacon

During her reign every Elizabethan poet wrote about roses. Shakespeare mentions it constantly, as when he says of the dog rose, of which we have spoken, — "A rose bud set with little wilful thorns, and sweet as English air can make her" — or says, "The rose looks fair, but fairer we it deem for that sweet odor that doth in it live."

Sir Frances Bacon loved roses too, — so whoever wrote the plays was a rose fancier, — and especially commends the scent of the *Damask roses, "that," he writes,* "have not been known in England above an hundred years, and are now so common," and he recommends "for cooling a troubled spirit, and for peace and comfort of the heart." That "rose extract from these be mixed with a few cloves, and heated in a perfuming pan, to sweeten the air and quench an evil spirit."

A rose liquor, a smooth and oily drink of great potency, known as rosa solis was greatly esteemed in Elizabethan days, and for many years hereafter, for that chatty diarist Pepys said of it that it would "wash the molligrubs out of a moody brain," and that it was so powerful that one celebrant became so elevated by this cordial that he casually jumped out a second story window without being in the least injured!

Some of the culinary recipes of the period are a bit startling — this one for "Potted Roses," purports to come from the chef of Elizabeth's father, Henry the VIII. "I first pound a mixture of the most fragrant roses in a mortar; then take the brains of birds and pigs, well boiled.

Queen Elizabeth

I then add the yolks of some eggs, some rose oil, a little cordial, some pepper, and some wine. After having mixed it well together I throw it in a new pot and place it over a slow but steady fire. When the pot is uncovered, the most delicious fragrance issues forth, overcoming the guests with delight."

When Queen Elizabeth chartered the East India Company, that group of gentlemen — adventurers who developed and exploited India, she did for rose culture more than she knew, for they sent back to England the double, recurrent blooming roses of that land, Rosa Indica, and when that same company established a trading post in Canton, China, about 1750, or a bit later, Rosa Chinensis was sent to France, and to England, to become the beloved tea roses of our grandmother's gardens.

But the Queen who did the most for roses was not English but French, the Empress Josephine. Those of us who have read Napoleon's passionate love letters to her when she was no longer young and no longer faithful, know she

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AT CHESTERFIELD

Rev. Lillian Dee Johnson, 7421 First Ave., North, St. Petersburg, Florida; lecturer, teacher, mental, trance, direct-voice, apport and card-writing medium.

It was through her mediumship that a rose was apported to her husband, **Col. Johnson,** in a seance held at St. Petersburg over a year ago. The rose was apported and presented to the Colonel by none other than the late **Grace Johnson,** compiler of the feature article in this edition: **"The Spiritual Significance of the Rose."**

Rev. Johnson is affiliated with **The Spiritual Science Church, Bradenton, Florida,** where services are held during the fall and winter months.

Rev. Johnson conducts her spiritual work at **Chesterfield Spiritualist Camp, Chesterfield, Indiana** where she is a member of the staff of mediums.

"One Minute Treatments"

For THIS We Live

By ALBERT SCHEFFLER

We must learn how to take praise and how to compliment others on their attainments.

WHO AMONG us does not want to get ahead in the world, to achieve a measure of personal satisfaction for the time we spend here? We want to excel in as many ways as possible, and not retard the person next to us out of his privilege of accomplishing the same thing.

Human virtue is a thing of slow growth under careful discipline. This means that the mind and soul grow and develop gradually, like the stature of a child. That is the safe and sure way; rather than to expect to wake up some morning to discover an overnight seership.

A. E. Scheffler

Our capacity to absorb a greater knowledge of any given subject is deepened (1) by our ability to understand, and (2) by our own personal interest in the topic. A thousand above-the-average minds are content to sit and listen, but only the keen-minded thinker will raise the question with himself: how to use any new information; for fear that like Saint Augustine he should say, "Too late have some sought thee; too late have I found thee."

The Cup Of Knowledge

Spiritualism believes in education and is generous in providing avenues for it. But nothing will take the place of the independent will of the individual to raise the cup of knowledge to his lips and drink of it. Whether you find it a bit on the difficult side to strengthen your hold on facts, or an easy approach, the only learning you can keep is the instruction you give yourself.

Mental habits have a way of finding facts and facing them; of looking at facts in their newness to us without emotional slant. The columns of this paper afford an opportunity to acquire a broad learning of Psychic Science. It involves only the voluntary habit of the reader to follow the pliant suggestions.

The value of knowledge can be best understood when we mention that a total of close to eleven billion dollars are invested in schools, colleges, and universities; with an average of an additional two billion dollars a year for instructor's pay. This enormous cost of education does not necessarily touch the most gifted part of our population—the adult. Children go to school to learn, adults go to the school of life to unlearn.

No Special Ability

When people mature they grow tolerant in many directions. Many accept the simple facts of life and throw upon them the responsibilities of their future. Right reason tames the emotion in a practice of humility, generosity, courage and zeal. All it takes is a little time, a few friends, and a mind disposed to learning.

You might conclude that the number of adults who accomplished things had some specialized ability — born with a gift — who waited until their education was "completed" before venturing forth with their intellectual baggage. Not so, thinks John Newman, "Nothing would be done at all, if a man waited till he could do it so well that no one could find fault with it."

For THIS we live: for a life that is sweet and a yoke that is light; to learn how to take praise and how to compliment others on their attainments.

THE ROMANTIC ROSE

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

must have possessed extraordinary charm.

For us, possibly part of that quality lives in her intense love for an interest in roses. Whenever possible, she carried a rose in her hand, not only to enjoy its beauty and fragrance, but to hide her teeth when she smiled. Her eyes were wonderful, but her teeth were poor, and she cleverly used the romantic loveliness of a rose as camouflage.

She had collected and planted in the rose garden at her palace of Malmaison every known rose of her day. She stimulated research and experiments in rose hybridizing with grants from her private funds. She was the patron of that great painter of roses, Redonte, whose beautiful studies have never been equalled. She made rose gardening fashionable, and thereby made the careers of the great French rose growers possible.

And it has often seemed to me a strange and a romantic thing that this charming person, who nevertheless was extravagant, untruthful and insincere, should have been so devoted a "fairy godmother" to roses, cherished them so sincerely, advanced their culture, and perhaps more than any other one person, aided their development.

And now before we close, just a little about the rose in America. We have spoken of Rosa Damacena, a rose that has traveled all over the world, and borne many names, among them Rose of Aragon and Rose of Castile. From these cities of Spain, the Spanish Jesuit Fathers, those heroic early missionaries to the Indians, Father Juanaperro and others less renowned, brought it with them to America, then Spanish California, and planted it where ever a mission was established.

They always kept on hand a supply of the dried flowers for medicinal purposes for the Spaniards believed they would cure almost any ailment. The old mission manuscripts repeatedly speak of the oil of this rose, "aceite rosado," and of curative ointment, "unguento rosado," both made from its flowers.

William Penn

One of their specified remedies for a sore throat was this: "Take the white of a fresh egg, and beat it well, then beat into it a measure of essence of red roses made with honey, until the whole is like unto a thick cream. Partake of this often, until cured." Surely a pleasant, and probably a highly efficacious potion!

Roses came to the thirteen colonies, too. Women potted little sprigs of their favorite roses and brought them with the household pots and pans, a symbol of home, cherished and cared for, even on that difficult journey.

We learn that William Penn went to London and there bought eighteen roses to take with him to America — for his diary tells us so. We know that he wrote a "Book of Physics" preserved by the Pennsylvania Historical Society, for the medical care of the settlers in "Penn's Woods," in which he gave many recipes and formulas that use roses in one way or another.

I've copied one, just as it was written: **"To comfort ye brains, and for ye palsie, and for ye giddiness of ye head."** Take a handful of rose flowers, cloves, mace, nutmeg, all in a powder, quilt in a little bag, and sprinkle it with rose water, mixed with malmsey wine, and lay it in ye nod of ye neck."

In going over old books and records, we catch glimpses here and there like this one, "In 1623, one George Memfie came to Virginia. He lived at Littletown on the James River below Jamestown and had a large garden where he cultivated the first peach trees in the country. He also planted bulbs of Holland and very many roses of Provence."

So there is our Rosa Damacena, on the Eastern Coast! But you have been told about the roses of Colonial days, so I shall say no more of that except to mention that the Marechal Neil rose so much planted in this section, was derived from the Noisette roses produced by a young Frenchman, Phillips Noisette, who had settled in Charleston, South Carolina, as a florist. He sent plants to his brother in Paris, and from these was derived this famous rose.

Some Rose Will Bloom

There is a pretty story of how it came by its name. Returning from one of his victories, the then Colonel Neil, of the army of Napoleon III, passed through a French village and was presented with three charming roses by a woman who stepped from the cheering crowd. He propogated from these, and when he was summoned to court by the Empress Eugenie, he presented her with a bunch of these roses. She admired them and asked the name.

He related the incident and said, **"You see, your Majesty, they have no name."**

"Oh, yes, they have Colonel," she replied, **"for I am naming them the Marechal Neil."** And with that she handed him the baton which proclaimed him a marshal of France.

In writing me about this little talk, Dr. Allen said, "We don't want to overlook the significance *of roses in human activities,"* and following that line of thought, I have come to realize that there is something strange and compelling about this flower, so much the closest to man's emotion that is has become a symbol of them.

Dog, cat, and horse have lived with man so long that there is a strong rapport between them, and the same is true of the rose — it is, as the Italians say, "sympatica."

Always it has typified the brevity of life, "so small a part of time, they share, **that are wondrous sweet and fair."**

Always has it symbolized the beauty of young maidenhood, and oddly enough, the rose has been at once the symbol of the spiritual virtues and of the lure of the flesh, the saint grasps the thorn of the white rose, the lover woos with the scent and lure of the red, and that riotuos trio, **"wine, women, and song,"** has in the pages of the poets been usually a quartet, with roses adding a lyric note — for there have been published over four thousand songs about roses!

Its roots are embedded as deep in the heart of man as they were in the earth of the ancient world, and if this new atomic age brings as many fear, the end of civilization, I prophesy that over its ruins **some rose will still bloom somewhere, serene and beautiful.**

HARMONIA COLLEGE

Spiritualism's Liberal Arts College

★

Full or Part Time Students may enroll at St. Petersburg, Florida.

AT last the challenge to Spiritualists is being met. Virtually every major religious denomination has its Liberal Arts College. Those colleges give the denominations standing academically, socially, religiously. Harmonia College is now functioning for Spiritualism. It was incorporated and chartered under the laws of the State of Florida, January 27, 1955. A co-educational Liberal Arts College for Spiritualism is a fact, and will open its doors to students this September.

Harmonia College, named for Andrew Jackson Davis' **"Harmonial Philosophy"**, is for Spiritualists everywhere. The great truth of Spiritualism is one and has existed throughout all time. Spiritualists are custodians of this truth.

The time has come when they should realize their unity, and work as one in improving the status of their ministry and in the education of their youth. To this end, Harmonia College has been founded.

The board of directors and officers of Harmonia College are made up of leaders in educations and in business. Some of these leaders are: **The President**—a man of distinctive educational, business, and musical qualifications. He has taught at Dartmouth College, has a long-standing reputation as an organizer and public benefactor and a leader of youth. He is the President of a Spiritualist Camp and holds many other positions of administrative leadership.

The Vice-President is a practicing writer whose numerous stories and articles have regularly appeared in national publications.

The Secretary and Dean is a woman internationally known as an educator, writer, artist, lecturer,

(Con't. on Page 6, Col. 5)

For Those Who Doubt Survival

Authentic experiences help us go forward with faith and courage, confident that all things will be added unto us when we are ready to receive them.

★

Organist returned with message

By MARGARET APPLEBY

PEOPLE everywhere are feeling frustrated and bewildered by the trend of events throughout the world, consequently they are losing hope and, indeed, belief in the possibility of a better life "beyond the veil."

As one who believes that only a spiritual reawakening can get us out of the doldrums, I have given much thought to the problem of how to create this condition in those who couldn't care less, and had talks with all manner of people on the subject.

In the course of my investigations I have come to one conclusion—that people today demand **proof** of survival after death. And it has been a great delight to me to see the transformation wrought in the lives of those who have received it; so much so that I would like to see this proof available to all.

By means of genuine seances much is being done for those ready to attend them; but the difficulty lies in the problem of reaching those who are skeptical, or who frankly disbelieve in an after-life, and whom nothing would induce to attend such a meeting.

Even those who do go to seances are often heard to complain that the evidence of survival is second-hand, and that they themselves never receive spirit messages.

Yet there is a way in which everyone can help to spread the message of comfort which proof provides, and that is by circulating any personal experience of such proof, particularly the experience of a former skeptic.

Art of Reading

To this category belong the three instances related here.

The first story (and these are all absolutely true cases) concerns a man of my acquaintance who "knew" there was no after life, and who was sporting enough to tell me of the event which caused his volte-face.

A famous medium approached him (my friend had neither seen nor heard the medium before) and asked: "Are you interested in music?"

"A bit," was the reply.

The medium thereupon gave him a message from a Dr. William Marshall, who died in 1875, and who, he said, was now his guide. My friend (whom we will call Mr. A), being asked if he knew of this person, stated that he had never heard of him.

"When you get home, look him up in a musical encyclopedia," invited the medium.

Mr. A did so, and the following was what he read:

"Marshall (Dr. William) wrote **The Art of Reading Church Music;** composed songs, church music; edited collections of chants; played organ Christ Church Cathedral and St. John's College, Oxford; later at St. Mary's, Kidderminster; in boyhood chorister in English Chapel Royal."

Now for the point which brings the whole account to life. Mr. A happened to be the organist at a place of worship whose name is a household word. He had written on church music and composed and edited same, and in boyhood was solo chorister in a famous British cathedral!

My friend was much too taken aback to reveal his identity to the medium, and, being a very retiring man, would probably not have done so, anyway. But, as stated earlier, he felt it a point of honor to relate this incident to me, in view of my search for data, though he was the very last person who had expected to be able to supply any!

A lady I know, feeling very much alone following the death of her only sister, was persuaded to go and hear a well-known medium.

My Vision

At her first visit she was contacted by her sister in spirit and thanked for providing such a nice green-lined coffin. This provision was not known to any of her friends, and was certainly not in the lady's mind at the time.

The medium followed this up with intimate and revealing messages which conveyed a wealth of hope and happiness, and which cured the recipient, for all time, of any lingering doubts she may have had of the existence of a sphere where pain and suffering are unknown.

