



Three Million!

ACCORDING to Time Magazine, in the Congress of the United States, there are 105 Methodists, 87 Roman Catholics and 66 Baptists. The status of the other congressmen, as far as religion is concerned, was not mentioned.

The article goes on to state that, in America, there are ten million Baptists and nine million Methodists.

Some time ago the British Spiritualist Press laid claim to several million Spiritualists on their Island. As far as the United States is concerned, it is anybody's guess, but actually in what is known as organized Spiritualism, the last reliable statement named 380,000.

It all depends on whether you are talking about those who belong to the organized movement or whether or not all those who are interested in the teachings of Spiritualism and survival are taken into account. If all inclusive, then it is safe to say that three million persons come in the latter category—meaning there are 3,000,000 Spiritualists in the U. S. A.

"Calvin Knew"

ACCORDING to an Associated Press release, dated July 10, ex-President of the United States, Calvin Coolidge had his own idea about life after death.

It all happened at the bedside of his dying son, Calvin, Jr., when Dr. John A. Kolmer announced that the boy was rapidly dying.

According to the story, when he heard this, "Silent Cal," as he was called, sprang from his chair and took his dying son in his arms, shouting hysterically, "I will soon join you, my son, in the great beyond. Please inform your grandmother" (the deceased mother of the president).

Says Dr. Kolmer: "It is commonly stated that Coolidge was 'ice cold' but he had the opportunity of seeing him in this half hour of grief. It was the most touching and heart rending experience of my whole professional career."

"Crist On The Pan"

AN historic trial, the first of its kind in the sixty year history of the Lutheran church, has attracted international attention. The trial, a fiasco, concerns the Rev. George Crist, Jr., a 31-year old minister who has taken issue with the doctrines of the United Lutheran Church of America. Apparently the church's future is at stake.

Rev. Crist hails from Durham, Wisconsin, is married, has three children and says "I am not guilty as charged."

The belligerent reverend has taken exception to the church's interpretation of the virgin birth and the resurrection of Jesus Christ. He also has other lesser gripes regarding the doctrines and dogma now enmeshing the Lutheran flock. Rev. Crist refused to resign and, as things now stand, his case will be reviewed by the Synod of the Northwest convention at Pentecost church, May 15, 1956 at which time the firm-spoken pastor will be given a chance to plead his case.

Holloway "On The Air"

SPIRITUALISM is currently receiving quite a boost as a result of radio talks delivered by Dr. Gilbert N. Holloway.

These talks entitled "Modern Metaphysics on the Air" (schedule: August 28th, September 4th, 11th

PSYCHIC OBSERVER

TRUTH

SPRITUALISM'S PICTORIAL JOURNAL

No. 409 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, SEPTEMBER 25, 1955 One Year \$4.00 Payable in Advance ★ ★ ★ TWENTY CENTS

Billy Graham's Baptist Forebears Were Spiritualists —says ROBERT GOLDSBROUGH in this article

DR. BILLY GRAHAM, THE BAPTIST EVANGELIST, CLAIMS TO BE A FUNDAMENTALIST, BY WHICH HE APPEARS TO MEAN THAT ANYTHING WRITTEN IN THE BIBLE WAS SAID BY GOD, NO MATTER WHO WROTE THE WORDS.

If he were a true fundamentalist regarding his own particular religion, he would have to call himself a Spiritualist, because the originators of the Baptist Church were Spiritualists!

The Baptist religion was founded by Anabaptist refugees who fled from Germany when the whole community was persecuted and outlawed by the princes and the Church of Rome. They abbreviated the word and called themselves Baptists.

The Anabaptists were a community of Christian mystics who settled in Asia Minor early in the Christian era. They practiced trance, clairvoyance, and healing, whilst their other beliefs included adult baptism by total immersion.

This latter belief is the only

and 18th) are currently being presented over Los Angeles station KPOP. According to Dr. Holloway, his talks are built around "the view point of Spiritualism and universal metaphysical teachings."

Every Sunday, during September, Dr. Holloway conducts lectures at the Clark Hotel, 426 S. Hill St., Los Angeles; week-day lectures Wednesday and Friday evening in the same hotel.

By special invitation from Rev. Beulah Englund, Dr. Holloway lectured at the Spiritualist Church of Divine Light, 843 S. Park View, Los Angeles. His lectures continue throughout September every Sunday afternoon at 2.

original ritual still surviving in the modern Baptist Church, although Dr. Graham avoids declaring its necessity!

With the Muslim religion spreading like wildfire in the Byzantine Empire, the Anabaptists started to trek West, and they settled finally in Germany. By the sixteenth century they had increased in strength and numbers and had set up their headquarters at Zwickau in Saxony.

The leaders, who were all trance orators, called themselves the prophets of Zwickau. They preached and practiced psychic phenomena, but their exercises were such that they incurred the condemnation of Martin Luther.

In spite of this, their numbers grew, and, incited by Anabaptist Munzer, the peasants revolted against their lords, and so started the Peasants War in 1525.

Misinterpreted

The peasants were soon defeated, and Munzer was executed, together with many others of the community. The survivors fled to the principality of Westphalia, and, in spite of their reverses, they soon prospered, until finally they had

established a theocratic state in Layden in the year 1533.

The leader of the Leydon Anabaptists was a tailor named John Buckhold, who assumed the name and title of John of Leyden, King and Prophet of New Zion.

He claimed that he had been told from spirit to make preparations for the conquest of the world, but he made the mistake of believing that it was to be a physical, and not a spiritual, conquest. His warlike preparations failed, for the princes put an end to his ambitions by executing him in 1535!

The survivors of the Anabaptists

fled to Holland and England, where they made many converts, in spite of the opposition of the Church and the Court.

Perhaps the most notable convert was John Bunyon, an uneducated tinker, who, according to his own writings, developed mediumship and wrote that wonderful, inspirational book, "Pilgrim's Progress," which has very large sales even today.

Billy Graham knows all the foregoing, because it is taught in Baptist theological colleges. This has been confirmed to me by a Baptist minister. In any case, we have written to Billy Graham, informing him of the facts.

What is more, we offered to arrange a private sitting for him with a trance medium, so that he could enjoy the experiences of many enlightened persons and talk with the angels.

Although no one can doubt Dr. Graham's sincerity, it is astonishing to hear his fell-fire dogmatism and outworn theology. In spite of this he appears to have converted a few bishops and parsons to his methods; but, then, they must do something to fill their empty pews!

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

Dr. J. E. Hett Art Gallery Dedicated at Chesterfield Spiritualist Camp

Said to be the finest Spiritualist edifice of its kind in the world.

ONE of the highlights of this summer's annual season at the Chesterfield Spiritualist Camp was the ceremony of dedication of the recently completed Dr. J. E. Hett Art Gallery.

This special ceremony, August

31st, was under the direction of the Rev. Clifford L. Bias, St. Petersburg, Florida.

One of many imaginative and beautiful structures, the new art gallery stands as a graceful fusing of stone, steel and glass near the Western hotel. The gallery building, designed by Arthur B. Henning, encircles an area of 200 by 75 feet, divided more or less

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



The photograph above was taken when the Dr. J. E. Hett Art Gallery was dedicated July 31st at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Standing, left to right: Rev. Clifford L. Bias, Rev. Mable Riddle and Dr. J. E. Hett. Left background: People assembled on the porch of the Western Hotel.

equally between three large rooms, connected by a unique glass corridor arrangement.

Dr. J. E. Hett, principal contributor to the cost of erecting this colorful and elaborate gallery, attended the ceremony. He was accompanied here for the event by a host of his Canadian friends. The doctor hails from Windsor, across the river from Detroit, Mich., and is widely-known throughout Canada for his searching experiments along highly specialized lines, particularly in the field of cancer research.

Riffle and Pressing

The job of acquiring and arranging the numerous paintings, sketches and other treasured mementoes in the field of Spiritualism, the Rev. Mrs. Riffle was ably assisted by Juliette Ewing Pressing, and many of Chesterfield's staff mediums. Due to her wide and full acquaintanceship in the field of Spiritualism, not only in America, but in England as well,

lights of the many hundreds of items of rare possessions of the new gallery and museum includes such things as . . . but let the visitor start at the beginning.

After entering the cool confines of the gallery through the swinging glass doors of the modernistic entrance, the visitor is greeted by a bronze plaque, donated by Frances and Joe Haney of Odessa, Texas. This bronze message reads: "Mable Riffle — 47 years of service, 1955" and followed below by an alphabetical listing of names of mediums officially associated with the Chesterfield Camp during the past half century. A star is placed after mediums in the following list who have passed away.

Lest We Forget

The list includes: Marjorie Alexander (*), Mildred Schultz Austin, Mable Bader (*), Edward Bailey (*), Lizzie and Mae Bangs (**), Mrs. Bart Bartlett (*), Mary Langley Beattie (*),

son, Marion Nevison, A. Norman (*), Ethel Post Parrish, Minnie Reichart Pederson, Sarah Pierce (*), Mrs. C. Piner (*), Juliette Ewing Pressing, Laura M. Pruden (*), Dollie Rasch (*), Clara Riedell (*), Mable Riffle, Loretta Schmitt, Mable B. Schulz, Lytle Sensabaugh, Sylvia Shafer (*), Fay Shiner (*), Millie Siglar (*), Beatrice Smith (*), Sherman Smith (*), Nellie Steffen, Elizabeth Stephens, Ernest Stephens (*), Josie K. Folsom-Stewart, Edith Stillwell, Elton Edricks Stouder, Anna Strong (*), Lena Strock (*), Charles Swann, Lula Taber, Harold Taber, Maina Tate, Charlotte Taggart (*), Anna Thronsdon (*), Oscar Thronsdon, Marian Carpenter Vail, Maggie Vestal (*), Maggie Waite (*), Austin D. Wallace, Ruth L. Walling, Homer W. Watkins, Karl Williams (*), May Williams (*), Nellie Williams and Bessie Woodworth (*).

The Fox Relics

The impressive and interesting factors of the unusual gallery become obvious to the visitors as he leaves the plaque and glances to the left to see a life-size photographic enlargement of the statue "Hope," donated by C. M. Nancy Hanks, Detroit, Mich. On entering the center room of the gallery, the dominating thing here is the life-size statue of "The Madonna," which properly sets the mood for the entire building and its contents . . . and purposes.

In this center room is located, in three parts, the noted Fox exhibit. This exhibit has high and critical meaning for Modern Spiritualism. This exhibit consists of many personal effects of three world-noted Fox sisters, Leah, Marguerite and Katie, who were identified with the psychic field when as young girls, they were constantly accompanied by sharp and insistent rappings. This was in their father's home, John Fox, in Hydesville, New York, more than a century ago.

These exhibits were loaned for a limited time by Miriam Buckner Pond of Hudson, Ohio—a direct descendant of the noted Fox sisters.

Included in this room, as well as elsewhere in the building are rare and excellent examples of precipitated painting. Aside from their deep meaning to Spiritualism, they still retain their interest as examples of fine art.

Vaughn Strode

What is rarest on exhibit here is a relative thing. It depends on the person and point of view.