My third story is of an agnostic to whom this all too material world was the beinning and end of all consciousness. She would not be convinced unless she received proof at first hand, not via a medium of any kind, but a personal experience giving no loopholes for fraud.

I did not expect to hear any more from this lady, but she called to see me one day, and before she uttered a word I could see that something had happened to her. The unexpected had happened, in the shape of what she herself described as a miracle.

She had had a vision, evidently going into a trance from which she emerged afterwards to find herself slumped on the floor. She had previously been feeling very unhappy and more than usually depressed. A feeling of utter hopelessness had enveloped her; yet now she was radiant and full of life and energy.

The vision, as related to me, was this:

Wandering in strange country, she had come upon a mountain whose summit she could not see, but which blocked her path. Turning to go back the way she had come, she was terrified to find her way cut off.

"Added Unto Us"

Suddenly, she heard a voice "of quite incredible beauty" calling to her, apparently from the mountain top, urging her to climb.

The path was steep and offered no visible foothold, yet she was impelled to make the attempt on the barren and lonely climb.

As she advanced, slowly and painfully, she was aware of lovely music coming nearer, and heard voices which she recognized but could not place. She was amazed to find that the higher she ascended the greener and more lush was the mountain side, and the day became warm and bright.

She began to experience a sense of being carried along, with no effort on her part, and found herself repeating those inspiring words:

"I will lift up mine eyes unto the hills, from whence cometh my help."

Then she found herself at the top of the mountain, in surroundings which might be Heaven itself, and was greeted by a host of friends who had passed over.

The vision faded, but the memory remained and inspires her still so that she feels there is a purpose in life, after all.

Can we possibly disregard authentic experiences such as this? Do they not bid us go forward with faith and courage, confident that all things will be "added unto us" when we are ready to receive them?

"Prediction"

COMING EVENTS

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

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

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

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

June 25th-Aug. 21st: Annual sessions Hydesville Spiritualist Assembly, Hydesville Road, Newark, N. Y; For information, write: Rev. Margaret Lewis, 55 State Road, Hampton Manor, Rensselaer, N. Y.

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

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

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

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

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

July 1st-Sept. 1st: Annual sessions of Massasoit Spiritualist Camp, 19 Lincoln St., West Gloucester, Massachusetts. Rev. Vivian Harvey, president.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

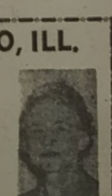
Sept. 29-30; Oct. 1-2, 1955: 11th annual convention of the Federation of Spiritualist Churches and Associations, Inc., Hotel Gunter, San Antonio, Texas; Chairman: Rev. Vernon R. Cummins, 612 Travis Bldg., San Antonio 5, Texas.

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

CHICAGO, ILL.

SCIENTIFIC CENTER OF SPIRITUALISM INC.

CATHERINE LARNEY
Minister



Midland Hotel
172 West Adams St.

(P-433) C. LARNEY

Sunday Services — 2:45 and 7:45
Thursday Classes — 2:00 and 7:45

SPIRITUALISM AS A RELIGION

CHAPTER XIII

PART IV

THIS brings us to the last of the articles of the spiritualistic "creed" which we have outlined, namely, The Law of Progress. The law of progress has a definitely religious significance as well as a philosophical one, and for that reason should be considered here.

The law of progress is one of the grandest truths of all Spiritualism. Other philosophies, of course, teach the law of progress in some form, but not in the way Spiritualism teaches it. Spiritualism regards the law of progress as a defnite and actual law in the universe which invariably carries all things to higher stations of development and perfection. In its ultimate nature, this law of progress is simply an expression of the will and purpose of God.

The law of progress, according to Spiritualism, is universal and is contained in the very structure of all organisms, as their inherent creative activity and soul. Every organism and every person, therefore, is bound to progress, for progression is simply the working out and accomplishment of its inherent purpose and destiny.

Law of Progress

Every organism in nature, according to Spiritualism (and also according to Plato) is at bottom the embodiment and expression of a divine idea, which, as an intelligent, active creative center of divine force, is ever seeking to give external expression to its inner creative energy and purpose.

Says A. J. Davis: Every organism, little or great, is the owner of all the potential causes, and all the innate capabilities, necessary to the perfect fulfillment of all the uses and ends of its existence. The fulfillment of these innate purposes and desires constitutes the law of progress.

It is necessary that the seed should germinate and bring forth the perfected plant, because all this was contained in an ideal form in the seed. The perfected plant is simply the expression of the purposeful forces contained in the seed.

And, in the same way, it is necessary for the human soul to grow and expand and to develop its latent potentialities, because, in doing this, it is simply giving expression to the intelligent forces and desires inherent in it. The Divine Mind has endowed all organisms in Nature with the necessary creative power to bring to fulfillment, and to realize, the idea or purpose inherent in them; and there is no reason to believe that he has made any exception in the case of the human soul. Like all other organisms in Nature, therefore, the human soul must ever progress until it unfolds all the divine attributes and potentialities inherent within it.

The law of progress with respect to human beings, Spiritualism teaches, has its empirical demonstration in the millions and billions of human beings who, having lived on earth and died have passed on to higher stations of being in the spirit world. The earth life was the elementary life —the kindergarten of human experience, and having progressed through this, the next stage was the lower spheres of the spirit world.

The Principles

But here the law of progress and development is still operative, and in accordance with it, man then begins his climb up through the higher spheres, until he reaches points so sublime that all semblance to earthly imperfection passes away.

There is an orderly procession of spirits from the lower to the higher spheres of spirit life, and though the process may be long, in the cases of some individuals, and they may have to spend a considerable time in the lower spheres, still there is an inevitable progress in time and ultimately all the lower spheres of spirit life are emptied into the higher spheres. In this orderly procession from the lower to the higher spheres, Spiritualism finds its actual demonstration and certainty of the law of progress.

Such, in general outline, are the main ideas of the religion of Spiritualism; and the comment which might be made upon them is that they preserve all that is good and desirable in the orthodox Christian religion, while rejecting all that is bad and undesirable. The religion of Spiritualism is truly one that frees the soul from the bondages of error and superstition and leads it into the light.

We will close this chapter by appending the Spiritualists' **Declaration of Principles,** as adopted by the National Spiritualist Association of America:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

9. We affirm that the precept of prophecy contained in the Bible is a Divine attribute proven through mediumship. (Ed. Note: This ninth principle was added since the publication of the book "Higher Spiritualism."

"Spiritualism is a science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a religion" because it strives to understand and to comply with the Physical, Mental, and Spiritual Laws of Nature, which are the laws of God.

The HIGHER SPIRITUALISM

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

By JOHN C. LEONARD

This installment concludes the entire publication in serial form of the book **"Higher Spiritualism."** In the not too distant future, the book will be republished in England. Readers of **Psychic Observer** will be notified when the book is available.

—CONCLUSION—

The Future of Spiritualism—Its Place In the World Independent Development Versus Mediumship

The Modus Operandi of passive and abnormal mediumship.

THE FINAL question now presents itself, What is the future of Spiritualism and what is its place in the world? Let us consider the second part of this question first, What is the place of Spiritualism in the world?

There can be no real question as to the actual benefit of the truths of Spiritualism to the world. Its central teaching, that man survives the change called death and carries his character with him to the spiritual world, cannot be regarded as other than a momentous and wonderful discovery for the race. It gives meaning and purpose to life, and shows that our life's purpose is not confined to this earth, but that we simply start our life here and continue it, with the benefits and knowledge we have gained, in a superior state of existence.

This realization, that we are not really creatures of a day, whose lives consist simply in eating and drinking and the more insignificant pleasures of life, but that we have an endless and immortal destiny—this realization is the greatest thing that can come to any man, and it at once transforms a barren materialism into a life of hope and gladness.

No one can adequately reckon the importance, to a really intellectual and spiritual nature, of the realization of immortal life and of the joys and beatifications which go with it. To the man of the world, however, whose sole interests are with the affairs of this plane, it must be admitted that the idea of a life after death does not have any such very great importance.

Spiritualism, as a philosophical and scientific demonstration of a future life, cannot therefore, be regarded as other than beneficial to the race. On this point, there is little ground for argument. But there is, and has been considerable argument over the method of Spiritualism, that is, over Spiritualism as a method of knowledge.

The chief method of Spiritualism in obtaining its knowledge is by agencies which are entirely outside of and independent of, the mind of the individual receiving the knowledge, that is, by passive mediumship. In this process, the mind of the recipient is more or less passive or negative, and does not itself aid in any way in obtaining or producing the knowledge.

Abnormal Mediumship

In such forms of mediumship, the mind becomes simply an empty receptacle, as it were, into which anything might be poured that the communicating intelligence desires. Such a method of obtaining knowledge obviously places all initiative and responsibility in the mind of the communicating spirit and makes of the mind of the recipient a more or less negligible quantity.

The objection that has been made to this form of entirely passive mediumship — which again, may be called abnormal mediumship, since, in the process, the mind obtains its knowledge by abnormal means—is that it is not the best method for the intellectual growth and development of the individual.

In fact, it is contended that this method of passive mediumship, in which the mind looks to some other mind entirely for its knowledge, and accepts it uncritically, is altogether against the intellectual growth and development of the individual.

The individual, like all other organisms in Nature, must grow and develop by his own efforts and not by those of someone else. The great use of knowledge on this material plane is not so much the knowledge itself, as the mental exercise and activity involved in obtaining it. By its independent search for knowledge, the mind develops its own powers and capabilities and thus assists in the growth and development of the individual, which is the real purpose of life on this plane.

Accordingly, any method of knowledge which gives to man knowledge ready-made and in which he himself does not assist in the making, cannot be regarded as conducive to individual well-being or as desirable for the race.

To a large extent, the validity of this objection to the method of Spiritualism must be admitted. Passive or abnormal mediumship, in which the mind and will of the medium are subordinated to the mind and will of someone else, whether a spirit or someone on earth, cannot be regarded as a final method of obtaining knowledge or as an altogether desirable one.

Intellectual Development

The real and proper method of obtaining knowledge is unquestionably by the independent powers of the mind itself—by the exercise and development of these powers, so that the mind may for itself contact the higher spheres of knowledge and thus gain its knowledge in a natural way.

It may benefit from the inspirations and imparted knowledge from advanced spirits in the spirit world, but these will come to the mind in an entirely normal way and will be subject to the critical supervision and conscious judgment of the mind receiving the knowledge. Conscious and inspirational mediumship would thus take the place of passive or abnormal mediumship.

Spiritualism itself admits the truth of all this and agrees that abnormal mediumship is not a final form of mediumship or the most desirable one. But it answers that this form of mediumship is, with few exceptions, the only one available to the race at present, and as such, we must make use of it for what it is worth. The race has not yet developed its mental powers to a point where it can actively and consciously contact the spiritual world from its own efforts alone, but must rely rather upon the efforts of the superior minds of the spiritual world, efforts initiated from their point of vantage.

In the absence of the higher forms of mediumship and intellectual development, therefore, we must make use of the less desirable forms of passive or abnormal mediumship, until the higher forms of spiritual development make themselves known.

The proper form of mediumship is for the mind to develop its powers so that it can consciously contact the spirit world and thus consciously acquire its knowledge in response to its mental demands.

William T. Stead

The initiative for knowledge should be from this side and not from the other side, the spirit world. We should go to the spirit world rather than require that the spirit world first come to us. Supply, in response to demand, is everywhere the law in the universe. Says W. T. Stead, in his posthumous work communicated from the spirit world, entitled "Communicating With The Spirit World":

Mediums are really only mediocre interpreters for the spirits, a casual means by which they are obliged to help themselves while awaiting something better—that is to say, until the spiritual senses which ought to complete the physical senses have further developed themselves in human beings.

It is abnormal that the deceased should have to come back to the physical, as they are obliged to, when manifesting themselves to you. The souls of the dead, excepting in the first period that follows death, have nothing to do with earth directly, as their spiritual evolution draws them far away from that lower circle where humanity struggles.

It is man who ought to go to the spirits by developing in himself his spiritual faculties. You are all capable of this development. You have embryos of spiritual faculties whose actions result in intuitions, inspirations and impulses, the origin of which you do not know how to trace, for you immerse yourself in your physical body and live only for it, and you do not often take note of your soul — Your soul would be more responsive if you occupied yourself more with it, and the dead would manifest themselves better to you. (p. 18.)

Passive or abnormal mediumship is but the first step in Spiritualism, the beginning stage of something higher to come. It serves to give us a knowledge of the spiritual world which perhaps we could not, at present, gain in any other way, and in this respect, passive mediumship must be regarded as a very great good. But it is merely a transitory stage of mental development, and should not be regarded as a final one.

The knowledge which we get through abnormal mediumship is unquestionably of great use and value; but the method by which it is received, involving the subordination of the will of the medium to the will of someone else — a spirit, is not conducive to the mental growth and development of the individual and cannot therefore be regarded as a final mode of obtaining knowledge.

Passive Mediumship

It is true that it is the medium who usually sacrifices his time and efforts in this work, with only indirect benefits, and that other persons may benefit by the results of his work; but this does not change the general fact that such abnormal mediumship is not a natural and proper mode of mental activity, but an abnormal and unnatural one and, as such, it cannot be regarded as a finality in the mental development of the race.

It must not be supposed, however, that all mediumship is of the passive or abnormal kind. Passive or abnormal mediumship is strictly where the mind and personality of the medium are supplanted by the mind and personality of a spirit, so that the personality of the medium plays no part in the production of the knowledge.

Practically all the forms of trance mediumship are of this nature, and necessarily so, since the trance itself means the withdrawal

(Con't. Page 7, Col. 3)

HARMONIA COLLEGE

(Con't. from Page 5, Col. 3)

social and research worker. She received her preparation in many of the best universities of America and abroad, including her Ph.D. degree from Columbia University, N.Y.C. She has taught in several colleges thru out America, as well as in India, Burma and Hawaii.

The Treasurer — an outstanding business woman, with remarkable foresight and initiative. For many years, she has been secretary of a prominent church in Florida.

Members of the Board, all carefully chosen to bring their special talents and abilities to this project, include a leading educator with great executive ability, with earned degrees from Hunter College, New York and Fordham Universities. She is a lawyer, a business woman, a former college professor, with nearly thirty years experience in educational endeavor. One Board Member is a former advertising executive and producer of radio programs and net-work radio shows. Others have been carefully chosen for their individual contribution as executive educators and leaders. It is natural every prospective student should be interested in the degrees the college can give. Many wish to qualify as teachers and ministers. Therefore Harmonia College, like other approved colleges in America, will give a fully rounded program, with all the standard educational requirements.