Also in this exhibit is a colorful mural beautifully executed for a corner selection of the west room by Miss Carol Yattaw of Anderson, now a third year student of fine arts at the John Herron School of Art, in Indianapolis. It forms a natural background for an exhibit of play animals, used to entertain children at the camp for approximately a half-century. This exhibit is of high sentimental value to hundreds of now grown persons who first saw them when they lived here.

A partial listing of the exhibit shows many other things of high interest. This list includes: Rare antique hand-woven and embroidered Madonna altar piece, dated 1637.

Miniature portrayal of Lincoln's birthplace, named Sinking Spring Farm, Elizabethtown, Ky., donated by John S. Wallgren, Chicago.

An oil painting of an Indian camp, the work of Albert Vaughn Strode, depicting an Indian pilgrimage to a ceremonial ritual.

A portrait of Andrew Jackson Davis, founder of the Lyceum



The photograph above was taken when Angel M. Villamil, San Juan, Puerto Rico, displayed three of his paintings (see upper left center) at the Dr. J. E. Hett Art Gallery recently.

The story behind the story of these paintings started when Mr. Villamil attended a seance at Chesterfield during the summer of 1954 when Rev. Lytle Sensabaugh (lower left) was the medium.

During this seance, Mr. Villamil's son, Tony, an artist when on the earth-plane, told his father that he wanted him to paint. This idea was considered impossible because, according to Mr. Villamil, he had never attempted work of this kind and, consequently, had no idea how to go about it.

His deceased son assured him, via direct-voice, that he would receive help and guidance. As a result, taking his son at his word, he started to paint and, within the year, was able to turn out exquisite paintings which have already been recognized in Puerto Rico by connoisseurs of art, as being outstanding.

Mr. Villamil is a retired lawyer and resides at 254 Cristo St., in the city of San Juan. To date he has painted 24 pictures, all having been exhibited at the San Juan Press Club.

Tony is given all the credit and Mr. Villamil says he is conscious of his son's presence while painting.

A full-page description of Mr. Villamil's work appeared in the February 5th edition of "El Imparcial" the largest tabloid newspaper published on the island of Puerto Rico.

movement, donated by the Rev. Mable Riffle.

Here also is a famous pen sketch, Spirit Donor, whose caption says, "Mine is the real life; Mama, yours is but a shadow."

Famous Blue Bird slate writing, received through the mediumship of Charles Winans.

Shown also and highly important to visitors, is the placement of the original and official badge of the organization, insured at Rochester, N. Y., in 1898 during the first convention of the New York State Spiritualist Association.

The noted violin of William Aber is on exhibit here. It was used in a materialization seance in the early years of the century. There is also here a rare picture of John Slater, donated by his son, John, Jr., of San Francisco.

Doyle Photograph

Of high historical meaning is the large and impressive picture called, "The Lady on the Black Horse." Persons familiar with the story of the famous Serbian retreat in September of 1915, World War I, will recall her as the inspired and then unidentified girl who led disillusioned, disgusted and defeated thousands to safety. The girl in the picture became known as Mrs. M. A. St. Clair Stobart, and was recognized as one of England's greatest propagandists for Spiritualism.

An autograph photo of the Sir Arthur Conan Doyle estate is shown, and donated by R. G. Pressing. He was presented this valued memento when visiting Sir Arthur on the great man's estate in the south of England. Mr. Pressing also has caused to be exhibited here an oil, A Study in the Glen. This shows the hut in which Sir Holmes wrote the famous Sherlock Holmes series. This painting was donated through the offices of Mr. Pressing by Lady Doyle.

No one should permit themselves to miss seeing the noted precipitated paintings, all donated by Juliette Pressing. These objects d'art were received through Augusta Farris at the Gunn-Merrill home in Grand Rapids, Mich.

Mable Riffle has also placed,

among numerous other valuables, a picture, Flower Painting, received through the mediumship of Lizzy Conner.

Other objects include: Dulcie, and Catherine Lipp, both received by William Lipp, Cincinnati, Ohio.

Adrey Alford, donated by Mr. and Mrs. Frank Alford.

Don Keeler, donated by Mr. and Mrs. Joe Keeler, Fort Wayne, Ind.

Lillian Keeler, donated by Mr. and Mrs. Joe Keeler.

John West, and Martha Grey, both pictures donated by Dr. F. G. Clark of Indianapolis.

(Continued Page 4, Col. 2)

BILLY GRAHAM

(Continued from Page 1, Col. 5)

When Billy Graham first came to England he described the British as "Godless," because the churches of orthodoxy were empty. Later he retracted a little, because, he said, he had found that the British knew their Bible better than most people.

We asked Dr. Graham whether he had not realized that the reason why orthodox churches were empty was because we knew our Bible and could not reconcile the contradictions, rituals and malpractices of the orthodox Churches with the simple teachings of the Gospels. He has not replied!

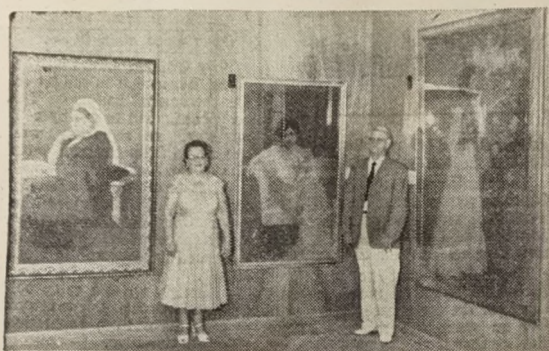
No Reply

This earnest young man, backed by fantastic finance, could do so much permanent good and eliminate a great deal of sorrow and misery if he had the courage to investigate our universal truth.

In our letter to him we asked if he dare to investigate and so throw off his shackles of blind, orthodox theology. But Billy didn't dare!

"Psychic News"

"Bangs Sisters" Paintings on Exhibit



The photograph above, taken during the dedication of the Dr. J. E. Hett Art Gallery shows Dr. and Mrs. R. B. Bishop, Kansas City, Missouri, donors of the three life-size Bangs Sisters paintings (see background). The titles of the paintings, left to right: "Queen Victoria," "Emily," and "Rose."

Mrs. Pressing brought considerable and valuable help to the opening of the gallery.

Among notables present for the event: John Myers, New York City, internationally-known psychic photographer. He was in charge of his own exhibit during his brief visit here with several of his friends. This showing consisted of several interesting mementoes in the field of his interest, which includes the camera used when he presented demonstrations of psychic phenomena in London, and New York City.

Forty-seven Years

Angel M. Villamil, Puerto Rican psychic artist making a special trip to Chesterfield for the dedication, personally supervised his own exhibit of three exquisite paintings.

Other distinguished visitors, Dr. and Mrs. R. B. Bishop, Kansas City, Missouri, were present. Dr. Bishop donated the three extremely rare psychic paintings done by the Bangs Sisters.

The colorful dedicatory program was followed immediately by opening the glittering glass doors to the public. The crowds were then able to closely inspect and enjoy the beauty and meaningful history of the numerous exhibits.

To describe all the contents of the expansive structure would be to do no less than compile and lengthy catalog of the mementoes of Spiritualism. The high-

Miss S. B. Bennett (*), Clifford L. Bias, Emily Blake (*), Etta S. Bledson (*), Gloria Taber-Braxton, Anna Brison, Bernice Brock, Goldie Brown (*), John W. Bunker, H. Gordon Burroughs, Evelyn Burnside (*), Bertie Lilly Candler, Emma Carpenter (*), William H. Cecil (*), Nina Challen (*), May Bute Chamberlain, Earline Chaney, Robert G. Chaney, Corene Clark (*), B. F. Clark, Dollie Clark (*), E. Colvin (*), Pansy Cox, Lydia Crain (*), Pearl Crain, Anna Dennis (*), Mary Dewey (*), Ola Dewitt (*), Fanchion Harwood Dorsch, Blanche Edwards (*), Myrtle Engle (*), Fred L. Felix, Brodie Felix, Maud Fox (*), Bell Fuller (*), Cecelia Gettins (*), Anna Gleason (*), Nellie Goddard (*), Lydia Gomia (*), Matilda Grunwald (*), Herbert Habig (*), Clara Metcalf Haines, Bertha Hamilton (*), Grace Handel (*), Madge Hart William E. Hart (*), Florence Hedrick (*), Delbert Herrick (*), Mae Hibbs (*), Elsie Fishburn Hlicks, Fannie Conrad Hicks (*), Nellie Curry Hicock, Dorothy Hiett, Albert Hogle (*), Mabel Horton, Sarah Hugi Todd (*), Mary Jennings (*), W. C. Jessup (*), Lillian Dee Johnson, Mrs. J. B. Johnson (*), Nettie Nichols Johnson (*), J. R. Klausser (*), James Laughton, Clara Knost Larick (*), Paul Leach, Leopold Lee (*), Thomas Lee (*), Mrs. Lynn Legett (*), Mary Murphy Lydy (*), A. E. MacBeth (*), Edward Mackey, Lillian Martz (*), Ida McDaniels (*), Dr. D. W. Medcalfe (*), Kate Mendenhall (*), Ben Nevi-

These Questions Need Answers

Why Does Sickness Sometimes Linger Regardless of Prayer?

Why Are Prayers Not Answered?

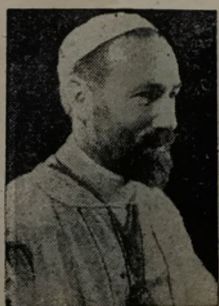
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(P-412)



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FOUR HUNDRED NINE

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

SEPTEMBER 25, 1955

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FOUR HUNDRED NINE

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Would You Believe It?

IN SPIRITUALIST circles, much has been said about the "message hunters." Such persons have been referred to, time and again, as a sort of individual who will run from pillar to post with no other thought in mind than to just receive the proverbial message.

All those who would sneer at such people must turn back the pages to the time when they, too, went through the same procedure.

There is not set rule as to how these people should be catalogued. Some are sincere and others are rattlebrain but, in the main, they make up a great percentage of the audiences attending Spiritualist churches and camps. Just the other day, I listened to two jittery women and heard them say, one to the other, "I didn't get a message today so I only put a nickle in the plate."

And then I remember three women, well dressed at that, and only one of them dropped in a dime. The other two didn't show any signs of contributing and this indifference did not even cause the two madams to blush.

At a convention recently, I heard one of our better known speakers describe Spiritualists as "the perishing paupers." However, it always seems that those who give the least at a church service always seem to have plenty for the luxuries of life.

And then we have those dear souls who will never seem to learn that there is such a thing as church manners, meaning that they arrive late or in the middle of a service; or leave after they have received a message; or before the closing prayer.

There was a well-known orchestra conductor who gave a sharp lesson in manners to his audience. At the advertised starting time, the stage was unset, the lights not lit and then the musicians arrived "noisily" one after the other and started to play when they were good and ready.

It was about thirty minutes before they were all assembled and playing. At the end of the concert, this procedure was reversed; the performers packing up and departing noisily when they chose, until only the conductor was left to point the lesson to the now thoroughly outraged audience.

But, it is recorded, at the next concert the whole audience was seated by the commencing time and there was noticeable reluctance upon the part of anyone to leave the hall before the end of the performance.