Like many standard colleges, Harmonia College, follows the policy of having small classes, so that special attention may be given to each student according to his need, capacities, and desires.

Further, so that every student may have a chance to attend Harmonia College, the board of directors has established a policy whereby the tuition of this non-profit institution is made lower than any college in America with a comparable program. Regular students will pay only $100 per semester for a full program of seventeen credits of work.

Because it is recognized that some students can only devote part time to education—the directors established a policy of enrolling part-time students for one, or more courses at a charge per semester of only $7 per credit point. Students who take these courses will be given full earned credit.

For prospective, write, Harmonia College, 784-21st Ave., South, St. Petersburg 5, Florida.

UNSOLVED MYSTERIES OF PHENOMENA

ESP; Proving The Fantastic Powers Of The Mind

★

By MONROE FRY

Unlike fortune telling, true mediumship does not depend upon the Laws of Chance . . . even as in the operation of mechanical devices.

DR. JAMES H. HYSLOP, professor of Logic and Ethics at Columbia University, had investigated psychic phenomena most of his life, and when he was dying he determined upon one last experiment. He called one of his daughters to his bedside and gave her specific instructions: to watch for the exact moment when he died, then to call his secretary, Gertrude Ogden Tubby, and ask her to go immediately to a medium with whom he had been working.

His daughter obeyed: she sat beside his bed with a watch in her hand, her eyes traveling between her dying father and the watch. Then, suddenly, the second hand stopped. She looked at her father and saw that he was no longer breathing. She checked the time against a clock in the room. Exactly two mintes later the watch resumed its patient ticking.

She went to the phone and called Miss Tubby, and told her only that Professor Hyslop wished her to go immediately to her sitting.

Later Miss Tubby told the family what had happened at her sitting. The medium, she said, went into a trance and immediately cried, "I see Dr. Hyslop. He tells me he is dead and that he used the moment of death for an experiment which he thinks was successful."

This was in the Summer of 1920. Professor Hyslop had worked on his studies in psychic phenomena with Dr. Elwood Worcester, rector of the Emmanuel Church in Boston; but when Hyslop died Worcester was at his summer camp in Canada and knew nothing about it. He returned to his home at 186 Marlborough Street, Boston, in the late fall, and Miss Tubby called to tell him of his colleague's death and the strange events that had followed.

Gertrude Ogden Tubby

After a moment's hesitation she added that ever since leaving her home in New York she had felt that Professor Hyslop was traveling with her. She felt that he was in the room at that moment. Dr. Worcester promptly called on Hyslop to make his presence known, but nothing happened, and shortly Miss Tubby left.

At five minutes after ten the next morning, however, something did happen in Dr. Worcester's study: his two clocks, which had been oiled and overhauled only a few weeks before, went strangely broke. The mantel clock stopped entirely, and the grandfather clock began an endless tolling which did not stop until Dr. Worcester removed the weight controlling the striking mechanism. When the repairman came he found nothing wrong with the mantel clock, which began to run the moment he removed it from its case.

The only explanation he could give was that somebody had put a finger through the hole in the back of the case, and stopped the pendulum. The trouble in the grandfather clock was even stranger—between ten and five after ten something had grabbed the pin which caught the striking mechanism when it was through striking, and had twisted it until it no longer caught. There was no possibility that the pin had been bent by any natural action within the clock.

Dr. Worcester died in 1940, and some time thereafter Dr. Sarah Parker White, a physician and a family friend, wrote up the case from his notes for the Journal of the American Society for Psychical Research. Miss Constance Worcester, Dr. Worcester's daughter, had set up their old home as a rooming house for Boston University students; and on July 10, 1949, before going out to keep an appointment, she gave one of the students a copy of the Journal to read.

Dr. Alexis Carrel

There were five people—three students and two visitors—in the living room, which had once been Dr. Worcester's study and they read the article aloud. The five were of various ages and they were all healthy. None of them had ever been interested in psychic phenomena, and they read the article with fine skepticism. After the reading one of the students said jokingly that with all those watches and clocks stopping he would be genuinely frightened if his own watch stopped.

Mrs. Margaret Wadsworth, one of the visitors, glanced at her watch and announced with some terror that it had stopped. The other visitors, Mrs. Cornelia Wadsworth, found that her watch, too, had stopped. Both watches had stopped at precisely ten minutes to eight; and both started ticking again exactly five minutes later.

This case has never been explained. Neither have dozens of others equally strange—though scientists and philosophers, especially in England, have devoted years to studying them. Dr. Alexis Carrel became interested in psychic phenomena during his famous experiment which established the immortality of individual cells in a fragment of chicken heart. After he had been working on the problem for years somebody asked him about his conclusions. "The work of a scientist is to observe facts," he said. "What I have observed are facts troublesome to science. But they are facts."

ESQUIRE: February

Mediumistic Revelation

★

The work of the scientist is to observe facts no matter how troublesome they may be.

By HELENE GERLING

DOWN THROUGH the ages, existent in all civilizations and demonstrated among all peoples, has been the gift of revelation. Indeed, revelation still is, universally manifested; unlimited to any particular age, unfettered by any particular culture, and never monopolized by any particular race.

The term fortune telling, by usage, refers to revelation through the Law of Chance. For example: While at war, the great ruler Nebuchadnezzar was undecided as to which place he should attack first, Jerusalem or Ammon. So he wrote the names of the two places, one on each of two arrows in his quiver. The name on the arrow first drawn from his quiver decided the place to lay seige to.

In Islam of long ago, the arrow was likewise used to similar purpose. Here it was referred to as the ritual arrow. The Kahin, or accredited diviner, as it were, drew arrows as in the drawing of lots. The answer on the ritual arrow drawn furnished the affirmative or negative answer to the question on hand.

This type of ancient Islamic fortune telling was, in a measure somewhat of a religious practice, for it was enacted in front of the baetulus, or at the opening made at the foot of a god-symbol. Fortune telling in China was often accomplished by the interpretation of fire-made markings upon dragon bones (actually the bones of cattle, split to make a flat surface) to which heat was applied. From the shape of the resultant cracks upon the bones, the answer was determined. This specific practice was limited to the king alone.

Lesser Chinese officials used yarrow sticks, which were thrown into the air and the pattern which the sticks formed upon falling to the ground was interpreted. In the Rome of old, High Priests would read the "will of the gods" from the form and condition of the entrails of sacrificial animals or by the flight of birds.

In fortune telling rituals of the kind illustrated above, it was believed that the gods exercised direct control over the factors involved, thus the idea of divination was sustained. Nevertheless, they were obviously nothing more or

(Con't. Page 9, Col. 1)

AT LILY DALE

Rev. Helene Gerling, lecturer, teacher and mental medium, pastor of the **Universal Psychic Science Association,** 625-639 12th St., North, St. Petersburg, Florida. During the summer months Rev. Gerling and her husband, Rev. J. Bertran Gerling, conduct their spiritual work at Lily Dale Assembly, Lily Dale, N. Y., headquarters **"Harmony House."**

She conducts classes in the Assembly hall on the **Lily Dale Assembly grounds** August 22-27th inclusive.

The Gerlings will return to Florida mid-September where they will continue their spiritual work at their St. Petersburg headquarters.

HIGHER SPIRITUALISM

(Con't. from Page 6, Col. 5)

of the personality of the medium from conscious control of the organism. But there are many other phases of mediumship which do not require this surrender of personality and in which the mind of the medium retains complete control over the organism.

In such forms of mediumship, the mind simply receives its ideas or knowledge telepathically from the spirit world and can critically view and make use of this knowledge the same as any one else. In the higher forms of mediumship, all such mental activity becomes simply of the nature of inspiration or spiritual impression. All such voluntary and conscious phases of mediumship can, of course, be regarded as higher developments of the mind, due to the particular sensitiveness of certain of its faculties; and such forms of mediumship can be regarded as foreshadowing the higher forms of mental development which are to come.

Conscious Communication

The mediumship of the future, we may believe, will be of this purely voluntary and conscious nature, without any suppression or subordination of the personality of the medium, without any suppression or subordination of the personality of the sitter, but rather with an expansion of the personality and a development of the active powers of the mind. Mediumship in such cases will mean simply the development of the mind and spiritual powers of the individual and will not signify, in any way, abnormality and negativeness, as it does in many of the forms of mediumship of today.

The mediumship of the future will be a conscious communion and intercourse between the minds of earth and the celestial inhabitants, brought about by the greater sensitiveness and growth of the human brain, which will render it responsive to the breathings from the higher spheres. People with developed and sensitive minds will thus be able to commune with the inhabitants of the spirit world, through the established laws of mental intercourse, even as they now commune with each other on the natural plane by vocal intercourse.

It must not be supposed, however, that mediumship itself, in even its highest forms, is the final goal of mental development or that we must gain all our knowledge of the suporior world directly from spirits. To suppose this would be a very great error, although it is one which is frequently met with in the ranks of Spiritualism.

Davis' Philosophy

Many Spiritualists, through constant acquaintance with the facts of spiritual intercourse, have come to believe that all knowledge worth while must come from spirits and through mediums, and they thus discount entirely the natural activities of the mind and its ability to arrive at truth by itself and without the aid of spirits.

But this is, as the great seer A. J Davis was wont to protest, to "reject the cornerstone of the building" which is reason and the spirits of man itself, which has ample faculties within itself to arrive at truth without the assistance of any foreign agency. Reason and our own mental powers must be relied on as primary, said Davis, and spirits and the facts of spiritual intercourse may then be admitted as secondary and to be used by reason. But on no account are the mere facts and communications of Spiritualism to take the place of reason or of the mind's ability to arrive at truth by itself.

Davis, it will be remembered, gained his knowledge of the spiritual world by direct spiritual perception or by the illumination of his mind, by which he was able directly to perceive the spirit world and to obtain knowledge from it.

He gained his knowledge independently of spirits, and the illumination and development of mind which he enjoyed in obtaining his knowledge, he said it was possible for all men to possess. Independent development and the natural growth and unfoldment of the powers of the human mind were the keynote to Davis' philosophy and, while fully admitting the use and value of spiritual communications, yet he always held that these were secondary and that the mind of the individual itself must be relied upon for real growth and advancement.

"History of Spiritualism"

In his Principles of Nature and Nature's Divine Revelations, the first, and by many regarded as his greatest work, written in his superior state of mental illumination, Davis expressly states: "My information is not derived from any persons that exist in the sphere into which my mind enters, but is the result of a Law of truth, emanating from the Great Positive mind, and pervading all spheres of existence.

But this truth is attracted to, and is received by, the mind." And again in the same work he says, "I am not impulsed by the thoughts or feelings of a foreign person." And again, in the same work he says "When I pass off into the independent state of clairvoyance to receive impressions,—I do not have any counsellor or informer, but I receive the reality of what I request."

These quotations are presented here to show how it is possible for the mind to obtain knowledge of the spiritual world by its own inherent and developed powers and independently of any spirits or particular agencies in the spirit world. In view of these quotations from Davis's book as to how he obtained his knowledge does it not seem almost unacconuntable how Sir A. Conan Doyle, who is familiar with Davis's works and a great admirer of his philosophy, could say in his "History of Spiritualism," "Is it not a feasible hypothesis that the power which controlled Davis was actually Swedenborg?"

Such a suggestion illustrates, in its very worst form, exactly what we are here speaking against; namely, the tendency to limit all knowledge of the superior world

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

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(P-411)

WAS THIS THE GREATEST SEANCE OF THEM ALL?

World Authority on Oriental Languages Hears Confucius Solve Age-old Enigmas

Whymant attended dozens of seances at which fourteen foreign languages were spoken. They included Chinese, Hindu, Persian, Basque, Sanskit, Arabic, Portugese, Italian, Yiddish, German and Greek—

—BUT—

The Confucius Seances remain to this day one of the supreme highlights in the history of psychic phenomena.

By W. F. NEECH

IF I WAS ASKED TO PUT THE CASE FOR SPIRITUALISM OVER THE AIR OR IN A PUBLIC DEBATE AND WAS TOLD TO RELATE WHAT I CONSIDERED TO BE THE MOST CONVINCING EXAMPLE OF SPIRIT COMMUNICATION, I WOULD NOT HESITATE IN MAKING MY CHOICE.

The story I would tell would be that of how Dr. Neville Whymant, a world-famous authority on Oriental languages, heard a voice speaking archaic Chinese of the Confucian period when he attended a twentieth century New York seance—and how, when he asked questions concerning the correct interpretation of certain poems from the "Shih King" of Confucius (which had puzzled scholars of Chinese for generations and been the subject of endless controversy) the voice immediately replied explaining and correcting the passages.

I would tell the story from the beginning. I would first explain how Dr. Whymant came to be at the seance, and I would go on from there. This is what I would say:

When Dr. Whymant arrived in New York at the end of March, 1926 he had spent several years in the Far East engaged in ethnologic research, which meant that he had to speak several Oriental languages every day.

Judge Began It

He was accompanied on his arrival by his wife whose brother lived in New York State. One evening, soon after landing, Dr. Whymant, together with Mrs. Whymant's brother, and his wife, were invited to the house of Judge Cannon in Park Avenue. It was a social visit. Soon afterwards, the Cannons left to spend the summer in Europe.

Seven months passed. Then, on Friday, October 15, the Whymants received an invitation by telephone to go again to the Cannon home "to meet some people interested in discussing psychical research." Mrs. Cannon added that she needed someone with knowledge of Oriental languages, as "there might be a need for some interpreting." This was the first indication Dr. Whymant had that Mrs. Cannon was interested in Spiritualism.

Vague Invitation

Something else Dr. Whymant did not know was that he had been invited to a seance. On his arrival the judge's wife explained that she had purposely made the invitation vague because he might have declined had he known to what he was being asked.

Whymant was introduced to the medium, George Valiantine, and to the sitters, and was invited to examine the seance room. He recalls in his book, "Psychic Adventures in New York":

"The room was of such a size that when, with my chair back against the communicating doors (closed) I stretched out my legs I could almost touch any of the objects in the center of the circle (a megaphone and a bowl of water). This would also hold good for any other sitters, unless they had exceptionally short legs, but any possible movement of the medium or any other person round the circle could be impeded effectively in this manner.

"There was no appearance or suspicion of trickery," he states, "but I mention these things to show that I was alert from the beginning, and that within the limits imposed upon us I was prepared to apply all the tests possible to whatever phenomena might appear."

As at most direct-voice circles, a prayer was said, this being followed by sacred music. Suddenly, breaking through the sound of the singing, came the first of the voices from another world, that of the guide of the circle, Dr. Barnett. He promised spirit communication on a large scale.

He was followed by another voice, "totally different in timber and quality." This belonged, Whymant was told, to an American Indian. There were other voices—those of "dead" relatives of some of the sitters. Then there sounded a very strong voice like that of an Italian singer. Dr. Whymant comments:

"'Christo di Angelo' was roared at full lung force! The voice in this instance seemed to soar up to the ceiling and hover there. The mobility and speed of movement of these voices was not the least remarkable feature of the experience. Speaking at first in pure and clear Italian, the voice soon dropped into a Sicilian dialect of which I knew nothing. Before leaving the circle however, 'Christo di Angelo' was prevailed upon to sing a Sicilian ballad."

His Golden Chance

After further personal messages from "dead" relatives to regular members of the circle, there came the sound "of an old wheezy flute not too skillfully played." Whymant declares that those who have wandered through Chinese streets in the evening will readily recall the sound. As it faded, there came the hollow repetition of a Chinese name—K'ung-fu-tzu—the name by which Confucius was canonized.

Whymant was not sure that he had heard it correctly, but he did recognize the sound as being some variety of Chinese speech. So he asked, in Chinese, for another opportunity of hearing what had been said. Unhesitatingly the voice replied, "K'ung-fu-tzu."

This was Wheymant's golden opportunity. "Chinese," he justly reflects, "I had long regarded as my own special research area, and he would be a wise man, medium or other, who would attempt to trick me on such soil.

Questions Galore

"If this tremulous voice were that of the old ethicist who had personally edited the Chinese Classics, then I had an abundance of questions to ask him. More even than any classical scholar could have to ask of Plato or Socrates should they venture to put in an appearance in a twentieth-century classroom. For if Homer and his followers nodded, at least they had a language far easier than that of Confucius and his successors, and the loose ends in the Chinese Classics had defied the efforts of twenty-five centuries of commentators."

Because of the tremulousness of the voice it was very difficult for Whymant to discover what was said next, and he had to keep asking for a repetition. Then it bust on him that he was listening to Chinese of a "purity and delicacy not now spoken in any part of China."

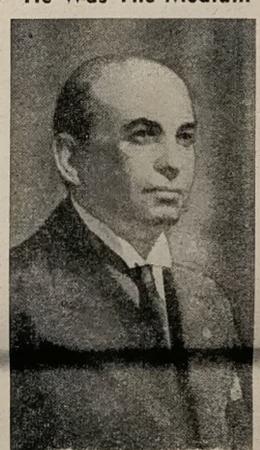
As the voice went on he realized that the style of Chinese used was identical with that of the Chinese Classics, edited by Confucius two thousand five hundred years ago! "Only among the scholars of Archaic Chinese could one now hear that accent and style," he writes, "and then only when they intoned some passage from the ancient books."

This meant that the Chinese to which he was listening in the seance room was as dead colloquially as Sanskrit or Latin and had been so for a greater length of time. "If this was a hoax," he points out, "it was a particularly clever one, far beyond the scope of any of the sinologues now living."

No Fumbling

He decided to test the communicator. Recalling that all Chinese who attain any eminence in life have a number of names bestowed on them, Whymant asked for particulars of Confucius' life and "style" (the name by which a man is known as soon as he achieves

He Was The Medium



GEORGE VALIANTINE
Williamsport, Pennsylvania
1874-1947

indidivuality in early manhood for information of his preoccupations on earth, and set some posers "of the type with which all students of Chinese have wrestled in their studies of the Confucian Canon."

"All my questions," Whymant testifies, "were answered at once, without any pause or fumbling; in fact, the answers came so swift upon the questions that all too often I had to ask the voice to repeat its answer, as I had been unable to follow.

"The voice grew stronger with the passing of the moments, so that although the early part of the conversation was to some extent lost or doubtful the succeeding phrases were quite clear so far as I was able to understand them.

Hard To Follow

"Although I have given much study to the classics—even to the length of knowing whole sections of them by heart—I found it extremely difficult to follow a voice speaking in this style.

"Another remarkable thing about this communcator was that, sensing my difficulty, he gradually assimilated his speech to my own, all the time however, keeping his own accent and intonation so distinct that it was obvious to the other sitters, none of whom understood Chinese, that there were two distinct voices and that an actual conversation was going on."

Puzzling Odes

Then Whymant thought of a "supreme test." There are several poems in the Shih King which have always baffled the experts. Western scholars have been unable to make head or tail of them and even Chinese classical scholars have given up trying to unravel them.

When Confucius edited the Shih King (Book of Poetry) he included in his selection certain poems, "and those," writes Whymant, "who have read of his exertions and have ploughed their way through the work as he left it, have often wondered what he saw in some of the odes preserved. These 'difficult' poems never form part of the curriculum of the Chinese student; for that reason they are usually left untouched and only the plain poems learned."

It occurred to Whymant that if he could remember the first line of one of the verses he might be able to challenge this claimant to the name of Confucius. Using the flowery language of Chinese honoritics, he therefore began:

This stupid one would know the correct reading of a verse in the **Shih King.** It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: **"Ts'ai ts'ai chiian erk."**

This is the first line of the third ode of the first book **(Chou nan)** of the Classic of Poetry. Whymant could not have repeated another line of the poem, but it was hardly necessary for the voice of Confucius took up the poem at once and recited it to the end—sixteen lines in all. "Thus read, does not its meaning become plain?" queried the communicator.

Whymant admitted: "Indeed, O leader of the wise ones, it shines with a myriad lights."

New Construction

In declaiming the ode the voice had put a new construction on the verses and made them hang together as a normal poem. It was, Whymant was told, a psychic poem, "and it is well-known," he adds, "that the Chinese recognized psychic literature as a thing apart from literary compositions."

For comparison, here is Professor James Legge's translation of the poem, followed by the seance version:

I was gathering and gathering the mouse ear,
But I could not fill my shallow basket;
With a sigh for the man of my heart
I placed it there on the highway.

I was ascending that rock-covered hill,
But my horses were too tired to breast it.
I will now pour a cup from that gilded vase;
Hoping I may not have to think of him long.

I was ascending that lofty ridge,
But my horses turned of a dark yellow.
I will now take a cup from that rhinoceros horn,
Hoping I may not have long to sorrow.

I was ascending that flat-topped height,
But my horses became quite disabled,
And my servants were also disabled;
Oh, how great is my sorrow!

The Psychic Way

Of this translation Professor Legge confessed: "The whole representations is, however, unnatural and . . . I can make nothing more of the piece than that someone is lamenting in it the absence of a cherished friend—in a strange fashion."

But the version Whymant heard shows that the woman is sorrowing for a "dead" lover who returns to her in the spirit form.

Feverishly gathering the mouse ear
I could not fill my shallow basket.
He once enshrined in my heart called to me
And I put the thing down in the path.

While going up that rock-covered hill
My horses suddenly went weak;
Let me pour out a draught from my golden vase
And repel from my thoughts he who comes back.

Then while ascending that lofty ridge
My horses changed colour from fright;
Let me pour out a draught from that horn vessel
To break down my stabbing sorrow.

Climbing that flat-topped hill
My horses were finally stricken down
My slaves too were stricken down—
He speaks! Oh, terrible distress!

Whymant asked the voice to explain certain obscure figures of speech in the verse, especially, "My horses changed color from fright." The explanation came that the horses could see the spirit of the "dead" lover and sweated with terror, thus darkening in color.

Though his mind was in a state of turmoil at the amazing seance room recitation, Whymant was determined to try another test. A distinguished British sinologue had some time previously offered a solution of difficult passage in the **Analects of Confucius,** which are believed to have been written under the sage's personal supervision. As the passage stands in the standard version of the book it is without meaning, but, Whymant states, with the textual emendations suggested by Professor H. A. Giles, it shows itself a balanced sentence of the "true classical type."

No Living Person

Whymant's thoughts at this time are of the greatest significance. "Now," he mused, "was my opportunity to set another test. A communication might proceed from a medium or spirit, said the scoffers, but never was anything said which could not be better said by an intelligent man on earth."

He thereupon said: "Shall I ask of one passage in the Master's own writing? In **Lun Yii, Hsia Pien** there is a passage which is wrongly written. Should it not read thus . . . ?" (Here he began to quote, but was interrupted by the communicator, who took up the sentence and carried it through to the end).

"You were going to ask me

(Continued on Page 9, Col. 1)

SAGE BRIDGED 2,000 YEARS

THE seance scene is set. Seated, critical and attentive ,is one of the world's foremost authorities on Oriental languages. The medium goes into trance. A "dead" Italian sings as only an Italian can. Death-separated relatives speak words of love and comfort.

Then comes the sound of an old wheezy flute to herald what has been described as the supreme episode in the history of Siritualism. Confucius, the incomparable philosopher of ancient China whose body was buried 2,500 years ago, returns, and speaking in the language he used on earth, answers every abstruse question on his works posed by the astounded expert.

"No other direct voice communication can compare with it," writes W. F. Neech, the author of "No Living Person Could Have Known," a book of the best survival accounts soon to be published by Spiritualist Press.

"It deserves to appear," he declares," — with the Katie King materializations —at the evry head of any short list of cast-iron cases of spirit return."

Here, on this page, we present the whole enthralling story. Was it the grea-t est seance of them all? Read about it and see what you think.

GREATEST SEANCE?

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

about the two characters which end the last two phrases," said the voice, "you are quite right. The copyists were in error. The character which is written **se** should be written **i**, and the character which is written **yen** is an error for **fou.**"

"Again," confesses Whymant, "the wind had been taken out of my sails!"

Altogether he attended about a dozen sittings at which fourteen foreign languages were spoken. They included Chinese, Hindu, Persian, Basque, Sanskit, Arabic, Portuguese, Italian, Yiddish, German and Greek.

But his meeting with Confucius remains to this day one of the supreme highlights in the history of psychic phenomena—which incidentally, is older than China itself.

MEDIUMISTIC REVELATION

(Con't. from Page 7, Col. 3)

less than operations of the Law of Chance. Similarly today, revelation, by means of reading cards, tea leaves, sand, palm-markings, position of astronomical bodies, or the use of number-interpretations is based upon the Law of Chance, is but fortune telling, pure and simple. Nevertheless, all individuals certainly have the right and freedom to support these methods, if they so choose.

The psychic element, or use of extra sensory perception (E.S.P.) seemingly was somewhat present, however, at the many oracle-shrines of ancient Greece, such as the most famous of all, the Oracle of Appolo at Delphi. Here the voice of the gods was held to be uttered, as it were, through the spoken words of entranced diviners —similar in manifestation at least to modern mediumistic trance or automatic speaking.

Readings at the Oracles, however, were reserved for those who were able to make sufficiently valuable contributions. For those who were unable to meet the required obligation, the common people of those days, there was the method of "incubation."

Law of Attunement

In such instances the individual would visit the burial place of a departed relative or friend. Lying over the earthly remains of the departed one, the individual seeking supernormal counsel importuned his kin or friend to communicate to him while asleep (during incubation), in a dream.

Here, of course, the individual opened the way, as it were, for true psychic communication by appiying the Psychic Law of Attunement and by endeavoring to invocate or "call up a spirit" (as did the Medium of Endor). Here there was employment of no mechanical device or aids, as in fortune telling. In true mediumistic revelation as demonstrated in the science of Modern Spiritualism, there are always manifestations of communications sent by discarnate personalities who once dwelled upon the Earth Plane. There is always a communication sent by a specific individual who is alive, living in the Realm of the Next Life.

It is never a manifestation, the truth or untruth of which, depends upon the Law of Chance as in the operation of mechanical devices. And herein lies the big difference between fortune telling and mediumistic revelation; the former is an application of the Law of Chance, the latter is founded upon actual communications between the Two Worlds.

NOTED SPIRITUALIST PASSES AWAY

Ernest Frederick Schulz, above, (70) member of the board of directors of **Chesterfield Spiritualist Camp, Chesterfield, Indiana,** passed away Saturday, July 9th.

Mr. Schulz was a tireless worker for the cause of Spiritualism for over 35 years, not only on behalf of the **First Association of Spiritualists,** Philadelphia, Pennsylvania, but **Chesterfield Spiritualist Camp** as well. As a matter of fact, he was beloved by Spiritualists everywhere.

He is survived by his wife, **Rev. Mamie Betty Schulz,** staff medium at Camp Chesterfield for over 20 years.

Mr. Schulz, born in Fort Wayne, Indiana in 1885 was, for twenty years employed by Ludlow Wire Co. The Schulz' first visited Chesterfield in 1933.

Services were held in the **"Cathedral in the Woods"; Rev. Clifford L. Bias** officiated.

SUMMERLAND

DEIBLER, Rev. Calvin L. (65) San Diego, California; June 1st; survived by wife, Rev. Emma M. and son William; he was vice-president of the First Spiritualist Church of San Diego; Rev. Emily G. Davis officiated.

JENKINSON, William (82); **July 2nd,** New Bedford, Massachusetts; survived by wife.

LOVE, Dr. R. S. (88), July 11th; St. Petersburg, Florida. He was a lifelong Spiritualist.

MIRANDA, Julia Emily (80) May 15th, Toronto, Canada; pastor of the Archer Memorial Church, 13 Conneaught Ave.

ROBB, Alice Rose (66) March 28th, Toronto, Canada; member of the Moat Memorial Spiritualist Church; Rev. Walter Powell officiated.

SCHULZ, Ernest Frederick (70) Chesterfield Spiritualist Camp, Chesterfield, Indiana; July 9th; survived by wife, Rev. Rev. Mamie B. Schulz, former pastor of the First Association of Spiritualists, Philadelphia, Penna; Rev. Clifford L. Bias officiated.

WATSON, Rev. John (62) June 20th, Stratford, Canada; charter member of the Spiritualist National Union of Canada and co-founder of the First Spiritualist Church of Stratford; Rev. May Potts officiated.

CHURCH NEWS

San Francisco, California: Regular Sunday afternoon services during the month of July at the Christian Spiritualist Church, Sacramento Hall, 414 Mason St., featured speakers and mediums: Rev. Robert Hennig, Linda Sampson, Carl Hepp, Rev. Hildegarde Riehl, Rev. Marilla Mello, Rev. Atela Chisholm, Rev. Alyce Miles, Harriett Wood, John Laurence, Albert Theriault and Rev. Lovie Murray.