There is a lesson here for many alleged Spiritualists. There is a tendency to forget that we attend these meetings to worship according to our faith and knowledge. Some even go so far as to say that such action as cited above is an insult to our spirit friends. And so, watch your church manners and seance room manners, too, for that matter!

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CHASING RAINBOWS!

I should like an explanation of the persistent tendency of psychic researchers to rely upon mediumistic communications rather than upon hauntings, apparitions, and astral projection as evidence of a future life. Over and over again for example, we read that "Mrs. Piper was the greatest of all mediums" and "her communications furnish the strongest evidence for survival yet discovered."

All this seems to me in the highest degree irrational and contrary to the simple and obvious facts. To rely upon mediums for proof is to place ourselves at an enormous disadvantage at the very outset. Mediumistic communications labor under a twofold defect: (1) It is all but impossible to determine the role played by the subconscious mind of the medium, and (2) The phenomena are directly referable to no agent but the medium.

The assumption of a spirit origin of the messages is purely a matter of inference, and, even when accompanied by strongly evidential material, there is always a possibility of an alternative explanation—telepathy from the sitters, filching from subconscious minds or a cosmic reservoir, psychometry, and the like.

Thus, for example, Mrs. Piper gave her best results when allowed to handle some article of wearing apparel worn by the deceased. This one fact seems almost fatal to the spirit hypothesis, to anyone acquainted with tactile clairvoyance. Why attribute the supernormal information thus obtained to spirits when equally remarkable and authentic information is obtained in precisely the same way by other psychometrists without a thought as to spirit agency?

Writers such as Hyslop have filled whole books with arguments to the effect that experimental telepathy has never been able to duplicate the results of such seances, and therefore that there is no alternative explanation but communication from the deceased.

Aside from the question as to whether experimental telepathy is the only kind of telepathy (it often seems strongest when purely involuntary and subconscious) such writers never seem to consider the possibilities of psychometry and its affinities, although these furnish much more striking resemblances to the phenomena in question. One would think they would give at least as much attention to more as to less significant alternative explanations!

One could go on almost indefinitely pointing out instances of illogical thinking and lack of perspective in the writings of psychic researchers.

Hauntings, apparitions and astral projections stand on an entirely different footing and present no such outstanding difficulties as mediumistic communications. Such phenomena are usually directly referable to a known agent and so can be checked at both ends.

A man actually travels to a distance, is seen at a certain point of space where he seems to himself to be, and returns and gives accurate and detail information on events transpiring at the place of appearance which tallies with that of the percipients—all this although his physical body lay in a state practically indistinguishable from death.

And the significant thing about it is that there is no known way of distinguishing between such apparitions and those of persons known to be dead. Living men actually leave their bodies and become ghosts, and it is as a matter of fact impossible to tell whether such ghosts are ghosts of the living or of the dead except by carefully examining the body.

In view of these facts, is it not odd that eminent and highly intelligent men both in the physical research societies and outside of them will deny all evidential value to ghosts on the ground that ghosts may be mere lifeless shells or thought-forms cast off by the agent while still alive?

Suppose we apply this objection to ghosts of the living: Are these mere lifeless shells or thought-forms? Can an unconscious wraith, a mere automaton, a shadow of a living person, visit distant scenes and bring back accurate and detailed information of things seen?

And if such a hypothesis is excluded in the case of the living, why make so much of it in the case of the dead? Is this rational? Is this scientific? Does not science work from the known to the un-

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.

known? And therefore should we not judge ghosts of the dead on the basis of our knowledge of ghosts of the living?

The enormous superiority of astral projection over mediumistic communications as evidence of survival lies in the fact that the process can be checked at both ends and one can actually become a ghost and experimentally reproduce some of the phenomena of hauntings (which meets the objection that phenomena evidential of life after death cannot be experimentally produced).

The only mediumistic parallel to this is for someone to travel in his astral body to a seance and there manifest as a spirit-communicator, afterward bringing back an account of his experience which will tally with that of the sitters. Such cases are actually known. But this is really astral projection, and so demonstrates the superiority of such projection as proof of a future life.

The criticism that ghosts are mere lifeless after-images can also be met by those cases in which they show active resentment of intruders or otherwise display knowledge of events which transpired after the death of the agent. Many such cases are on record, and are all but impossible to explain on any other theory than that of the actual survival of the agent.

In testing such cases, we should appeal to known cases of astral projection in which living people became ghosts and returned to tell of their experience rather than to theories made up out of whole cloth in an obvious attempt to evade the spirit hypothesis.

The failure of psychic investigators to follow this obvious and commonsense procedure is one of the strangest chapters in the history of science. That they should continue to lay such emphasis upon performances of mediums and write as though it were a foregone conclusion that proof of survival must stand or fall with such communications, while at the same time neglect the vastly more valuable and evidential phenomena of astral projection, is an amazing example of inability to recognize the obvious.

They are literally hypnotized by this idea of getting proof through mediums; they waste years of precious time, spend thousands of dollars, get all tangled up in a thousand difficulties, and make a great mystery of the whole thing, when the solution lies right on the surface for him who can discern it.

If they really want a scientific study of communication through mediums, let them send over trained communicators with prepared codes, and, above all, let them train astral projectors to communicate here and now, in this life.

Let living people actually leave their physical bodies and become communicating spirits while committees of scientists watch over the body on the bed to make sure it is really that of the person claiming to communicate, and that it is really in a state of suspended animation.

Then we will really begin to learn something about after-death conditions! And in the meantime let them keep a close watch on people such as Luther Burbank and Upton Sinclair who could communi-

cate by telepathy when alive to see what happens when one of the communicators dies.

THEODORE B. DUFUR

4012½ Portola Ave.,
Los Angeles 32, California.

All Mr. Dufur wants to do for psychical research can be done when he reaches the spirit world. All he has to do for his fellow man is to return and prove his identity. Let him leave a code with a friend if he likes and then we shall see how well he is able to make the grade. At least he can give it the old college try.

However, after he passes on, he may be so busy trying to make like a ghostly apparition and/or build up an astral shell for himself that he may become so mixed up that he may decide to spend some time in heaven.

What astral projection, while in the body, has to do with the proving of personal conscious survival after the change called death is something that the Spiritualist cannot understand.

Spontaneous phenomena (i.e.) apparitions and hauntings are worthy of investigation provided one desires to waste their life chasing rainbows. After all, who is Mr. Dufur to challenge the data substantiating life after death when handed down to us by famous men of science . . . men who gained the bulk of their knowledge as the result of sittings with mediums?

A BIG ORDER

I have seen several fine photographs published in the *Psychic Observer*. Your editorial in the current issue is of considerable help, but I should like to ask several specific questions.

Do the people who specialize in psychic photography have to work in conjunction with a medium, or do they work independently? I believe the teacher would be eager to go with me to a psychic photographer, if I could arrange a sitting. The trouble is my lack of information on matters of this nature. I am certain that you are the one to set me right so that such a sitting can be arranged.

I note in your editorial that Jack Edward is scheduled to give "public demonstrations" of his ability at Camp Silver Belle. That is a good deal farther from here than Chesterfield. Is something of this nature also taking place at Chesterfield this summer?

I learn from the life of Edgar Cayce that he used to come up with things of this nature with no trouble at all, but there is no one who can fill Edgar's shoes.

Dr. Holloway told me to bring my problem to the attention of Arthur Ford. He says that matters of this sort are not in his line.

Chesterfield has an array of specialists that is unique. Is there, to your knowledge, anyone in residence for the summer, who would consider dealing with such a problem as mine?

WILLIAM HENRY SASSAMAN

11402 Cedar Glen Parkway,
Cleveland 6, Ohio.

This journal does not arrange sittings with psychic photographers or any other medium. In the main, names and addresses of the various mediums publicized, appears from time to time in our columns.

No one can take anyone's place, even Edgar Cayce's, and this does not take any glory away from him, but there are dozens of MEDIUMS in the U. S. A., and England, who are serving humanity in much the same way as did the "Man From Virginia Beach."

It is the duty of the mediums at Chesterfield, just as it is the duty of every medium at every Spiritualist Camp, to serve the public. You will be welcome at Chesterfield Camp any time. You can bring your problems but no medium can guarantee to solve them.

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THE "SPIRITS of ST. LOUIS"

GEORGE EDWARDES

Relates The Psychic Experiences of Col. Charles Lindbergh, First Man To Fly Non-Stop From New York To Paris

FORMS from the spirit world were with Charles Lindbergh in his tiny monoplane "Spirit of St. Louis" when he flew non-stop through two days and a night from New York to Paris. Without their presence he doubts if he could have completed the flight.

LINDBERGH says so in his book, "The Spirit of St. Louis." He writes of the craving for sleep which nearly overwhelmed him during the long hours of darkness over the Atlantic. He describes his battles against overwhelming unconsciousness while trying to fly blind through cloud and fog, when one moment of relaxed vigilance could have sent his heavily loaded plane crashing.

He tells of a feeling of detachment as though a guiding spirit was helping him to keep awake. Time and time again some uncanny force seemed to drag him back from the sleep into which he kept sinking. On several occasions, he felt that he was somehow already in a spirit world, and that part of himself was projected away in time ahead of himself and his plane.

Back To Awareness

He describes how he flew almost automatically, the plane wandering slightly this way and that. But each time the wandering from course became too pronounced, the guardian spirit jerked him back to awareness.

During the 22nd hour of flight, when it seemed that he might succumb to the overwhelming blackness of sleep, he became aware of the other presences which were flying with him.

He writes: "While I'm staring at the instruments, during an unearthly age of time, both conscious and asleep, the fuselage behind me becomes filled with ghostly presences—vaguely outlined forms, transparent, moving, riding weightless with me in the plane.

"I feel no surprise at their coming. There's no suddenness to their appearance. Without turning my head, I see them as clearly as though in my normal field of vision. There's no limit to my sight—my skull is one great eye, seeing everywhere at once.

"These phantoms speak, with human voices—friendly vapor-like shapes, without substance, able to vanish or appear at will, to pass in and out through the walls of the fuselage as though no walls were there.

"Now many are crowded behind me. Now only a few remain. First one and then another presses forward to my shoulder to speak above the engine's noise, and then draws back among the group behind. At times, voices come out of the air itself, clear yet far away, travelling through distances that can't be measured by the scale of human miles; familiar voices, conversing and advising on my flight, discussing problems of my navigation, reassuring me giving me messages of importance unattainable in ordinary life.

"Apprehension spreads over time and space until their old meanings disappear. I'm not conscious of time's direction. Figures of miles from New York and miles to Paris lose their interest. All sense of substance leaves. There's no longer weight to my body, no longer hardness to the stick. The feeling of flesh is gone. I become independent of physical laws—of food, of shelter, of life.

"I'm almost one with these vapor-like forms behind me, less tangible than air, universal as ether. I'm still attached to life; they, not at all; but at any moment some thin band may snap and there'll be no difference between us.

"The spirits have no rigid bodies, yet they remain human in outline form—emanations from the experience of ages, inhabitants of a universe closed to mortal men.