★

Hamilton, Canada: The 27th annual convention of the Spiritualist National Union of Canada will be held October 15-16 at the East Hamilton Spiritual Church, Balmoral at Barton St., according to president, Rev. T. David McQueen.

Many Skeptics Convinced After Reading
"UPPER PURGATORY" by Ed Bodin

Says prominent book reviewer THOMAS F. OPIE, D.D.: "What a book! I can go along with it 98%. If this doesn't open some eyes, those eye must be hopelessly blind. This is a highly readable book from every angle. The whole story is organized with skill, and it carries the reader along from the first line. UPPER PURGATORY is full of riches for the soul, mind and heart. If the book shocks some conservatives, it must be for their own good. I'm betting on the book. It was an experience and a pleasure to read it."

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"HIGHER SPIRITUALISM"

(Con't. from Page 7, Col. 5)

and of superior realities to that which comes from spirits.

It tends to render of no account the mind of the individual itself, by making of it simply a passive receptacle, and places all responsibility, all activity and all initiative in the mind of a foreign person—a spirit. True Spiritualism, in its best form, does not, and should not, teach this. It teaches that man should first rely upon the sovereign powers of his own mind and endeavor to obtain truth by the exercise and development of his mental faculties.

In this effort, the communications and knowledge from spirits can help and can greatly help; but they must never be regarded as primary in the sense that the mind should suspend its own efforts after truth and look entirely to the spirits for it. If anything could have angered the Seer, A. J. Davis, it would have been this suggestion of Conan Doyle's that he, Davis, was controlled by Swedenborg; especially since Davis took so very great pains during his life to point out time and time again, that the matter contained in his works was in no wise communicated to him by spirits.

Mental Development

The point we are trying to make is that independent development is the great goal of mental activity and not mere mediumship. Mediumship, as meaning intercourse with persons or spirits in the spirit world is at best but a secondary means of obtaining knowledge. It can never be primary. The primary mode of obtaining knowledge is by the mind itself through its own independent activities and independent of any spirits or persons.

The properly developed mind penetrates into the spirit world and perceives things and truth for itself, independently of any persons or spirits. It may make use of spiritual counsel and intercourse, but it is not limited to them, any more than the minds of earth are limited to the advice and counsel from other minds. The developed and expanded mind perceives truth and the things of the superior world according to the superior laws of mind and by contact with the Universal Mind, the great mental reservoir of the universe. It perceives truth in the same way that spirits perceive it and from the same source.

It is this superior and independent mental development which (we may believe), is to be the heritage of the race in time to come, and not mere mediumship. Mediumship will be a secondary feature incorporated in it; for the minds of earth will always be desirous of obtaining the counsel and teachings of the higher minds of the spirit world, though they will not be bound by, or confined to, them. The mental state of the future will be Seership, in which the mind is able to contact the higher planes of thought directly and thus gain experience and knowledge for itself, irrespective of any spirits or persons.

Davis Said It

Already the race has provided us some notable examples of this developed state of mind. Brahma, Plato, Buddha, Mohammed, Jesus, Boehme, Swedenborg and in our own time, Andrew Jackson Davis, are all examples of this independently developed state of mind, known as Seership.

They were all able to contact the spiritual world directly and to gain knowledge from it without the intermediary of spirits. Their minds had developed to the status of the spirits themselves, and they could perceive the realities and truths of the spirit world, in the same way that the spirits could.

Such a state of mental development is, of course, afar off in the future of the race and can only be looked forward to dimly as an objective. Yet these seers tell us plainly that such is the natural course of mental development for the race, and we may well believe it. Says A. J. Davis of this superior state of mental development which he enjoyed, as by means of which he produced his works:

It is good to know that this state is to all men obtainable. It is also good to know that interior sight is no gift which can be lost—is nothing merely bestowed upon the soul—but is a spontaneous result of manifestation of the harmonious mind; it is an inevitable development of the soul's indestructible and unchangeable energies; but the development of these sublime powers, this side of the spiritland, depends upon the favorableness of the hereditary predisposition of the individual, upon his habits, his social situation, moral state and upon the strength and purity of his soul's aspirations.

The New Phase

From this, it follows that Spiritualism, in its practical aspect as mere intercourse with spirits, can never be a finality as a method of knowledge for the race. It must always be secondary, as one of the means of obtaining knowledge, but not a final method in itself. To require that the mind gain all its knowledge of the superior world entirely from spirits and through mediums, would be to cramp the mind and make it dependent upon a foreign authority of knowledge rather than upon itself. The natural activities of the mind itself are the only final method of knowledge, and reason is its only final standard.

Notwithstanding all this, however, we may well believe that mediumship must, and will, play an important part in the development of the race. It will come to be recognized as one of our great instrumentalities of knowledge — a means by which we can call upon and make use of the higher knowledge and teachings of advanced spirits in the spirit world. And the use of this to the race, when the race shall come to a position to appreciate it, will be beyond all possibility of estimation.

The mediumship of the future will be the higher phases of mediumship, in which the mind can consciously commune with the spirits of the superior world and obtain knowledge from it. The abnormal and involuntary phases of mediumship will be entirely done away with. Even now these abnormal phases of mediumship are passing away from the public and in a few years there will be none of them to be found anywhere. Only the higher voluntary and conscious phases of mediumship will then be cultivated. The day of abnormality in mediumship is fast drawing to a close.

It has been useful as a means of calling attention to the facts of a future life, which perhaps at the present time, could not be made known otherwise. But the method was too incomplete and faulty to be continued indefinitely. It was permissible only as a forerunner of something better.

Sensitized Faculties

Fredrick W. H. Myers, in a message from the spirit world received by Miss Juliet Goodenow and published by her in the little book, "Vanishing Night," thus expresses his opinion concerning abnormal mediumship and the mediumship of the future. The title chapter of the communication from which we quote, is "The New Era of Psychic Research. It is as follows:

Today we have reached a new era in the field of discovery. Hitherto the way has been veiled. There has been little written in the light of the revealed consciousness under normal conditions. Abnormality has had its night; its province just ceased with the ushering in of a new day in the full glare of the noontide sun.

There must not be employed the abnormal, the supernormal, the submornal consciousness; the pendulum of consciousness has been swinging far into the midnight and far out of points beyond the daylight, in the endeavor to establish equilibrium. At last equilibrium is established and the safe route from the upper sphere to the lower sphere accomplished.

The traveler who employs this route will not be startled by the dim appearance of shadows lurking to intercept him or to thwart his efforts—for in his future investigations he will employ only the normal agency of that law developed within himself by the enlargement of cell-capacity.

As time hastens on toward futurity, the tenuity of the atmsophere will become more in accord with that of the lower plane, because of the influx of thought vibration invading new channels of the dense atmosphere. This is the inevitable result.

As the world is suffering today through discord and hate, plunging through space out of its regular line of travel, so will the future see the two spheres, the upper and the lower, bound in one atmosphere, one heaven, one earth, re-united through harmony and love. Then shall men see face to face, even as we are seen.

You will observe that the cultivation of the occult forces within you are unnecessary to the enlightenment of the coming age. The brain herein employed (in the lower occult phases) becomes dull to the finer vibrations; having attached itself to the abnormal atmospheric conditions, it received false impressions, unreliable.

Some phenomena have been attained by the forced intermingling of atmospheres—but the results are highly injurious to those who bring about such results and for no special gain save that of morbid curiosity.

Therefore, I urge the student of life seeking after Truth, to avoid obtaining it in such abnormal, fatuous manner. Within every human organism there lies a highly sensitized reflectograph. As the heart is guarded within the structure of the body, so is this sensitized faculty of the mind guarded deeply within the cellular tissues of the brain, when discovered through culture of faculty.

Authentic Reports

The brilliantcy of this faculty is enhanced by that of other cell culture in close proximity; through attention and close application to the interior development of this discovered faculty, satisfactory results may be obtained in connecting thought and assured correspondence between the two atmospheres.

For this most important investigation, the world needs good blood — red corpuscles; none other should be tolerated by the student scientist.

The world has been satiated with white-corpuscled societies for psychical research. It is a lamentable truth that those who have been promoted to the Higher Sphere of Life should suffer the ignominity of the Lower Plane's thought following them into this higher existence in vapor-like substance, more like material atmosphere, every known epithet hurled after them.

This evidence of the ignorance of the Lower Plane seems inexcusable, as science and investigation have coupled the thoughts of men with the stars.

Conservatism still holds its band between civilization and the light beyond.

Occasionally a courageous spirit advances and lifts the veil and comes back with authentic reports; not the obnoxious veil of abnormality, but the lifted veil, revealing the divine faculty, normally expressed. I bid all such God-speed. (Vanishing Night, pp. 106-109.)

THE END

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

(Written Exclusively for Psychic Observer)

Modern St. Francis

Animal Healer

George Tomkins, animal healer, is constantly in the news. Authoress Evadne Price, in "The People," tells us she has investigated some of his most remarkable cases, pays unstinted tribute to his powers, and speaks of "cures little short of miraculous effected by his intervention."

A spectacular example was that of Lady, a beautiful sheepdog, who plays in a music-hall act, actually taking part in a song, and who appeared on the TV program, "Find the Link."

For months, Lady had twinges of rheumatism, and the day before the TV program developed also a cough. Her owner, Lloyd Hughes, contacted Tomkins, who promptly gave the animal absent healing during the show. Lady's cough completely disappeared, and "the dog stole the show with her frisky antics."

Then there was Sally, a small spaniel, with a tumor under her ribs, which Tomkins disposed of in 24 hours.

Sion, in Anglesey, two years ago, was in the last stages of Hard Pad. The vet said that, even if he survived, he would never walk again. Miss Prys, his owner, sent an S.O.S. to Tomkins. That night, Mair Hughes, an assistant awoke to see two white hands, "like luminous gloves," over the dog's basket. By morning, Sion was trotting about, lively and hungry, fully recovered.

When Penny, a horse, suffering from asthma, was cured by Tomkins, the vet, who had advised that she be put down, because her lungs had gone, was dumbfounded. "I don't believe it," he exclaimed; "horses don't throw off asthma like that!" But he passed Penny as fit for jumping.

Mrs. Stokes, Sudbury, Suffolk, was an eye-witness of the healing of her cat, Ginger Boy, dying of cat 'flu, believed incurable. She wrote Tomkins when her cat was "completely paralyzed. His body was stiff, and twisted, his eyes closed, his mouth locked." He had been in a coma all night. At 10 P. M. she thought Tomkins must have had her letter. "At 11 o'clock, the miracle happened. A rippling movement began under the cat's fur. Life came back into his body. He stretched each leg in turn and wobbled up. He opened his locked jaws, and I was able to feed him. . . . He grew stronger. Shortly after, he brought up something encased in a transparent bubble. Immediately his distended stomach went down. He began to purr. It was as quick as that."

As a lover of animals, Evadne Price offers up thanks for "the succor that has reached hundreds of suffering creatures through Geoge Tomkins," the "modern St. Francis."

Over three years ago, this spare-time healer started his case-book, since when he has treated more than 2000 animals, birds and fishes, with an imposing list of successes. When he was a skeptical inquirer into Spiritualism, a guide foretold his unique career of healing the "lesser" creation. His healing is done mostly by absent treatment. Humans he seldom treats.

Thank you, "Two Worlds" and "Psychic News."

★

In France

Spirit Spades

In "La Revue Spirite," Madame C., of Tours, France, tells how, when her husband was dying of consumption, they were given notice to leave. The sick man was highly indignant, and made his wife promise to remove the rose-trees and other plants, with which he had filled the garden. She moved to the suburbs, however, without doing as her husband had asked.

About a year after the husband's death, their one-time landlady arrived, "terribly upset." "Look here," she said, "I saw your husband last night. He came looking very angry . . . 'Give me a spade!' he said.

"I was astonished, but did what he told me. Then he began to pull up all the rose-trees and throw them away. 'There! Now I am satisfied. I have done what she didn't want to do.' Then he disappeared." The landlady then asked Mme. C. to finish removing the plants.

Mme. C. told the landlady not to worry: "After all, it was only a dream." "A dream?" exclaimed the woman; "Oh, dear no! I saw him as I am seeing you now. I shall never forget it. Please come and pull up those plants as quickly as possible."

So Mme. C. had the plants pulled up.

Name and address are known to "La Revue Spirite."

★

Healing Banned

Argentina

Eric Courtenay Luck of Buenos Aires had 40,000 patients. The president of the Argentine Republic no longer allows him to practice psychic healing.

★

What He Saw

Dead Sailor Walks Graveyard Watch

Engineer Commander (ret.) A. P. Robinson was serving on the engine room staff on H.M.S. Mars, during World War I, on Atlantic convoy duty.

On an afternoon in May, 1916, while descending the ladder to pick up the "graveyard watch," a sudden impulse induced him to step off the ladder and go to the other end of the engines to check the bearings for "warming" signs.

To his surprise, he suddenly saw another engineer warrant officer, in brown dungarees and service cap, doing that very thing. When the man looked up "I was staggered to observe the genial countenance and unmistakable grin of my old messmate, Bill Grant, attached, as I thought, to the Grand Fleet at Scapa Flow, nearly 2,000 miles away. Where did you stow away, Bill? . . . how did you get here?"

Without replying Bill . . . . "walked beside me, following me down the ladder to the engine-room deck, where I signed on." Robinson then went to the revolution counter, so that he could log the revs. Bill, still silent, walked beside him and then "to my utter astonishment . . . continued his walk, still regarding me with head on shoulder, round the end of the engines. Still walking . . . he walked right through the ship's side of 12 inch steel armor!"

Two days later, the radio reported action off Horner Reef, Jutland, in which several ships had been lost "with all their people"—among whom was "my dear old friend, Grant."

★

Raps Warn

Hugo a Medium

Leon Daudet, grandson and biographer of Victor Hugo, confirms that the famous French literary genius was a Spiritualist, and for at least 10 years practiced various forms of mediumship.

During a storm, Hugo saw beside him the spirit of his daughter, Leopoldine, who had been drowned. The spirit begged him to have pity on her erring mother. In answer to his question, Leopoldine said she was still alive, "in a happy land." From this experience, Hugo "foresaw another kind of life—the spiritual—freed from the defilement and deceptions of this world."

One morning, Hugo announced: "I've had a warning. Last night I heard three raps somewhere behind the panelling of my room; the very same thing happened before Leopoldine's death." Soon afterwards the body of his favorite son, Charles, was brought to Paris from Bordeaux, where he had died suddenly from a heart attack.

The experience with Leopoldine led Hugo to hope he would be able to elucidate the problem of immortality, and he took up table-rapping as a means of communication. For this he proved to be an exceptional medium. He practiced also simple telekinesis, and automatic writing, which he possessed throughout his life and regarded as sacred. His premonitions were so significant that many regarded him as a prophet.

It was the antics of his rapping-table, even in his absence, that were responsible for Alexandre Dumas' interest in Spiritualism. While visiting Hugo, Dumas was invited to a table seance. His refusal was so definite that Hugo's two sons, for a trick, hid the rapping-table in Dumas' bedroom.

Having retired for the night, Dumas heard a faint sound, saw the cupboard door opened, and a small table jumping towards him on its spindly legs. After vainly hunting for strings, he saw the table rise and float between floor and ceiling; then it clattered to the floor and stood still a few feet from him. Again he hunted in vain for trickery. Teeth chattering, he grasped a table leg, receiving an electric shock, which made him let go at once.

"Going to the door, he opened it wide and called, as he would to a dog: 'Come here, boy; come on, little fellow!' The table skipped to him, went out through the door, down the stairs, and vanished into the darkness."

Leaving his lamp alight, Dumas lay trembling till dawn. He overcame his fear of these phenomena, and later became friendly with D. D. Home, the famous medium, whom he honored by attending his wedding.

The Editor of "Harbinger of Light" tells us this story, adding the names of a few famous people who have been Spiritualists, such as: Sir William Crookes, Sir Henry Segrave, Abraham Lincoln, Mackenzie King, Queen Victoria, King George of Greece, W. E. Gladstone, Ramsay MacDonald, dozens of well-known scientists, journalists, etc.

★

How Animals Talk

Chumfo

William J. Long, in his illuminating and charmingly written book "How Animals Talk," used the word "chumfo," borrowed from an African tribe, living near Lake Mweru.

The word seems to be untranslatable in any "civilized" language, and signifies the extraordinary powers of perception, which all wild creatures possess in high degree, and a few humans to some extent. Africans consider that every natural animal, in addition to the normal five senses, has also a sixth—Chumfo.

Long gives us the following examples. Together with Simmo, a Redman, he was calling moose on a moonlit night, but received no answer. So they let their canoe drift on the lake. In the intense silence of the wild, when "the whine of a mosquito sounds across the whole lake," Simmo whispered: "Somet'ing near. Look out!" "You hear him?" asked Long. "No hear-um; just feel-um." For some minutes, nothing stirred. Then a shadow moved and, a few yards away, on the open shore stood a bull moose, alert.

On another occasion, Long came across a buck, asleep in open timber. For five or six minutes he watched, close enough to note the drowsiness of his eyes, the swelling of his sides as he breathed. Suddenly the buck turned his head to Long, and his eyes snapped wide open, looking straight at Long. Chumfo had warned him. Stealthily he rose, stood at tense attention, gazed at the dark shadow leaning against a tree, then glided past, disappearing "as if he trod on eggs."

One misty night, astray in the wilderness, Simmo and Long were trying to get their bearings from the topmost twigs of evergreens. Simmo remarked: "dese twigs lie like devil. I guess I bes' find-um way myself." And find it he did, holding it even after darkness fell, by chumfo. His only explanation was: "Oh, w'en I goin' right I feel good; but when I goin' wrong I oneasy."

Sitting idly on a Nantucket wharf, Long saw an old dog soaking in the warm sun. For more than an hour, the dog lay, without moving a muscle, apparently asleep. Suddenly he heaved up on his rheumatic legs, sniffed alertly, as though wary of something, moved off a dozen yards, and threw himself on his side to sleep again. Hardly was his body relaxed, when a derrick guy-rope parted, and the mast crashed down on the wharf. Examination revealed that it lay squarely athwart the impression left by the dog in the dust.

Years later, Simmo was camped with a white man by a salmon river. Over the big woods a storm raged. The two were sleeping in a bark commoosie. Some hours later, the white man was awakened by a touch: "Bes' get out of here quick, 'fore somet'ing come," said the Redman. "But why—what—how do you know?" The Indian, annoyed, as Indians are, when you question their wood-craft, made an impatient gesture. "Don' know how; don' know why; just know. Come!" he called sharply. Suddenly there was a dull crack; a huge birch-stub toppled over the fire and flattened the commoosie "like a bubble."

"Dere. Das de feller mus' be comin'. By cosh, now, nex' time Injun tell you one t'ing, p'r'aps you believe-um!" As if it were the most natural thing in the world, Simmo lay down to sleep where he had been before.

Here are some more examples of chumfo, for which our thanks to "Psychic News."

In Orleansville, France, a man had some pigeons in a cage behind his flat. A 1 A. M. he found the birds in a state of commotion, beating wings, fluttering frantically, uttering loud cries of alarm. He failed to quieten them. A few minutes later he heard a rumbling and felt the earth moving. Dashing into the house, he woke his wife and children. They fled, a few minutes before the flat fell in ruins.

In the same district, the Costa family's cow started to bellow and call her calf. Breaking her head-rope, she and the calf ran wildly to a distant field. Shortly afterwards, the same earthquake caused cowsheds and stables to collapse.

A few days before this cataclysm a little black dog, known for gentleness and calm, began to howl piteously. The next night it did the same. Punishment did not stop its cries of terror. So the farmer took the dog with him when he retired for the night. Soon afterwards, the whole farm collapsed, burying the farmer. The dog's body has not been found.

From another source comes this story. Gertrude Springer tells of her aunt Rilla, who had been injured, and had difficulty in getting up and down. She had a mongrel dog, who was always considerate, always waiting till his mistress was on her feet, before asking to go out, or scratching to come in.

One afternoon, when there had been a big storm, the lady was sitting in front of the telephone, when the dog began to growl, bark, and make a great fuss to get out, "like he'd gone crazy." Aunt Rilla got to the door just as the house was struck by lightning, which tore the telephone from the wall and shattered the plaster.

If you prefer, by all means call this Extra-Sensory Perception, or E.S.P. for short, or Paranormal Cognition, or Clairvoyance in Time, or Pre-Cognition, or Supernormal Sensitivity, or just plain Psi. They have the advantage of being respectably scientific, learned and mostly polysyllabic. But for me it's Chumfo. "Hunch" is not too bad, but it lacks the rich sound-value of Chumfo, in which one (maybe by Chumfo?) senses the hum and roll of the drums, throbbing on the African hill-tops, and glimpses the Medicine-Man, arrayed in the magnificence of his official regalia.

★

Only a Promise

Healing Spacers

In "Saucers" for March, 1955, John Otto, amongst much else of interest, writes of communications, apparently from outer space, or from Space Ships, some in English, some in an unknown language, also in code, and with music. Before these messages, radio or TV sets have been blocked for as long as an hour at a time for the past two years.

Just before a reported "Saucer" landing, in addition to terrific radio interference, a pony became extremely excited, as did a dog in a house. When the owner went outside, he saw two Saucers hovering over his ranch! When one seemed to land 1000 feet away, the man, intending to show friendliness, directed his flashlight on it. The Saucer replied with a bright beam of light, which struck the rancher and knocked him to the ground.

Since then, he claims he has been completely free of his arthritis and related problems.

He took pictures of the craft, the visitors returned to speak with him, and he feels sure they will fulfill their promise to return.

Attempts are now being made to construct a Light-Beam Transmitter-Receiver to communicate with these visitors of ours who, according to innumerable reports, now fill our skies, but not our Big Press, though a number of magazines, bulletins, etc., are all the time reporting them.

★

Even the Hindu

Surprise Levitation

My friend, H. Munroe Howard, Doctor of Ornithology and also practitioner of Yoga, vouches for the following incident.

A Mr. Soma (Hungarian?), in 1935, was in a standing position, practicing a certain Yogi breathing exercise. He was a student of some seven months. Suddenly, Howard saw a flash diagonally across the room, and the student making a "crumpled landing" in the opposite corner, "as though he had been lifted by the ankles and thrown across." He was not in any way injured. But was he surprised!

The instructor said he had made some mistake in his breathing exercise. Granted: but it seems to me a thousand pities not to follow up and explore the matter thoroughly until, as well *might happen, they stumbled on the secret of levitation at will—plus* the art of making a graceful, uncrumpled landing!

There are, of course, numerous traditions of our ancestors putting levitation to practical uses, such as lifting huge stones for building purposes, or reducing weight during transportation. I present a guess that it will not be very long until we shall be applying the art in innumerable ways. Enjoy yourself for a few moments by riding your imagination on a loose rein!

★

Hundred Pounds

Healer's Guarantee

Douglas Lawrence, a London healer, goes right out on a limb in his booklet "Divine Healing and Your Body Chemistry."

After quoting patients, who state they have been cured of ulcers, breast mastitis, and disseminated sclerosis, he promises to donate £100 to any named charity, should his treatments be unsuccessful.

His only stipulations are: patients must conform to a prescribed diet, and cut down smoking and liquor.

This guarantee is yet another indication of the successes now being achieved by psychic healing, and of the growing confidence of healers in its potency.

★

Irish Logic

They're There All the Same

To the Irish, the "there side" is very real: but they do not like talking about it to strangers. An old Irish lady, when asked if she really believed in fairies, replied: "Indade I do not! But sure it makes no difference, they're there all the same!"

★

Healing Tested

South Africa

"Die Brandwag," mass-selling Africaans weekly, which featured recently the spirit return of General Smuts, and which, week after week, gives news of Spiritualism, has arranged a test of psychic healing, in conjunction with the medical profession.

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.

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, 2524 North 7th St; Services: Sunday 3:15 & 7:15 P. M; Minister: Rev. Gertrude Baker; Phone: 547840; Ass't Minister Neil McWhurter; Sec'y: Beulah Kennedy, 3510 North 17th Ave.

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 35 West Portland St.; Services: Sunday 9:45 and 11 A. M.; 6:30 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—Church of Spirit and Truth, 208 Plateau St; Services: Sunday 8 P. M; Circle: Wed. 8 P. M; Minister: Rev. Julia Martin; Phone: NA 4-1615.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 730 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

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

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

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Hollywood, California

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

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Foundation of Universal Truth, Woman's Club of Hollywood, 1749 N. La Brea Ave., Services: Sunday and Wednesday, 7:45 P. M., Minister: Rev. Elsie Hicks, 645 N. Normandie Ave. Phone: Normandy 4-5028.

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Long Beach, California

People's Spiritualist Church, 785 Juniper St.; Sun. 8 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

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

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

Los Angeles, California

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

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

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.; Message 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 Sp'list 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 8:30 P. M.; Minister: Rev. William Donovan; Phone: LO-5-1561; Ass't. 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 DUnkirk 2-4451.

Rose Chapel Psychic Center of the First Christian Episcopal Church, 257 South Occidental Blvd; Services: Sunday 11 A. M. & 8 P. M; Class—Tues. 8 P. M; Billet—Wed. 8 P. M; All Message—Thurs. 2 P. M; Unfoldment Class—Thurs. 8 P. M; Open Forum & Messages—Friday 8 P. M; Dinner 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, Ariel Stenerson & Louise Ennis.

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Oakland, California

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

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

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

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Sacramento, California

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

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

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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., 8 P.M.; Co-Pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 89523 and 869286.

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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; President: Rev. Maida Stewart; Phone: ATwater 4-8212.

Fraternal Spiritualist Church, 1502 Second Ave.; Services: Sun. 11 A. M. and 8 P. M.; Divine Healing: Sun., Tues. and Thurs. 7 P. M.; Minister: Rev. M. A. Springs; Sec'y.: Marge Cawthorne.

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

The Little Church of St. Andrews (Spiritualist) 875 Valencia St; Services: Sunday 7:45 P. M; Thursday 2 and 7:45 P. M; Unfoldment Class: Tuesday and Wednesday 7:30 P. M; Minister: Rev. Alda Scheierman; Phone: Underhill 3-4586.

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

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

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

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San Jose, California

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

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

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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.: Glennella Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

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Venice: Church of Universal Light, 142 Lincoln Blvd; Services: Sunday and Tuesday 7:30 P. M; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave; Phone: EXbrook 6-8174.

COLORADO

Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath St. (bus line 50), Services: Sun. 7:30 P. M; Tues. & Sat. 8 P. M. (3rd Sat. Social). Minister: Rev. Freida Nicklis, 3440 Zuni Ct.; Phone: GLendale 7344.

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

Progressive Science Institute & Emma Lee Spiritual Science Chapel, 1251 Lee St., Lakewood (Denver 15); No. 84 Golden Bus; Services: Sun. 7:30 P. M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor. Phone: BE 3-6192; Gail Workman, Sec.

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

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Pueblo: First Spiritualist Church (N.S.A.) 212½ North 7th St., K. P. Hall; Services: Sun., 10 A. M. & 7:45 P. M.; Tues., 7:30 P. M.; Minister: Carolyn G. John; Healer: W. J. Hansen; Pres.: Elmer John; Sec'y.: Hattie Christian.

CONNECTICUT

Hartford, Connecticut

The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7 P. M.; Wed. 8 P. M.; President; Clifford H. Doucette, 108 High St., Manchester, Conn.; Phone: Manchester—MI 9-1841; Sec'y.: Wilma Doucette.

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Niantic: Temple of Light (I.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. Nicolas Plastina, 4 Smith St. Minister: Rev. Harriet Whitehead, 4 Smith St., Phone: Pershing 9-7005; Rev. William Charles Owns, Cherry and South St., Pine Grove, Niantic, Phone: Pershing 9-5975.

New London, Connecticut

New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P. M.; Thurs. 7:30 P.M.; Sec'y.: Stephen Dickens.

Universal Psychic Science Society, 60 Blackhall St.; Rev. C. Wallace Fox, 19 Pine St., Pine Grove, Niantic, Conn.

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

DELAWARE

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

DISTRICT OF COLUMBIA

Washington, D. C.

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

FLORIDA

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

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

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Daytona Beach, Florida

First Christian Spiritual 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, Berkley Road, Ormond Beach; Phone: 9996; Sec'y.: Marian Elks, 127 North Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P. M; Wednesday, 2:30 & 7:30 P. M; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432.

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

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

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Jacksonville, Florida

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

United Spiritualist Church, 125 Market St., Services: Sunday 8 P. M.; Circle Wed. 8 P. M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev Etta Gardner; Phone: 60351; Ass't Pastors: Dorothy Steedly and Joe Connelly.