Borderline Of Life

"I'm on the borderline of life and a greater realm beyond as though caught in the field of gravitation between two planets, acted on by forces I can't control, forces too weak to be measured by any means at my command, yet representing

powers incomparably stronger than I've ever known."

In those timeless moments across the Atlantic, Lindbergh found a new meaning to life—and death.

He continues: "I realize that values are changing both within and without my mind. For 25 years, it's been surrounded by solid walls of bone, not perceiving the limitless expanse, the immortal existence that lies outside.

"Is this death?" he asks. "Am I crossing the bridge which one sees only in last departing moments?"

Death no longer seemed to him, as he sat at the controls in his tiny cabin, to have the meaning that it had. "It no longer seems the final end it used to be, but rather the entrance to a new and free existence, which includes all space, all time."

Man Or Spirit?

He asks himself whether he is more man or spirit? Will he succeed in reaching Europe and live in flesh as before, or will he join the spirit forms and become a consciousness in space, "all-seeing, all-knowing, unhampered by materialistic fetters."

At another time, Lindbergh confesses, he would have been startled by the visions, but on his flight they seemed to be in keeping with the night and the day. They were neither intruders nor strangers.

"It's more like a gathering of family and friends after years of separation," he writes, "as though I've known all of them before in some past incarnation."

He wonders why they have come and asks himself if they are unconnected with his welfare, why they did not appear earlier in the flight.

On his landfall at Ireland, after those endless hours over the ocean—only three miles off track—despite gales, blinding fog, and magnetic storms which interfered with his compasses—Lindbergh thinks of the Irish tales of banshees, ghosts and fairies.

Did Not Believe

He has never believed in apparitions, he tells himself, yet how can he explain the spirits he has carried with him through so many hours—the voices that spoke with such authority and clearness? Yet, he confesses, on seeing land below he cannot recall a word that those voices said.

It seems that Lindbergh, like

DR. J. E. HETT

(Con't. From Page 2)

The Young Man, donated by Benjamin, of Seymore, Ind.

Alex P. McKee, grandfather of Rebecca K. Fowler and Bernal Tobias, were donated by Henry Tobias.

Work of the noted Bangs Sisters, life-size efforts, Rose and Emily, and the Famous Fox Sister Collection are here through the donations of Miriam Pond.

Life-sized precipitated paintings of the Bangs Sisters, Queen Victoria; is here.

There is a statue of a grandson of John McCormick, who built the first log cabin at what is now the foot of W. Washington St., in Indianapolis, Ind., is here, and donated by George W. McCormick, of Escondido, Calif.

There is Auric Psychic Painting, by Harold Sharp, of London, England.

A photograph, Inspiration, done by Pfc. Martin Bruithaupt while in the Southwest Pacific during 1954. Here is an autographed pen sketch entitled, R. G. Ingersoll.

On exhibit is a crystal used by Leopold Lee, Louisville, Ky., and donated by Mable Riffle. Also shown is a tomahawk and arrow heads received through the mediumship of John W. Bunker. Here also is a tom-tom which belonged to Chief Mexes.

There is a rare spirit pen sketch of Lucilla Lovejoy, born 1810 and slain by the Indians in 1834. The

many other flyers, tuned in unconsciously in the long hours of solitude away from the material plane, to the forces of the spirit world.

It seems that he is anxious in a way to give credit to them for the uncanny success of his navigation—although he admits that it could hardly be called such with the batterings of sleep, the cross winds, the storms, and the fog.

Perhaps the name of his plane "The Spirit of St. Louis" was nearer to the truth than was originally intended.

"Destiny."

The Larger Outlook

By WALTER H. SCOTT

A GREAT many Spiritualists appear to be feverishly anxious to develop some psychic or mediumistic faculty whilst under-estimating the spiritual and religious aspects of their philosophy, such as The Fatherhood of God, The Immanence of the Divine Spirit, The Inherent Powers and Possibilities of the Soul, The Brotherhood of Man.

As a matter of fact, very few people can hope to become psychic or mediumistic beyond a few stray experiences, not possessing the necessary faculties, and much valuable time is wasted by great numbers in vainly striving after and longing for the unobtainable of the true Spiritualist or Spiritual Scientist (a more comprehensive term) should be not only psychic but spiritual; not only occult but religious, aiming at a philosophy sufficiently capacious to include all.

Religion is not the acquirement of psychic faculties, although it may awake these in some cases, neither is it merely a code of ethics.

The "Higher" Life

Of course, the practice of the virtues and doing good and being kind, are essential to any religion worthy of the name, and very many have to be content with the steady practice of these all important qualities. Religion, or the religious aspect of Spiritual Science, however, is more than these.

Those who are far advanced in this phase of the Higher Life tell us that religion is an expansion of consciousness, the sense of a deeper, fuller and more spiritual life within and without, an inspiration, a thrilling experience, an inner state of joy, rapture and peace inexpressible in words.

Those of us who have enjoyed even very intermittent glimpses of what we believe to be the glory of the soul are of opinion that the fortunate ones in this respect, and we in a minor degree at times, are conscious of some manifestation of the Divine Life itself, that

HEALING SHRINE DEDICATED AT LILY DALE



The photographs above were taken July 3rd at Lily Dale Assembly, Lily Dale, N. Y., when the Healing Shrine (above) was dedicated. Hundreds, part of the crowd shown above, attended the ceremonies.

Seated on the porch of the Healing Temple, left to right: May Potts, Toronto, Canada; Estelle Kelly, Sue E. Vosburgh, Ed Bodin, Louis S. Vosburgh, principal donor to the construction of the Temple; William A. Johnson; and Rev. T. John Kelly. Rev. Kelly, appointed Spiritualist healer for the Temple, is pastor of the Spiritualist Church of Life, Buffalo, N. Y.

Infinite Spirit, that Supreme Power we call God, whatever our religion or philosophy.

As to the life after death, most of us who have investigated for ourselves do not merely believe in survival. We know—either from tests obtained through others, or by personal experience, or both, as the case may be—that survival is a fact, and quite a lot is known about the nature and conditions of the after-life.

Some of us have a love for Theosophy only second to that of Spiritualism, and we deeply deplore its present deterioration. We cannot believe all its gifted president, Dr. Annie Besant, says; far from it, for recent events have demonstrated that she has taught some wildly erroneous things. Nevertheless, Theosophy enshrines some precious and noble truths.

Likewise, as to Spiritualism, we are told that there are many fraudulent and unreliable mediums, but this does not detract from the value of the genuine ones, and the vast amount of evidence of survival Spiritualism places on record, nor from its glorious teachings.

Truth vs Authority

Spiritualism is in a much more fortunate position than Theosophy and other occult organizations because many of the teachings of these depend entirely upon the pronouncements of a very few eminent leaders.

Authority, which is so easily magnified into infallibility, is always to be distrusted. On the other hand, Spiritualism has no need to depend upon individual decrees, its investigation being open to all. Much of it is demonstrable, and there are hosts of witnesses.

If the seeker after Truth desires personal experience; he experiments with methods of development such as concentration, meditation, receptivity, prayer, until he finds the one which suits him, and is best calculated to make "the things of the Spirit" realities to his consciousness.

What direction or blend of faculties your development may take no one can tell. This depends upon many complicated factors, such as individual aptitudes, emotional tendencies, and temperament.

Whilst not unduly striving after the attainment of mediumistic or psychic powers, the student may

find, especially if naturally psychic, that his spiritual experiences may at times include awareness of the presence of the departed, and even communion with them, as well as visions appertaining to higher planes of Being.

In Its Infancy

Most aspirants, however, learn to know only too well the fluctuating nature of all spiritual and psychic experience, which is aggravated by such drawbacks as personal faults and failings, ill health, and the various sorrows, trials, difficulties, problems, and disappointments of mundane existence. All these impediments "war against the Spirit" and obscure the Inner Light.

Hence it is not wise to be over anxious about lack or slowness of results, and, especially at periods of spiritual depression, to seek the aid of public worship, or anything that appeals to your higher nature. Lovers of the Beautiful are inspired by scenery, music or art in its varied forms. Also psychic groups or developing circles, if properly conducted, greatly help many people, and most important of all, we should never become "weary of well doing."

There is still very much more to be learned about methods of development, for we do not know how to overcome the disappointing fluctuations mentioned. Spiritual and psychic knowledge is in its infancy yet. Progress therein has lagged far behind the enormous advances made in the material sciences for many reasons, amongst which are the conservatism and narrowness of outlook of the various religions, with their adherence to tradition and worn-out dogmas, such as, in the case of Christianity, the personal devil, vicarious atonement, resurrection of the physical body, hell or everlasting punishment, the last judgment, scriptural infallibility, which theological absurdities are happily losing their hold in this day. Then there is their incomprehensible neglect of proofs of survival and of progressive thought and science.

Further, each separate religion has a tendency to look upon its own ways as the only way, and to regard all others of little or no avail. For instance, in Christianity, evangelical methods, which have played a large part in the

(Con't. Page 5, Col. 1)

"Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

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

This book, "Encyclopedia of Biblical Spiritualism," last published in 1895, containing 385 pages, has been out-of-print for over fifty years. Used copies have sold for as high as \$15.00 per copy. Starting with last issue, all 30 chapters are being published consecutively in *Psychic Observer*. Be sure to place your order for a subscription at once so you will not miss a single issue. (Ed. Note).

IN UNDERTAKING to revise the well-known work of Rev. Moses Hull, — "THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM," — I have endeavored to arrange more clearly certain Biblical passages, and to make more explicit with comment whatever of the text that, to me, seems to need added light.

CHAPTER II Order of the PENTATEUCH

Meaning of the Word Pentateuch—Moses not its Author—What Rev. John W. Chadwick says — Pentateuch Younger than the Prophetic Books—Written this side of the Babylonian Captivity; Sample of Internal Testimonies — The Elohimism and Yahwehism of these Books—Author's Opinions as to the Authority of these Books—These Old Books Speak of Older Phenomena.

BEFORE the reader enters too deeply upon an investigation of the Spiritualism of the various parts of the Bible, he would naturally like to know something of the origin of the books he is investigating. A few points of their authentic history will set him straight and on the right track for all knowledge obtainable on the subject.

The first five books bound in the volume which we call the Bible are together called *The Pentateuch*, the meaning of which is *The Five-fold Book*. It draws its name very likely from the fact that it is a translation into the Greek by the Jewish Sanhedrim—called the *Septuagint*.

The Whole Panorama

This had been prepared from various Hebrew papyri by a number of translators (traditionally seventy) in the third century B.C. In the first century after Christ, the collection was accepted by the Jews of the Dispersion as Holy Scripture and passed on as such to the Christian Church.

It is often called "*The Israelitish Thesaurus, or Treasury of Traditions and Laws*," being the whole panorama of the religion of Israel. The Pentateuch, together with *Chronicles and Kings*, very likely was arranged in its present order before 300 B.C., yet the standard Hebrew text could not have been finally established until the second century of the Christian Era. There is no copy of this text existing in the world today.

The general claim has been made that Moses was the author of those books. Dr. John W. Chadwick, in his "*The Bible of To-Day*" says (written in 1879): "It is difficult to believe that, less than twenty years ago, the denial of the Mosaic authorship of the Pentateuch, by Bishop Colenso, roused such a storm of indignation as threatened the good Bishop his

position in the English Church, for, at the present time, Stanley, the Dean of Westminster, holds his position in the church with absolute security, while frankly publishing opinions far more radical than Colenso's. Moreover, he has the scholarship of the church almost entirely on his side."

Not Moses

There is not, in all the first six books of the Bible, a sign that either Moses or Joshua wrote a word of them. Thomas Paine's arguments on this subject have never been either met or forgiven by the church.

As for the improbability of Moses' authorship of the Pentateuch, Thomas Paine says: "In the 14th chapter of Genesis, the writer gives an account of Lot taken prisoner in a battle between the four kings against five, and carried off; and that when the account of Lot being taken came to Abraham, he armed all his household and marched to rescue Lot from the captors, and that he pursued them unto Dan (verse 14).

"There was no such place as Dan till many years after the death of Moses. Therefore Moses could not be the writer of the book of Genesis. The place called Dan in the Bible was originally a town of the Gentiles called Laish; and when the tribe called Dan seized this town, they changed its name to Dan, in commemoration of Dan, who was the father of that tribe, and a great grandson of Abraham.

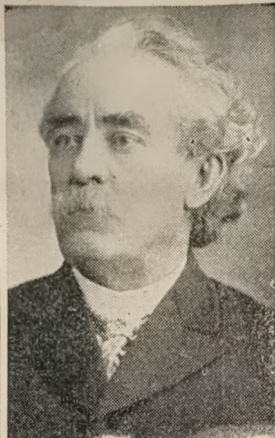
"To establish this proof we turn to the 18th chapter of the Book of Judges. It is there said (verse 27) that they (the Danites) came unto Laish to a people that were quiet and secure, and they smote them with the edge of the sword and burned the city with fire; and they built a city (verse 28), and dwelt therein, and they called the name of the city Dan, after the name of their father, howbeit the name of the city was Laish at the first.

"This account of the Danites taking possession of Laish and changing it to Dan, is placed in the Book of Judges immediately after the death of Sampson. The death of Sampson is said to have happened 120 years before Christ, and that of Moses 1451 years before Christ; therefore, according to the historical arrangement, the place was not called Dan till 331 years after the death of Moses."

No Man Knoweth

So we see there was no such a place as Dan existing at the time of Moses. The writer of Genesis must have been some person who lived after the town of Laish had

1835 — 1907



Rev. Moses Hull
(A Biography)

HE WAS the greatest Bible Spiritualist of his time. In the days when Biblical Spiritualism was being discussed, and many public debates were the feature of Spiritualist camps and societies, Hull was always to be found in the forefront; his wonderful memory, and able style of

been changed to Dan. Who that person was, 'no man knoweth.'

There is little doubt that many of the prophecies wrote their prophecies before the first five books of the Bible were written. None of them ever quotes Moses, until you come to Malachi, the very last one of them. He is supposed to have written about the year 297 before Christ.

He says: "Remember ye the law of Moses, my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments."—Mal. 4:14.

The internal testimonies of Genesis—Beginnings—show that Moses could not have been its author, and both the internal and external testimonies show that, if it was written by a Jew, it was written by one who lived this side of the Babylonian captivity; one who was somewhat acquainted with their cosmogony, their philosophy and their language.

John W. Chadwick says: "Not until the time when Christianity arose, some 1,300 years after the death of Moses, did the tradition obtain currency that Moses was the author of the Pentateuch. The tradition originated at this time in the schools of the Rabbis, and was one of a circle of traditions which ascribed various books, or sets of books, in the Old Testament to those who figured in them most considerably. Thus the book of Joshua was ascribed to Joshua and the books of Samuel to Samuel.

"But so uncritical were the Jewish Rabbis, that a tradition of theirs, on a point of this sort, well nigh affords its own refutation. It would hardly be too much to say that their decisions were always wrong. How could they well be otherwise, when their ideas of proof were much the same as the early Christian fathers; if anything, yet more irrational!

"And one of these, Irenaeus, argued that there must be four gospels, and no more, because the wind blew from the four quarters, and there were four parts to a cross; and another, Gregory the Great, finds the twelve Apostles and the clergy in the seven sons of Job, and the lay worshippers of the Trinity in his three daughters."—Bible of To-Day, pp. 84, 85.

Some of the internal testimonies against Moses being the author of

exposition, met and conquered all of the opposition.

The intricacies of Bible exegesis were no problem to him. Hebrew and Greek letters were as familiar before his eyes as were the letters of the English alphabet.

Many a hardened skeptic was won over to the belief and understanding of the truths of Spiritualism by his thorough and clear exposition of the subject.

Hull says of himself: "I was the seventh child of a seventh son; the second one of a pair of twins, born about two miles south of Norton, in Delaware county, Ohio, about 9 o'clock in the morning of January 16, 1835.

"My father's name was James Hull; my mother's name, before she was married, was Mary Brundage.

"My parents moved to the Indian Reserve, in the wilds of Wabash county, Indiana, when I was only four. My entire school education consisted of less than six terms of three months each.

The "Boy Preacher"

"When I was fourteen, I 'got religion.' I joined a church sort of mongrel Methodist in its religious persuasion; attended prayer meetings; exhorted some as a member of the church.

"The Rev. John Todd, our 'circuit preacher,' gave me a piece of paper allowing me to improve my talent as an exhorter. I became an Adventist during a bitter fight between everybody else and the Adventists, and immediately, felt the call to preach, which I did.

"I was ordained before I was eighteen years old. Between my six days work at home on the farm and my Sunday preaching engagements, I gradually became capable as a speaker who could interest an audience. Everywhere I was known as the 'boy preacher'—a sort of curiosity—and people went to hear me as they would go to a circus.

"I felt the need of further education. I bought grammars, not only Kirkham's English Grammar, but Clark's Latin and Greek Grammar; also his first lessons in Latin and Greek.

"In my discussions and debates, as I earnestly preached Adventism, I became aware that the Adventist argument was wearing thin. The hints and objections of my opponents began to seep through my thesis which I had so carefully prepared and built up to defend the theory of 'the sleep of the dead' . . . all of which gradually broke down my stubborn resistance to the truth.

"Finally I held a public debate with W. F. Jamieson at Paw Paw, Michigan. I decided that my argument would build me up so that I would never doubt again, or Mr. Jamieson would settle me on the side of Spiritualism, which was the subject of our debate.

His Debates Famous

"We debated six sessions. That debate was, perhaps one of the greatest factors in bringing me into Spiritualism. When I returned from that debate and told my Adventist brethren that both the phenomena and the philosophy of Spiritualism looked more like the truth to me than ever before, they began to pray for me.

"I held back some months from proclaiming myself a Spiritualist, but at last I could stand it no longer. Salary, or no salary, I would preach what I honestly believed to be the truth, from that day forth.

"How well I succeeded has become a part of the fabric of the movement of Modern Spiritualism.

"In 1901, that noble veteran Morris Pratt, of Whitewater, Wisconsin, gave to us seven trustees, a fine college building, and the Morris Pratt College was begun."

Among the several well known books on Spiritualism that bear the name of Rev. Moses Hull, author, or co-author, are: "The Question Settled," "The Hull-Jamieson Debate," "The Encyclopedia of Biblical Spiritualism." This last title ran into several printed editions.

Hull passed to spirit in San Jose, California, while he was a guest at the home of Mr. and Mrs. Frank Ringle. Walking down town on his way to mail a manuscript he passed on. His mortal remains were buried in a local cemetery; later his widow, Mattie Marvin Hull, had his body exhumed and cremated.

C. E. N.

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(P-409)

Larger Outlook (Continued from Page 4)

Nonconformist churches (although much less than formerly) utterly fail in vast numbers of cases. The Spiritual Scientist recognizes that there are many approaches to the Divine to suit different individuals and temperaments.

The result of all this is that those things pertaining to the Higher Consciousness have been, to a large extent, remote from the common life of the people hitherto.

Revelation did not cease with biblical times as so many imagine. Revelation and Inspiration cannot, by their very nature, be confined to one faith, one book, one person however exalted, or to one period, for what is suitable for one Age

is inadequate in many things for another. The laws of expansion, research and discovery apply just as much to divine things as to material. The last word can never be said.

The world awaits new discoveries in the region of Spiritual Science, in soul and mental psychology, the potentialities and subtle workings of which so little is known. The clearer understanding of these will render the attainment of spiritual life, psychic faculties, and understanding in all things much easier, and the Religion of the Future will surely be so universal in character that it will comprise all these elements without limitations named.

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**ENCYCLOPEDEA
—of—
BIBLICAL
SPIRITUALISM**

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

these books, I will emphasize in the following: **Genesis 10:5** says: "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations." This could not have been written until after the Gentiles were distinguished from the Jews, and the Jews had been settled in their own land.

It is well known that Moses never was in their land. The Lord is represented as saying to Moses, "I have caused thee to see it with thine eyes, but thou shalt not go over thither. **Deut. 34:4.**

Genesis 12:6, says: "And the Canaanite was then in the land." This could not have been written until after the Israelites had driven the Canaanite from the land; which was not until several hundred years after the death of Moses.

In **Genesis 36:31**, it is said that "These are the kings that reigned in the land of Edom, before there reigned any kind over the children of Israel." Moses had been in his spirit home over four hundred years before there were any kings over Israel; but this could not have been written until after, at least, two kings had reigned over Israel. The same kind of anachronisms will be found in all the supposed books of Moses.

Lev. 18:27, 28, says: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations, neither of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done, which were here before you and the land is defile) that the land spue you not out also when ye defile it, as it spued out the nations which were before you."

Anyone can see that this could not have been written until after "the nations which were before you were driven out."

Thomas Paine made the point that the expression "unto this day" occurring several times in the Pentateuch, shows that it must have been written long after the events recorded transpired. A sample of that phrase will be found in **Genesis 35:20**, and another in **Genesis 47:26**.

Deut. 19:14, would convey the impression that the writer was a resident of Palestine, and that the people had resided there long enough to refer to the landmarks which had been placed there by those of "old time."

It says: "Thou shalt not remove thy neighbor's landmarks, which they of old-time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

Thomas Paine points out that "no man knoweth where the sepulchre of Moses is unto this day, meaning the time in which this writer lived; how then could he know that Moses was buried in a valley in the land of Moab? The writer a long time after the time of Moses, he certainly was not at his funeral.

It is impossible that Moses could say that "no man knoweth where the sepulchre is unto this day," meaning his own burial place! It would be like a child who hides himself and cries 'nobody can find me! Nobody can find Moses!'

The fact is, somebody, after his Babylonish captivity, thought it his duty to give some kind of a history of the beginnings; then he got the Babylonian myths and dressed them up, for the most part in Jewish language. The Elohim, that is, the gods, sometimes figure in Genesis, and anon the book becomes more Jewish, or rather Egyptian, and the Jehovah-god comes to the front.