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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; Ass't. pastor; Rev. Lucille L. Wedge; Phone: 87-8486.

Church of Revealing Faith, N. W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P. M.: Minister: Rev. M. L. Sackett; Ass't Pastor: Rev. Frank Mead.

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

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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. William C. Brown; Phone: Ringling 4-1561; Sec'y.: W. W. Hughes.

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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 Ruths 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 Bertran Gerling.

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Tampa, Florida

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

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

ILLINOIS

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

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St; Services: Sunday 3 & 7 P. M; Leader: Myrtle Grant, 204 Garwood Ave; Phone: 9543; President: Earl V. Beightler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

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Chicago, Illinois

First Roseland Spiritualist Church, 10957-59 South Park Ave.; Services Sunday; Lyceum 2 P. M., Worship service 3 P. M. and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry, Phone: Pullman 5-2965.

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

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

Friendly Church of Christ, 1529 North Larabee St; Services: Sun. 3 & 8 P. M; Tues. 8 P. M; Minister: Rev. Harold Klingenmeier; Ass't Pastor: Rev. Chonita Hardiman; Sec'y: Rev. Ed Dortmund, 2509 North Southport Ave.

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

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

Liberal Psychic Science Church, 3449 West Altgeld Ave; Services: Sunday 2:45 & 7:45 P. M; Wed. 7:45 P. M; Class: Thurs. 10 A. M. & 7:45 P. M; also Friday 7:45 P. M; Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

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

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

Society of Psychic Science, 3985 Cottage Grove; Services: Wednesday and Friday 8 P. M. President and Minister, Rev. Cornella Bernard, 682 E. 38th St.; Phone: Kenwood 6-6394.

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

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEmlock 4-9181.

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

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

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

Church of Higher Spiritualism No. 2, 549 North Cicero Ave; Sun. 7:30 P. M; Healing Services: Friday 8 P. M; Rev. Ruth Foster, pastor; Rev. John Fastert, Ass't pastor; Phone: Co 1-2429.

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

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

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

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Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7 P. M; Monday 8 P. M; Minister: Rev. Lena Crane; Phone: TOwnhall 3-6542.

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

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Decatur, Illinois

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

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

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East St. Louis, Illinois

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

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Ass't Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: Upton 3-5416; Sec'y. Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Peoria: First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St., Services: Sunday, 7:30 P.M.; minister, Samuel Caughey; Phone: 2-7762; Sec'y.: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

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Rockford, Illinois

United Science Mission, 217 South Rockton Ave., Services: Sun. & Wed. 7:30 P M; Minister: Rev. Blanche McCarl; Phone: 37912.

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

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

INDIANA

Elkhart: Christian Spiritual Temple, 209½ South Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

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Evansville, Indiana

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

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Fort Wayne, Indiana

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

First Liberal Spiritual Church, 1914½ South Calhoun St; Services: Sun., Thurs. & Sat. 7:45 P. M; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

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Gary, Indiana

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

Alpha Spiritualist Episcopal Church, Victoria Room, Y.M.C.A; Services: Sunday 7:45 P. M; President: Edith Ireland; Sec'y: Francis Scott, 410 Oak St., East Gary; Minister: Rev. Sylvia Birchfield.

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Hammond, Indiana

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

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Indianapolis, Indiana

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

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

Spiritualist Center Church, 1901 Lexington St; Services: Sunday 7:45 P. M; Wednesday, 2:30 & 7:30 P. M; President: C. C. Driskell; Recording Sec'y: Grace Driskell, 2235 North Butler Ave., Phone: IR 9427.

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

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

IOWA

Des Moines, Iowa

Spiritual Tempel of The Good Shepherd, Mechanics Hall, 913 Locust St; Sunday 7:45 P. M.; Circles: Friday at pastor's residence, Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43520.

(Continued on Page 12)

HARMONIA COLLEGE

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RESULTS

Spiritualist Churches

(Con't. from Page 11)

KENTUCKY

Louisville: "The Second Spiritual Lite Chapel" and The Universal People's Divine Healing and Abundance Circle; Services Sunday, 2:30 P.M., at 936 South 5th St., Rev. R. W. Lagneau, founder and pastor; 333 So. 42nd St.

MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science, 500 East 39th St.; Sun. 11 A. M. & 8 P. M.; Wed & Thurs. 8 P. M.; Minister: Rev Elizabeth H. Dennis.

Spiritual Sanctuary, 2106 Eutax Place (at North Ave.) Services: Sunday & Wed. 7:45 P. M; Minister: Rev. Robert J. Barnes 2106 Eutau Place; Phone: Madison 3-6976

MASSACHUSETTS

Greenfield—Universal Psychic Science 47 Cheapside; Rev. Frances H. Church.

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Onset: (Cape Cod) Mass. First Spiritualist Church, Highland Avenue. Services Sunday 2:30 and 7 P. M. Thursdays at 8 P. M. Special Class work as scheduled. Rev. Gladys Custance, Pastor, 86 Highland Avenue, Onset, Mass.

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

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Springfield: First Spiritualist Church, Inc. Services: Sunday 11 A. M., 3 & 7:30 P. M; Thurs. 7:0SP. M; Sec'y: Marion Hitchcock, 774 State St; President: Floyd McAuslan.

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

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West Gloucester: Massasoit 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; Thursday, 7:30 P. M; President: Effie V. Briggs, 85 Welch Ave; Sec'y: Marie Pauley.

Spiritualist Church of Divinity, Carpenters' Hall, Green and Pay Sts.; Services: Sunday, 7:30 P. M.; President: Glenn R. Brenner; Sec'y.: Gladys White.

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

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Coldwater: Pearl Burns Memorial Spiritualist Temple, 1½ West Chicago St.; Services: Sun., 7:30 P. M.; Class; Thurs., 7:30 P. M.; Minister: Agatha Rasler, 21 South Hudson St.

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Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P. M; Minister: Rev. Ethel Bowen; Phone: (Mt. Morris) NIagara 9-7004.

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Detroit, Michigan

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

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

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

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

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

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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. Young; Phone: LI-1-2146; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

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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.

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Grand Rapids: First Church of Truth, 26 Shelby St., Services: Sun. 3:30 & 7:30 P. M; President: Frank Witforth, 1311 Calgary, N.E.; Sec'y: Elaine B, McMann, 301 Lemyra St., S.E., Cherry 37834.

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

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Kalamazoo, Michigan

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

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

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

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MICHIGAN — Continued

Pontiac, Michigan

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

Church of The Good Samaritan, 199 Auburn Ave., D.A.V. Hall, Sunday, 7:45 P.M. (Third Thursday). Minister: Rev. uanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

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

MINNESOTA

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

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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.

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St. Paul, Minnesota

Golden Rule Spiritualist Church, 25 East 5th St., Servilces: 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. Meurice D. Russell.

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

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

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St. Louis, Missouri

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

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

Burkett Spiritualist Church, Inc., 2652 Natural Bridge Ave; Services: Sunday 10:30 A. M; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

NEBRASKA

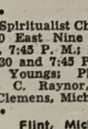
Lincoln, Nebraska: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 "L" St; Services: Sunday 7:30 P. M; Minister: Rev. Lionel P. Everman; Phone: 2-3486.

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

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

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

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Elizabeth—Seventh Ch. of Psychic Science 415 Madison Ave.; Sun. .P M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone 2-3515.

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

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

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

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Union City, New Jersey

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

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

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Rugar; 4th Friday. 8 P. M.

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave., Sun. & Wed. 8 P. M; Classes: Tues. 2 P. M; Tues. & Thurs. 8 P. M; Minister: Rev. M. Louise Gallo; Phone: Te 7-6335.

NEW YORK STATE

Albany, New York

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

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Binghamton, N. Y.

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

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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 Wendling; Phone: Riverside 1698; Church phone: ELmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres.: Norman C. Fredrickson.

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

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 Goodell 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. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers, Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual Mediums).

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Cortland, N. Y.

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Gullmette; Sec'y.: Katharyn Hall.

First Spiritual 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 3-1703; Sec'y.: Kay Updike, Phone: S.K. 6-9319.

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

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Long Island

Jamaica, (L. I.) New York

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

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

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

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Richmond Hill South: Church of Spiritual Guidance, 111-41—120th St., (closed during July and August). Minister, Rev. Mollie Beck serving Camp Silver Belle, Ephrata, Penna. all through the summer months.

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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.

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

The Universal Temple of Light, 220 W. 71st St. Apartment No. 1. Services: Sunday, 3 P. M.; Classes and private seances; leader: Frank Decker; Phones: TRafalgar 3-9313 and SUsquehanna 7-330.

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Temple of Light (I.A.S.) Suite No. 706; 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; Phones: UL 2-5000 Ext. B-3413. Sec'y.: Elsa Strassburger, 983 Ogden Ave., New York City, 52, N. Y.

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

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

United Spiritualist Church, 300 West 56th St. Services: Sunday, Lecture & Healing 11 A. M.; Regular services, Lecture and Message: Sunday & Tuesday, 7:30 P. M. also Wed. & Fri. 7 P. M.; Afternoon services every Wed. & Sat. at 1; Sec'y: Martha Felstein; Phone: Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West off 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.; Thurs. 7:30 P. M.; Medium: Andrew T. Choy-kee. 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.) No 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, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. and Sat. 1 P.M.; Wed. and Fri., 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994. (Coffee Shop on the premises).

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, 6, 8 to 10 P. M.; Wed., 2 to 4 P. M.; Friday 6 P. M.; Minister: Rev. Francis H. Parker; Studio No. 1001; Phone: JUdson 6-8541.

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

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) Suit No. 203, 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 Message Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev. Hermine Leger; Phone ACademy 2-0923.

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

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

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

Spiritual Science Mother Church, Inc., 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 Guilding 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 2-8400.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

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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.

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Syracuse, New York

Wayside Spiritualist Church, American Pension Club, 220 East Washington St., Sunday 7:45 P. M.; President: Juanita 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.

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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.

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

OHIO

Akron, Ohio

St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club, 1st Wednesday; Minister: Rev. Revina Roshon; 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.

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Ashley: White Lily Chapel, 20 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.

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

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Cleveland, Ohio

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

Stephan Spiritual Church, Inc., 1931 East 86th St., Services: Sun. 8 P. M; 7:30 P. M; Class—daily by appointment only; Co-pastor and Founder: Rev. Elizabeth N. Stephan; Phone: GArfield 1-6206; Associate Pastors: Rev. Frank O. Nitch & Rev. Walter J. Deckelmeier.

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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; Ass't Pastor and Vice President: Rev. Edwin C. Wreden; Sec'y & Chairman: Rev. Eleanor Schmidt.

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Columbus, Ohio

Truth Tabernacle Spiritualist Assoc., 473½ North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

The Ohio Avenue Spiritualist Church, 86 S. Ohio Ave.; Services: Sunday & Thursday 7:30 P. M. The fourth Sunday of each month, Communication services 3 P. M. followed by a dinner at 5 P. M.; Rev. Ralph A. Whitney, Pastor, 1298 Bryden Road, Phone: FA 1843; Secretary, Mrs. Merriam E. Thompson, 105 East 5th Ave.; Phone: WA-1-8844.

The First Linden Spiritualist Church, 1751 Aberdeen Ave., Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudella Rowe, 37 East Frambes Ave; Phone: WA 2752; 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. Nancy A. Carter, 2493 North 4th St; Phone: LUdlow 9125; Ass't. Pastor: Rev. Pearl Martin; Treas: Clyde Knisely, 506 South Powell Ave., Columbus, 4, Ohio.

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Dayton, Ohio

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

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

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East Liverpool, Ohio

Psychic Center of Truth Church, 106 East 6th St., Carpenter's Hall, Grand Opera House 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 M. Martin, P. O. Box 501, East Liverpool.

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Toledo, Ohio

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

Good Will Spiritualist Church, 1515 Ottawa Drive; Sunday School, 10 A. M.; Sun & Thurs. 7:30 P. M.; Rev. D. E. Crider.

First Sp'list Episcopal Ch., 636 Western Ave. (at Field); Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone.

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(Con't. from Page 12)

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: RI 7-7006.

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

Spiritualist Unity Church, 29½ Fifth Ave.; Sunday 7 P. M.; Special Healing every Sunday; Minister:. Rev. Pearl Thomas, 3022 Castalia Ave.

The First Spiritualist Temple, 323 W LaClede Ave.; Services: Sun. and Wed. 8 P.M.; President: Emma Felger, 174 W Glenaven; Phone: St.-29622.

OKLAHOMA

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P. M. (Healing 8 P. M.); Rev. Adella Reynolds, Minister.

Unity Spiritual Science Church, 711 South Cheyenne; Wed. & Sun. 8 P. M; Class: Tues. 2:30 P. M; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort. In California: 6253 Hollywood Blvd., Hollywood, 28, California. Phone: 5-5394. (X-383)

OREGON

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

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Portland, Oregon

Spirit Guides Friends Temple, "Christian Spiritualist," 5729 S.E. Boise St.; Phone: PRospect 1-8986; Lyceum, 10 A. M.; Lecture 11 A. M.; Lecture and messages 8 P. M. - all every Sunday; Message service, Wed. 8 P. M.; Minister: Rev. Jean Krause; Sec'y: Frances Henry.

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Salem: First Spiritualist Church, 1320 Madison St., Circle and Healing, Sunday 6:45 P. M.; Regular service, Sunday, 7:30 P. M.; President: Thomas Gazeley; Sec'y: C. A. Stimson, 329 West Second St., Albany, Oregon.

PENNSYLVANIA

New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 215½ East Wash., St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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Philadelphia, Pennsylvania

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

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.: Sunday, 7:45 P. M.; Wed., 7:30 P. M. Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40).

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Pittsburgh, Pennsylvania

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

TEXAS

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 9:45 P. M.; Devotional Service 7:30 P.M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

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

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Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.: Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams.