This Jehovah was called JAH-VAH; it was pronounced YAH-WEH. In this book, I shall spell it as it is pronounced—"Yah-weh." It was originally, in the Hebrew Bible spelled "J-H-V-H." It was finally converted into "Jehovah" by taking the vowels in the name they spoke for God, "Adonoi," and placing them between the letters "J-H-V-H," and so they made Jehovah of it.

If asked for my opinion as to

Puerto Rican and American Spiritualists Confer at Chesterfield



The photograph above, taken on the patio at the entrance to Psychic Observer offices at Chesterfield, Indiana, shows left to right: Victor M. Ramos, Rev. Herman Brostoff, Judge Victoriano M. Fernandez and Rev. Anthony Camardo.

Mr. Ramos, a member of the International Certified Public Accountants, is the secretary of the Liberal Psychic Science Center, Luna and Concordia St., Ponce, Puerto Rico. He resides in Villa Adelina in the city of Ponce. Rev. Brostoff is a Spiritual healer and assistant pastor of the Liberal Psychic Science Church of Chicago.

Judge Fernandez, a staunch Spiritualist, received conclusive proof of survival at Chesterfield Camp. Retired after twenty years as judge, he resides at Ocean Park, Santurce, Puerto Rico.

Rev. Camardo, president and founder of the Liberal Psychic Science Church, 3449 West Altgeld Ave., Chicago, appointed Mr. Ramos secretary of his Ponce center.

who wrote these five books, I should say, if they were not written by Ezra, who, it is claimed, re-wrote them by inspiration after they were lost, they were probably written by Shaphan, the scribe, under the direction of Hilkiah, the priest.

These captives were among those sent to rebuild the temple, and to restore and rebuild Jerusalem." They claimed to have found the book of the law, when clearing away the debris for the purpose of rebuilding the temple.

At that time, they claimed to have found a book. If that is so, it surely was not Moses' book, if he ever wrote one. It contained commandments to which the people were strangers, and it caused a great religious revival. The account of this matter is told in considerable detail in (2nd

Chronicles, 34:14-24. Besides this, much light is thrown on this in the Apocryphal books, 1st and 2nd Esdras.

It matters little when these books were written, or by whom; they are not less than twenty-two hundred years old, and they refer to still older phenomena and beliefs. These documents could not have been written had there been nothing on which to base them. It suits my purpose just as well to find Spiritualism among the Egyptians, the Babylonians or the Persians, as to find it among the Hebrews.

I am looking for facts and not for the authorship of the books containing them; and a phenomenon is as much of a phenomenon when occurring in one nation as another. If something similar to what is recorded had not occurred,

their history could not easily have been written. Even the apocryphal stories had their foundation in genuine phenomena.

In our Spiritualist Declaration of Principles we say: 2. We affirm that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

TO BE CONTINUED

Chapter 3 deals with "The first eleven chapters of Genesis Mythical; First materialization; "Lord God" Plural; "Sons of God"; The Lord appears to Abraham; the Lord makes a trip to earth; Lot and the Angels; God's visit to Sarah; Abraham sends a medium to get a wife for Isaac; Jacob's ladder; Joseph, the medium, etc.

**THE VALUE OF
CONCENTRATION**

By the well-known writer
TREVOR HOLLOWAY

CAN you concentrate? In other words, can you fix your mind on the job in hand to the exclusion of all else? Most of us can, and do, concentrate without the slightest effort — when the task upon which we are engaged is one that interests us!

Supposing a woman sets out to buy a chic new hat for some special occasion. She would gaze at the models displayed, weighing up the merits of each creation with such intentness that it would probably need an earthquake to bring her back to earth.

Alas, not all tasks are as congenial as choosing a new hat! The daily round, the common task, brings us face to face with many jobs which are sometimes irksome and often boring. That's the testing time for our power of concentration—our brain is being asked to think about things it isn't at all keen on dealing with.

If you are a typist, for instance, you will know all about the little gremlin who keeps prompting you to think of last night's dance or tomorrow's party.

There's one of the little imps perched on my typewriter at this very moment doing his level best to make me dilly-dally over the typing of this article; But I've seen the rascal before today and know his methods only too well.

It's this business of "grasshopper-mindedness" which is one of the chief symptoms of the inability to concentrate.

It slows down output, it can affect the pay packet, and the quality of our work suffers enormously. Like a butterfly on the wing, our thoughts flit from one subject

to another, and at the end of the day we find that we are tired out and nothing really worth while is accomplished.

Sweep Rubbish Away

If we had tackled each job as it came our way with honest-to-goodness singleness of purpose and gone straight through with it we should have done more and better work with far less effort. Instead of cluttering up your poor brains with a mass of irrelevant detail, sweep away the rubbish and give your minds a clear-cut path to follow.

If you work in an office, or at a factory bench, you will know very well that if your desk or bench is in a glorious muddle, then your brain soon gets in a muddle too. You will have to spend half your time shifting things out of your way or else fumbling about trying to find something you really need which is buried under a pile of something which ought to have been cleared away ages ago!

If we think in a muddle we are very soon working in such a condition and everything seems to go wrong.

What shall we do to overcome this fault? First of all, perhaps, we should realize that the more we discipline our brain to concentrate on the job the sooner will

it begin to do this automatically.

A reporter on one of the national daily papers once told me that he really believed he could carry on writing his "copy" if the plane in which he was traveling was crashing into the sea! To make a success of his job as a newspaperman must be able to concentrate even under the most dangerous and distracting conditions.

Here are few words of advice from a well-known psychologist: Sit down quietly and make up your mind you are going to tackle the problem earnestly. Make a start by forcing your brain to concentrate absolutely and completely on some task for five minutes only. It's not so easy as it sounds.

Try spending those five minutes adding up a column of figures and you will be surprised how persistently your brain tries to evade the task. But don't let it! Keep on trying until you are satisfied a robot could not have stuck to the job more conscientiously.

Then extend the period to ten minutes, and so on. It's hard going at first, believe me, but there comes a time when forced effort begins to give place to what is called "natural" concentration. You will be able to control and order your thinking without standing over yourself with the horse-whip, so to speak.

What is more, there is nothing that succeeds like success and as you progress you will kick yourself for not having taken your wayward brain in hand before!

Not all great politicians and businessmen have had a first-class education, but they have overcome that handicap by so disciplining their brains that they can think and act with promptness and precision.

Make a start today, for the ability to concentrate brings wealth and wisdom in its train and makes for a fuller and a richer life ahead.

"DESTINY"

When Science, Religion and Spiritualism join hands then we will have a philosophy that will cover all the facts of Life...and DEATH!

Science cannot longer ignore the spiritual world if it is to escape the reproach of being blind, lopsided and incomplete

—and—

Religion cannot afford to despise Spiritualism if it has any proper ambition to furnish that proof of a future life which so many crave.

Today many live and die in anxious doubts — so many in positive disbelief.

—By—

A. S. NELSON

SURELY the time has fully come when Science and Religion ought to be revised, in respect of some of their basic tenets and doctrines, in view of the Light of Spiritualism. Science, a generation ago, was exceedingly dogmatic in asserting that there was no such thing as SPIRIT.

Mind and co-called spirit were, it said, merely manifestations of brain-functioning. The necessary corollary of that well-worn tenet was that when a man's brain ceased to think, and his physical senses ceased to correspond with the environment, all we knew of that man became finally dissolved into a few simple elementary chemical substances. Death ended all.

Science professed to know only one world—the physical. It denied that there could be any other, or any really beyond that could be ascertained, by the five physical senses. No such thing as Soul or spirit was discoverable by any process known to Science.

Only Delusions

And therefore neither soul nor spirit existed. It declared this quite positively as scientific truth, and it became known to the world under the high-sounding title of Scientific Materialism.

All claims that the spirit of man could exist apart from a physical body, Science in its pride and confidence regarded as mere vestiges of primitive superstition—as "old wives' fables." Apparitions did not exist; they were only delusions of disordered imaginations — when they were not the tricks of Spring-heeled Jacks!

In this way, Science became an aggressive and formidable enemy of Religion. It claimed that its materialistic hypothesis ruled the

whole realm of intelligence. It covered all known facts. God and spirit were not known facts. If anyone supposed they were, let him produce them and lay them upon the laboratory tables, where they might be examined. If no one could fulfill this demand, then let the world for ever hold its peace.

Science pressed this view, and it had its day, for many and eminent were the men who held it. As Materialism became widespread Religion decayed. Scepticism, Agnosticism, Positivism, Atheism, Infidelity, Rationalism became the habit of the times. And Religion with its appeals to ancient Scriptures and traditional beliefs had no suitable weapon with which to repel their assaults.

Mysterious Events?

To say "I believe" in God and spirit was not to know them or to demonstrate them. "Of course you believe," said Science, "and you are quite sincere, but your belief is intangible; you cannot prove it; it is merely something you have inherited from your unscientific progenitors."

It was little use, in such a conflict, for Religionists to assert that the facts of spirit could only be spiritually discerned. Science could not acknowledge either the facts or the discernment. Neither was it helpful to refer to such incidents recorded in Scripture as the prophet Samuel returning after his death to converse with Saul, or the post mortem appearances of Jesus to his disciples, because Science claimed that Nature acted invariably in a consistent and uniform manner, and if such things had really happened in the long distant past, how was it that they did not happen now?

And here Religion was touched upon the raw, because itself it claimed that these mysterious events belonged only to Biblical times and the age of miracles. It banned the very idea that any manifestations of spirit presences could possibly happen or be divinely sanctioned after the last chapter of Revelations was written. That book was closed; the

Almighty had not one jot or tittle to add to it; His revelations was complete.

Therefore, if it were alleged that in these latter days strange and wonderful psychical phenomena had occurred which suggested the possibility of a human personality persisting after the death of the body, and returning to manifest as a spirit on this mortal plane, then Religion was confident that such happenings were undoubtedly the work of the Devil!

That briefly was the condition of our knowledge—among wise and learned, simple and unlettered alike—when the light of Modern Spiritualism dawned upon the world. Then, beginning with the knockings at Rochester, a great variety of wonderful psychical facts came into view which indicated that the veil between the living and the dead, supposed to be impenetrable, was being rent.

Huxley Says . . .

By means of raps, tiltings, signals, writings, voices, levitations, etherizations, and materializations, persons supposed to be dead and done with, and whose bodies were under the green turf, gave many infallible proofs that they were alive, conscious, and able to communicate intelligently with those whom they had left behind.

These revelations from the unseen world were of such a nature that even physical scientists could, if they would, examine them and test their value. But they were not welcomed by official Science, for the simple reason that they knocked the bottom out of its much vaunted materialistic view of life and the universe.

Professor Huxley said — "Supposing the phenomena to be genuine, they do not interest me."

Sir David Brewster said — "Spirit is the last thing I will give in to."

Herbert Spencer said—"I have settled the question in my own mind on a priori grounds" (that is, without examining the facts).

And Dr. W. B. Carpenter declared that the Spiritualistic phenomena were "a most mischievous epidemic delusion."

Religion also ignored and condemned the phenomena instead of realizing their power to reestablish itself on a firm basis of incontrovertible present-day fact. The New Revelation appeared to it to interfere with the old, which it held was alone sacred. But in course of time the facts have asserted themselves as true, and their significance is rapidly coloring the thought of the world.

Materialism is already dead, and dogmatic irrational Religion has no

longer authority among men. Science and Religion must therefore adjust themselves to the truth that Spiritualism has revealed and established, if they wish to stand firm upon ascertained facts.

There is a spiritual world as well as a physical world. Science cannot longer ignore the former if it is to escape the reproach of being blind, lopsided, and incomplete. And Religion cannot afford to despise Spiritualism if it has any proper ambition to "furnish that proof of a future life which so many crave, and for want of which so many live and die in anxious doubts—so many in positive disbelief."

Let Science, Religion, and Spiritualism then join hands and we shall have a philosophy that will cover all the facts of Life—and Death.

MY OUTLOOK ON SPIRITUALISM

By John Reed

MY OUTLOOK on present-day Spiritualism is that it has a great future if we get young leaders to make strides in teaching and going to the public. We need men similar to John Wesley, to take the Spiritualist teaching to the highways and byways.

By that method we would help our fellow creatures to build up their own lives with a better understanding of the all-loving Father.

There is so much in Spiritualist teaching that is so personal, so beautiful and so commonsense, something we can strive to live up to, and something to give us hope and love in times of anxiety.

I believe that John the Baptist was referring very much to the same ideal when he said: "Prepare for the Kingdom of God is at hand." That is he meant to seek spiritual things and that the Kingdom of Spiritual things was around us and within us if we cared to seek and prepare our lives to receive it.

Creeds Are Absent

Another point is that creeds are absent in Spiritualist teachings and so we get more broadminded and cease to quarrel over narrow walls that men have erected to keep them from their fellow man.

When we accept the teaching, then we find a fuller life in front of us, with a deeper understanding and a greater responsibility. To pass on our teachings to others it must shine in our own lives first.

To those who are interested in politics or welfare, then "ism" has a great scope for them to express themselves. What a world this would be if politicians moulded their aims on a Spiritual foundation, instead of the usual narrow party view.

They would rise above narrow party dogma and realize that All are brethren, as a family, and that God is love, as their Universal Father. Peace on earth would be a reality instead of a historical saying of the distant past.

For those interested in welfare, Service to one's fellow men can open many roads, such as visiting the sick in hospital, or the aged at home. And if one wished to go further, then I would recommend the vocation of nursing.

It's so satisfying and so interesting. It gives a deeper knowledge of human needs and understanding.

Of course, this would be most valuable when the healing gift is appearing. Both healing and nursing blend to give complete harmony.

I believe that cultivating our own spiritual gifts is our own greatest proof and, incidentally, if those who complain about high fees that private mediums charge would settle down and commence to develop their own gifts, they

(Continued Page 8, Col. 3)

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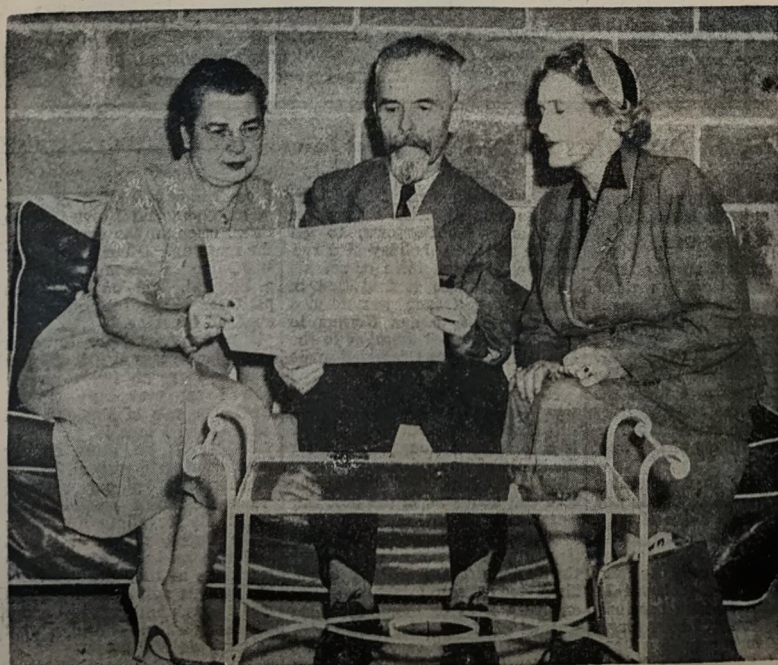
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The photograph above, taken on the patio at the entrance of Psychic Observer office, shows three distinguished foreign Spiritualists looking over a copy of "Voz Informativa," edited and published by Elodia de Benavides (left), Mexico City. Mme. Elise de Jardines (right) is one of Belgium's popular mediums. Marienne Abel, also from Leige, Belgium. All attended the International Spiritualist Congress held at Amsterdam, Holland, last year.

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Vessels Of Gold

By MABEL SIEBER KLINE

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A Plea For Child Mediumship

by GEORGE D. ABRAHAM

At least one of your children may be a potential medium.

ARE YOU FITTED FOR THE TASK?

ONE OFTEN HEARS the lament in psychic circles that mediumship today is not what it was a couple of generations ago. Oft-told tales of the powerful phenomena produced by mediums in the late nineteenth century seem almost without parallel now. Indeed, it is sometimes argued that this precious gift of ability to bridge the gulf between this world and the next is on the wane and may presently disappear.

Strenuous efforts are being made in certain quarters to devise a mechanical or electrical means of communication, so that the services of a human medium will become unnecessary, but unless and until these efforts succeed, we are totally dependent on those who possess those peculiar and increasingly rare faculties which we call psychic.

Meanwhile, the mounting chaos of human life is such that never before was there such a need for more and better mediums; such an urgency for spiritual guidance and knowledge from those a step ahead on the evolutionary path.

In this impasse it is strange to find us neglecting to tap an immense source of psychic riches on our very doorsteps, nay inside our homes. I refer to the literally tremendous psychic potential of our children.

Conviction Supported

It has been said that children are best kept from seances until they are adult, although seldom is a valid reason adduced for the statement. Following upon a series of novel and extremely successful experiments I have recently conducted in the development of child mediumship, I have formed precisely the opposite conviction. A conviction, moreover, emphatically supported by numerous communicators at my home circle.

Not all of us are latent mediums as is sometimes maintained. Nevertheless, quite a large proportion have the capacity, had they the understanding with which to match it. The proportion of mediumistic individuals is no higher amongst children than amongst adults, for the simple reason that the children become adults, but—and this is the crux of the matter—every psychic person is potentially more psychic in his or her childhood than later in life—unless his powers are developed whilst still a child.

To make this matter clear I will digress a trifle to elucidate the nature of mediumship as it has been outlined to me by my friends in the beyond.

Being born into our world today are two main types typifying two separate life waves. Let us call them (a) and (b) types. The (a) types are younger souls who incarnate and dwell entirely in a fleshy body. The (b) types have already started on the return journey to the Great White Spirit.

Latent Mediums

Their advancement is such that they no longer require to incarnate fully. Only a percentage of their real self (albeit a larger percentage) comes down to the physical level. A part of them remains in the astral world, living its own conscious life coincident with the duration of the physical body in-

Chicago, Illinois: (correction) In a recent issue of *Psychic Observer*, Rev. Edward Mackey served the Second Spiritualist Episcopal Church July 17th, Rev. Sylvia Birchfield, pastor. The article should have stated that Rev. Edward Mackey served the First Spiritualist Episcopal Church July 17th, Rev. Rosemary Jackson, minister.

habited by the remainder. These are the latent mediums.

Development of that mediumship consists in linking up the two parts of the soul so that there is conscious interchange or function between them.

Now the proportion left on the higher plane varies with the individual and his degree of spiritual growth. In a psychic child it may be as high as fifty per cent. It is never allowed to be more, as in present earth conditions such a person would never be understood and probably classed as insane. Things may be different in a more enlightened age.

Gradual Process

With a (b) type soul, incarnation is a gradual process. During childhood the proportion of soul that is incarnate gradually becomes less, more and more flowing into the mortal, until by maturity perhaps only ten or fifteen per cent remains outside. This figure then remains static and any psychic development that may occur in adult life is limited by that figure.

If, however, the mediumship is developed whilst the sensitive is still a child, the process of gradual incarnation is arrested at the age at which such development takes place. As a result, the individual concerned lives out the rest of his life with a greater part of his soul incarnate than would otherwise have been the case. Hence, the power and scope of his mediumship in later life is far greater than it would have been.

In one case that has come under my personal jurisdiction we have managed to keep the proportion at fifty-fifty and the guides tell us it will remain so. Needless to say the child—aged twelve—is an exceptionally fine medium. Her health and happiness—so far from being damaged in any way—are immensely improved since her debut in seance work.

More Elasticity

For a variety of reasons the best form of mediumship to try and encourage in a child is deep trance. And the best age to do so is from eight to ten years. Boys or girls are equally suitable for the purpose.

For one thing, a childish body is more elastic, more resilient and therefore more easily taken over by the guides. Secondly, there is normally less evil in a child's nature, making the whole experiment safer as there is far less material on to which any adverse influence might fasten.

Thirdly, a child's mind is less crowded with earth memories, the subconscious mind less torn with material stress and strain and thus the brain is a cleaner slate on which the guides may write.

Finally, as trance involves the



The photograph above was taken at Hydesville Spiritualist Camp last summer when cornerstone ceremonies were held for the erection of a new memorial honoring the Fox Sisters. Left to right: Rev. Margaret Lewis, president and founder of Hydesville Spiritualist Camp, Hydesville, N. Y., and Frank Decker, N. Y. C., internationally-known test direct-voice medium.

temporary removal of his or her own soul from the physical body the fact that only part of the child (sometimes only half) is enmeshed therein, makes that removal simpler just because there is less to remove. Once trance is achieved other forms of mediumship will quickly follow as each controlled period raises the body's vibrations, until gradually they tend to quicken up permanently.

The Signs

How can we tell whether a particular boy or girl has the precious power? There are several ways, but probably the most reliable is to consult one's friends on the next plane, who happen to know the child. If one is clairvoyant the psychic infant can always be detected by the mauves and purples in the aura. All blues tending towards pink indicate psychic gifts. Again, a good hypnotic subject is nearly always a medium. Many infants play with invisible playmates in their tiny years—an infallible sign this.

Lastly, if you are parents, it is very probable that one, at least, of your own offspring is a medium. Thousands of these advanced souls come into incarnation every year. Unfortunately, although it is their time and come they must, very many are born into families who do not understand these things, and who therefore fail to provide the opportunity and mental understanding the sensitive need, so that their latent capacity is wasted in that life.

Parents who are fitted for this task are in desperately short supply. The demand from the other side is tremendous. If you are one of those parents it is unlikely that your usefulness has been overlooked.

"Destiny"

The Tragedy —OF— Partial Spiritual Knowledge

The spade-work was accomplished years ago by brave pioneers in face of stupid opposition.

By EL. L. MAAS

THERE have been so many cases of self-destruction in recent times, be it from sorrow caused by the death of a child, husband or wife, or from other serious troubles that one cannot help feeling deeply moved.