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

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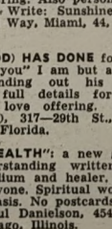

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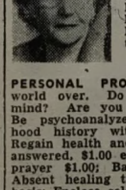

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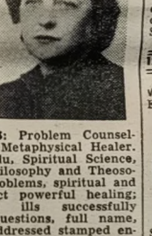
5 Mediums



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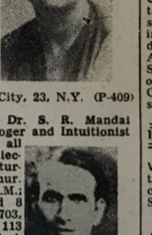

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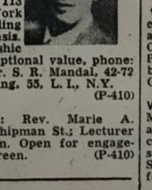

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12 Miscellaneous

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(Continued from Page 14)

(Books—Continued)

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"THE COMING OF THE GREAT WHITE CHIEF" by Dorothy Thomas is one of the strangest stories ever told—the story of the mysterious White Indians, hidden away behind high mountains in a beautiful walled city in southern Mexico, about their vast preparations to migrate and build a white temple and a new city in the U.S.A. Watch for the Sign in the Heavens which heralds the Coming of the Great White Chief! Price 50 cents per copy. Order from New Age Publishing Co., 1542 Glendale Blvd., Los Angeles 26, California. (P-408)

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CHURCH NEWS

Central Lake, Michigan: The 56th annual season of Snowflake Spiritualist Camp Association, currently running since July 10th, closes August 28th according to president, Rev. Flossie McColm-Mitchell.

The camp is located on the shore of Intermediate Lake five miles north of Bellaire and three miles south of Central Lake. Speakers and mediums featured on the official program: Rev. Arthur Aiken, Onoway; Rev. Ethel Walkowiak, Bay City; Rev. Gladys Jorden, Atlanta; Rev. Leigh and Rev. Christine, Royal Oak; Rev. Robert and Rev. Drusilla Shelton, Battle Creek; Rev. Lily Vallie, Flint.

Trustees: president, Rev. Flossie McColm Mitchell; vice-president, Richard Homan; secretary, Bertha Pitkin; treasurer, John Wrigglesworth; Laurel Matthews, William Roberts, Clarence Haas, William L. Mitchell, Rev. Florence Gilbert, and Conrad Frasik.

AT CHESTERFIELD

Rev. Fred L. Felix, minister of the **Spiritualist Episcopal Church,** 637 Western Ave., **Toledo, Ohio,** is a lecturer, teacher, mental and direct voice medium.

During July and August, he conducts his spiritual work, both public and private, at Chesterfietld Spiritualist Camp, Chesterfield, Indiana.

Onset, Massachusetts: The anniversary week end (June 24-26) commemorating the 53rd year of the founding of the First Spiritualist Church was well attended. The celebration opened with a banquet at the Longwood Garden Hotel.

Guest speakers: Rev. May Potts, Toronto, Canada, pastor of the Brittain Memorial Church and Vice President of the Canadian Spiritualist National Union; Rev. Arthur Ford, New York City, internationelly famous lecturer and psychic, Missionary for the National Spiritualist Association.

An outstanding event was Young Workers' Night at which time six mediums conducted the entire service. Five of these young people are certified mediums; the sixth *medium, a fifteen-year old boy . . .* all capably prepared for public work by Rev. Gladys Custance. Jean Wakeling, vice president of the church was presiding chairman; Theodore Meinerth gave the address.

The event concluded with a mass meeting presented by the Massachusetts State Spiritualist Association of Churches; Rev. Harre Milesi, President, acting as chairman. Six members of the State Board and four missionaries participated.

The sessions were so well attended that Rev. Kenneth and Rev. Gladys Custance, co-pastors of the church, plan a larger auditorium for the anniversary next year.

A full summer schedule began Sunday, July 3rd and continues until Labor Day with lectures, classes and message services. Rev. Raymond E. Burns will be the featured teacher and lecturer during August.

COLUMBUS PASTOR

Rev. Nancy A. Carter, above, minister of the **First Spiritualist Temple,** 6th and State St., Columbus, Ohio. Rev. Carter, lecturer and mental medium, will conduct services during the summer and fall season every Wednesday and Sunday evening.

Directors of the First Spiritualist Temple are Mable Riffle, Clifford L. Bias and Clyde Knisely.

CHURCH NEWS

Hollywood, California: Rev. Elsie Hicks, noted lecturer and medium, will open services September 4th in the Woman's Club, 1749 N. LaBrea Ave. These services will be held every Sunday and Wednesday evening.

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San Antonio, Texas: Hundreds of Spiritualists, as well as Spiritual healers and mediums, will attend the forthcoming annual convention of the Federation of Spiritual Churches and Associations, Inc., according to Rev. Vernon R. Cummins, president and general manager.

The convention will open with a banquet Wednesday evening, September 28th and close Sunday, October 2nd. The Gunter Hotel, one of the finest in the South, will be headquarters for the convention.

A late report, just received from Rev. Cummins, lists speakers and mediums who will definitely appear on the program beginning with a banquet at the Gunter Hotel Thursday morning, September 29th. Business sessions will be held each morning of the convention; the afternoon and evening services in the ballroom.

All Spiritualists, mediums and healers are invited to attend regardless of their affiliation. The organization consists, in the main, of representative workers in the field.

The official program lists the following speakers and mediums: Rev. Harry Tuffs, Chicago, Illinois; Rev. Dorthea A. Morris, Newark, N. J.; Rev. Ruth Welch, Brea, California; Rev. Ernest Gleason, Grand Rapids, Michigan; Robert Brown, Chicago, Illinois; Rev. Mable Holcroft, St. Clair Shores, Michigan and Rev. Edith Hawker, Los Angeles, California.

Rev. Elsie E. Richter, Union City, N. J.; Janet Spinas, San Francisco, California; Rev. R. W. Lagneau, Louisville, Ky.; Rev. Alice W. Tindall, Washington, D. C.; Rev. Johanna Ruhnau, Santa Barbara, California; Rev. Sophia Schaffer, Chicago, Illinois; Rev. Hazel Damrau, Detroit, Michigan; Rev. Harry Anderson, San Francisco, California; Rev. Elsa Rapp, Los Angeles, California; Rev. Harriet Rae, Detroit, Michigan; Rev. Ruth Foster, Crown Point, Indiana and Rev. Vernon R. Cummins.

Rev. Muriel Libby, Champaign, Illinois; Rev. Bert L. Welch, Brea, California; Anita Kuchler, Milwaukee, Wisconsin; Rev. Anna Bothman, St. Louis, Missouri; Janet Wolford, Hanford, California; Wm. H. McCarl, Rockford, Illinois; Rev. Alda Scheierman, San Francisco, California; Ida M. Harrington, Elizabeth, N. J.; and Rev. Anthony Camardo, Chicago, Illinois.

Rev. Henri Zacharias, Chicago, Illinois; Dr. George C. O. Haas, Hackensack, N. J.; Rev. Laura Crocker, Long Beach, California; Rev. Catherine F. Varner, Detroit, Michigan; Rev. G. A. Bessie, Detroit, Michigan; Rev. Mae Fitzgerald, Oakland, California; Rev. Edna Ryan, Kenosha, Wisconsin; Julia Martin, Hot Springs, Arkansas; Fred Kranz, Milwaukee, Wisconsin; George Dyson, San Diego, California; Frances Scanlon, St. Louis, Missouri and Rev. Iva Tuffs, Rev. Emma Binz, Rev. Ruth Foster, all of Chicago, Illinois.

Clarissa Graf, Grand Rapids, Michigan; Rev. L. M. Chambers, Los Angeles, California; Margaret Guisti, Silvia Stone and Marie Demuelle, San Francisco, California; Rev. Hazel Baker, St. Louis, Missouri; Clarence O. Haas, Warren, Ohio; Juliette Ewing Pressing, Chesterfield, Indiana; Rev. Agnes Wolf, Milwaukee, Wisconsin; Rev. Jeanette Haas, Warren, Ohio; Rev. Veronica Fleischman, Elizabeth, N. J.; Otto G. Fredricks, Milwaukee, Wisconsin; Maria Carlyae, Chicago, Illinois; Rev. Jack Teeters, Detroit, Michigan; Rev. John C. Moore, St. Louis, Missouri; Rev. Emily G. Davis, San Diego, California; Rev. Mildred Sieder, San Francisco, California; Rev. Louise Quinn, Chicago, Illinois; Rev. Paul Sieder, Christine Confield, Jane Whitaker and Barney Smith, San Francisco, California.

Rev. Elsie Lagneau, Louisville, Ky.; Rev. Nellie G. Carter, St. Louis, Missouri; Florence Helstand, Oklahoma City, Oklahoma; Rev. Wilma Jackson, Detroit, Michigan; Rev. Reva Wood, Long Branch, N. J.! Rev. Roxie Snelling, Hooksett, N. H.; Rev. Freida Nicklis, Denver, Colorado; Lillian McGivney, New Orleans, Louisana; Rev. Charles L. Sharp, Fort Worth, Texas; Rev. Dorthea C. Dencer, Newark, N. J.; and Rev. Billy Hill, San Francisco, California.

Rev. Mary Orso, Rev. Josephine Wolgast, Rev. Anneta Moore, St. Louis, Missouri; Katherine Schuman, Anna Quinn, San Francisco, California; Rev. Sophie E. Busch-Tracy, Denver, Colorado; Rev. Helene Gerling, John Bertran Gerling, St. Petersburg, Florida; Rev. Bula Kopf, Menlo Park, California; Rev. Floyd Humble, Bloomington, Illinois; Albert E. Vaughn Strode, Enid, Oklahoma; Rev. A. Mae Baxter Gruener, Escondido, California and Rev. Emma Kingham, Alhambra, California.

Rev. Helen Graham, West Bloomfield, N. Y.; Rev. Blanche Hanley, Fort Worth, Texas; Rev. Katy Marsh, Rev. Ida Stansbury, Rev. Abbie Womack, Beaumont, Texas; Rev. Alice Miller, Auston, Texas; Billy Hall, Los Angeles, California; Alton C. Joseph, Galveston, Texas and many others.

★

Chesterfield, Indiana: Lucille M. Temme was ordained in the "Cathedral of the Woods," Sunday, July 3rd by Rev. Clifford L. Bias. Assisting at the service: Rev. Mable Riffle, Rev. Nellie Curry-Hicock, and Rev. John W. Bunker.

Rev. Temme conducted classes at Chesterfield Spiritualist Camp during the week beginning July 4th. She is a member of the Union Spiritualist Church, Evansville, Indiana.

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Elmira, N. Y.: Rev. Beatrice Walker, leader of the Universal Psychic Science Temple, 213 E. Miller St., continues her spiritual work according to Rev. J. Bertran Gerling, president of the organization. Rev. Walker has recently served: Temple of Healing Shrine, Rochester, N. Y., minister, Rev. Alice Paige; Sacred Temple of Harmony, Cortland, N. Y., minister, Rev. George Guilmette; United Spiritualist Church, Jacksonville, Florida, minister, Rev. Etta Gardner; Universal Psychic Science Temple, St. Petersburg, Florida, minister Rev. Helene Gerling; Universal Spiritualist Church, Corning, N. Y., minister, Rev. Jasolav Tuma; Hornell Spiritualist Church, Hornell, N. Y., minister, Rev. Annabelle Martin; and the Hydesville Spiritualist Camp, Newark, N. Y., founder, Rev. Margaret Lewis.

Says Rev. Gerling: "Rev. Walker has been an active Spiritualist worker for over a quarter of a century. She received her grant of UPS ordination in 1950 and her UPS Spiritual Healers' Certificate in 1953."

Rev. Sarah Todd Passes Away

The Metropolitan Spiritualist Church of Greater Detroit, Ferndale, Michigan, announces the passing on June 19, following several years of failing health, of the Rev. Sarah Hugi-Todd, 89, charter member, and one of organized Spiritualism's most indefatigable and staunchest mid-western workers.

Ordained by the N.S.A., around 1920 while she was pastor of the Goodwill Spiritualist Church, Cincinnati, Ohio, Rev. Hugi later moved with her husband Herman to Detroit, Michigan. There, first as assistant pastor of Rev. Cecelia Gettins' Goodwill Church at 80 W. Alexandrine, and later as organizer and pastor of her own Sunflower Spiritualist Church. She was instrumental in developing many of Detroit's present Spiritualist leaders and workers into the organized fold. Rev. Hugi-Todd also possessed many excellent phases of mental and physical mediumship, including trumpet-in-the-light.

With Mr. Hugi's untimely passing in the mid-thirties, Rev. Sarah later married Emerson D. Todd, who now survives her, as do two sons, Pink and Clyde Irwin, and a daughter Ivy Liberty.

Rev. Hugi-Todd's mortal remains were laid to rest on June 22 from the Hall-Stewart Funeral Home, Detroit, with the Rev. Peter Evert, president of the M.S.S.A. of C., officiating. Interment was in Evergreen Cemetery, Detroit.

MEMBER S.E.C.

Rev. Ida Jacqueline Johnson, Louisville, Kentucky, lecturer, healer and mental medium; member of the Association of University Women, American Medical Dietetics Association, American Home Economics Association and Research Society in Human Relations.

She devotes her time to youth programs. Her plans, outlined at the recent conference of the Spiritualist Episcopal Church at Chicago, were well received.

She is a member of the **Spiritualist Episcopal Church,** Eaton Rapids, Michigan and Universal Church of the Master, Los Angeles, California.

Schenectady, N. Y.: A christening service was conducted recently at the Universal Church of Science, 4 Eagle St., in accordance with the charter issued by the Universal Church of the Master. The service was conducted by Rev. Frederick W. Mitchell Sunday, June 26th.

The following were christened; Herbert Leroy Tuttle, Thomas Murry Tuttle and Myrtle May Tuttle. Healing papers, issued by the U. C.M., were presented to Jessie Slingerland and Lucy Miljan.

★

Daytona Beach, Florida: Summer services continue at the Hays Memorial Spiritual Science Church, 221 First Ave., according to minister, Rev. Margaret Hays Springstead. For the past 25 years, this has been one of the outstanding Spiritualist churches in the State of Florida, holding services continuously every Sunday evening at 7:30. Mid-week services are held every Wednesday at 2:30 and 7:30 P. M.

AT FREEVILLE

Rev. Iona Brandt, pastor of the **Soul Science Spiritualist Church,** St. Louis, Missouri, lecturer, teacher, mental, direct voice and materialization medium.

During July and August, she is currently being featured at **Freeville Spiritualist Assembly,** Freeville, N. Y.

During September and October she will serve churches on the Pacific Coast and the middle west, beginning her tour at Seattle, Washington and continuing on to Portland—then California, Arizona, Texas and Kansas.

Commencing the first Sunday in November, her services will begin at the Melbourne Hotel in the City of St. Louis.

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The Northwest Ministerial Annual Conference will convene at Camp New Era, July 30-31. Many speakers and mediums throughout the Northwest will be featured.

For 1955 New Era Camp programs, write: Herman Richter, Sec'y., Route #1, Box 517, Canby, Oregon. (P-407)

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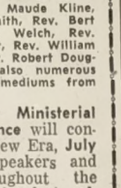

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