Yet there seems to reign such a callous indifference to the most poignant sufferings of others—a mere fleeting interest, a few thoughts and words of regret, and one leaves it at that. The troubles of our fellow-men are soon pushed out of our consciousness and conscience.

What a difference it makes to us, however, when we know that those dear ones we have lost can come back with words of cheer, with descriptions of their new home and work in the next stage of life, with encouragement to those they have left behind still in the midst of life's battle.

Though one naturally misses their physical presence, at times especially where the bond of affection was great, you know they are not dead, nay, that they are even more alive than you, free from illness in radiant bodies as real to them as ours are to us.

When you have heard, as I have on more than one occasion, the voices of so-called dead children talking to their parents as happily as if they were present in the body of flesh, when you hear their laughter as they actually tease their father about some recent occurrence in the home, when you hear their voices overlapping at times giving messages of love and cheer to their mother, you cannot but be filled with wonder and gratitude towards our God of Love who has made possible this sweet communion between this world and the next.

God Not Mocked

After such marvellous manifestations one cannot help realizing the full meaning of St. Paul's exclamation, "Oh Death, where is thy Sting?"

The withholding of this vital truth from our religions has done incalculable harm to suffering humanity, for such consolation was not intended to be relegated to any far distant future. The whole of humanity thirsts at some time for this knowledge, and, thank God, (Continued Page 10, Col. 4)

My Outlook on Spiritualism —(Continued from Page 7—

would have no cause to run around after readings, or to complain.

Wonders of God

I feel the greatest sense of spiritual things when I am in a wood, or in the country, and there I hear the birds and feel that all trees are my friends. When I am asked if I feel lonely on my own, I always say no! For I am among friends when I have the birds to sing to me and the trees to give me fresh air, and the silence that reminds me of the wonders of God.

"Is" gives me that something that the saints looked for in the past, and the very essence of what all the great Masters taught in the past, too.

My hope now is for all the Spiritualist organizations to work in harmony as one to give harmony to a distracted world. I have found that harmony in spirit, as we are spirit now. I know the value of real prayer—not a system of words—and I know that they have been answered.

By prayer I have been able to help the aged and unwanted to

find suitable homes. I have been able to help establish a home for aged at a seaside town; to get people to take a holiday at a reasonable figure at town or seaside and to have the sick visited in hospital. A league was formed to send their garden flowers to those in congested areas, or to the aged. The letters I received made it worth while.

So to those who seek the truth I say Welcome to "Is," for you will find us all human and there is a place for you to work for the cause of humanity.

God will bless you if you are sincere and help you, in the best way suitable to you.

You will also gain companions, if you make yourself worthy of them, from the world of spirit. Many today, and I included, owe our very lives to them, by being warned of danger beforehand.

To me, it's my very life, and I shudder what I would do without "ism." I cannot visualize my life without it, especially when I remember the war years and their anxiety.

Today, due to spirit co-operation,

I receive over 30 letters a week of all types, and I love to answer them, often in the early hours of the morning. Often I am out at a rush, due to last-minute work at a hospital, and on to a public platform or church for clairvoyance or speaking.

I never refuse, for loved ones said, many years ago, that I would have to serve my fellow man, and now I am very busy travelling from one side of England to the other—And I love it!

So let us all press on, work hard, co-operate with all bodies in brotherhood. By our philosophy we could make possible a new world, fit for all to live in—and make wars a dream of the past.

Our moral is: to accept Spiritual teachings as they are—to Fit our life (and it will need a bit of doing) to its philosophy—and not our fancy whims—And, if we can do this, We Will get somewhere at last.

In other words Spiritualism has a great future—and a great part to play in our future too—If we let it!

"DESTINY"

PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL
(Written Exclusively for Psychic Observer)

PSYCHIC OBSERVER, SEPTEMBER 25, 1955

Indian "Miracles"

Walking on Water

In "Strange Medical Facts," Fall 1953, J. M. Sheppard writes of Pandit Ram Pran Sharma, a Yogi known all over India for curing certain 'incurable' diseases, as well as for feats of 'holiness,' such as fire-walking and water-walking.

People, "eaten alive with leprosy," after 2 to 6 months at his leper home, have been completely restored to health, devoid of blemish. With a secret formula and special diet, he has cured leucoderma (white patches on skin).

Among his successes are a titled Britisher and the ex-president of a South American republic, both of whom have given to the Pandit lavish testimonials. For sterility, he has his remedies "Anangabati" and "Ratibilas," one for each sex, which have enabled men up to 80 and women up to 50 to produce children.

At his chalet near a mountain lake, on the border of Nepal, visitors often see the Pandit strolling, unconcerned, on the lake. He has been known to sit in meditation on the surface of the water, 100 feet or more deep, far from the shore.

Reproduced with the article is a photograph of the Yogi walking on water, a few feet away from disciples, on either side of him, standing up to their chests in the water of the lake.

★

Leaf Said It

Man and Phantom Seen Simultaneously

At the Marylebone Spiritualist Association, Horace Leaf described one of his oddest investigations.

A man's wife (both Americans) told Leaf that she was sitting in a hotel suite when her husband entered, coatless. He walked behind a screen, and re-appeared wearing a coat. Springing up, she ran behind the screen, where she saw her husband collapsed on a settee—still coatless. The apparition was gone.

On another occasion, the woman was sleeping with her daughter in one room, while her husband slept in another. In full daylight, both saw the husband enter, and both screamed at his odd expression.

Hearing their cries, the husband rushed in from his own room. Both women pointed to the apparition, still in the room. But the husband saw nothing. Then the apparition approached the bed, and pulled a watch and long chain from under the wife's pillow.

The husband, still unable to see the apparition, saw the chain projecting, apparently unsupported, from under the pillow, as the apparition tugged at it.

★

Not Coincidence!

Dreams the Future

Annie Gale, 76, had a habit of dreaming of things to come. Recently she dreamt that a 15-foot wall near her home would collapse, and told her neighbors about it. A week or two later, the wall crashed.

As workmen were demolishing a building, and a chimney fell and smashed against the wall, some people put it down to intelligent anticipation. But Mrs. Gale would have none of it.

To prove her point, she told the "Sunday Mercury" that, years ago, in a different locality, she dreamt she saw her neighbor's husband fall dead at the street corner. So upset was she that she begged her neighbor not to let her husband go to work that day.

But Mrs. Gale anxiously watched

him walk down the street. At the corner, she saw him stumble, twirl, and drop dead.

She dreamt also that her father was about to die. He seemed to be in good health, but a week later he died suddenly.

Another dream told her that one of her neighbors was near death. He was killed at work.

"Psychic News" carried the story.

★

Ouija Board

Sale of Horse Foreseen

In "Tomorrow," Countess Lillimay Kobylanska, of Jamaica, tells a story from her diary.

Her uncle dreamed that he had sold his racehorse "Sir Thomas Lipton," to a most unlikely person—a red-skinned peasant from the Pedro plains, carrying a bag over his shoulder. The peasant said he would buy the horse if the uncle would reduce the price by two pounds.

Familiar with the prophetic nature of the uncle's dreams, the family waited breathlessly. Later that morning, sitting in his office, the uncle saw in the street the man of whom he had dreamed, complete with bag.

Leaning out of the window, he asked the man what he wanted. The peasant replied that a man had asked him to buy a horse on his behalf. The uncle showed him "Sir Thomas Lipton," the price was fixed, and the man asked for two pounds to be knocked off, so as to give him a profit on the deal.

The Countess further relates that, through the family's well-used ouija board, an entity, describing himself as a convict who had been hanged in Spanish Town, said that at that moment a fire was raging, in that town, in "boetcher's shop." The sitters told the entity his spelling was incorrect. But next day they found there had been a fire in Spanish Town in the store of a Mr. Boetcher.

A third entry in the diary tells of an Englishman who arrived, in 1934, at a Paris railway station, 20 minutes before his train was to leave. Strolling on the platform, he saw a tall woman in black, with a widow's veil, looking at him intently.

The third time he passed her, she stepped forward and told him not to take the train. The next instant, she was gone. A passing porter said he had seen no such person. The Englishman hurriedly collected his luggage and left the train. That train crashed, with the loss of 300 lives.

★

Steinmetz's Opinion

Greatest Research

When Roger W. Babson asked the late Charles P. Steinmetz, one of the world's greatest scientists, what line of research would, in his opinion, see the greatest development in the next 50 years, Steinmetz replied:

"The greatest discoveries will be along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of man and history. Yet we have played with it, and have never seriously studied it, as we have the physical forces . . ."

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces . . . When that day comes, the world will see more advancement in one generation than it has in the past four."

★

Denis Proved!

Tooth-Crackers for Skeptics

Denis Conan Doyle, son of the famous Sir Arthur, has been most unkind to skeptics by collecting a number of incidents which neither fraud, delusion, the sub-conscious

nor telepathy, without stretching beyond their elastic limit, can explain.

World War I: British cruiser: radio operator killed; another man took his place. After a week or so, G. Gough, the decoding expert, went to the radio room and told the new operator his joke had gone far enough. The operator asked him what he meant. Gough said he referred to the decoded messages sent to the code room.

"What decoded messages?" asked the operator. "I don't know what you are talking about. Any way, I don't understand the meaning of code messages—that is your job."

Gough told him that, since the death of the original operator, every message sent down the chute had been decoded in his unmistakable handwriting. This must have happened in the few seconds while the messages went down the chute.

Then there was the case of Dr. Neville Whymant, assistant professor of Oriental languages at Oxford, who was translating ancient Chinese sonnets, the meaning of one of which baffled him completely.

Whymant, who knew nothing of Spiritualism, was taken to his first seance by a friend, in New York. A clearly audible voice spoke a language unintelligible to all present save to Whymant, who recognized it as archaic Chinese. The voice claimed to be that of a well-known Chinese philosopher of the Confucian era. When Whymant mentioned the sonnet that he could not translate, the voice quoted it correctly, and explained it in detail.

As Doyle pointed out, neither telepathy nor the subconscious can adequately (to use an inadequate word) explain away this conundrum.

Another direct-voice seance was held in Doyle's home, among those present being his father and mother, Sir Robert MacAlpine, and a Harley St. surgeon.

During the seance, 3 voices were heard conversing with sitters simultaneously, and the breathing of the medium could also be heard at the same time. Up to date, no known ventriloquist has produced 3 simultaneous voices, plus regular breathing.

Another of these stories is that of John Gregory, a Scots engineer, who received a message from his recently-deceased wife that she had left £400 in a bank account, not mentioned in her will. Enquiry at the bank produced the reply that there was no such account. At a later sitting, the wife insisted that he write again. Came an apology from the bank, saying that the account had been overlooked. It amounted to 400 pounds.

Brother skeptics bite tenderly on these, or you may be driven to dentures, which these days are expensive, and never as good as the real ivory.

★

Not Mindreading

Same Frequency

Wesley Hicks, in the "Evening Telegram," gives the story of Enrico and Jean Garcia, who live in constant telepathic 'rapport,' their only difficulty being to know who is sending and who is receiving.

For years they have been traveling round the world with their mind-reading act, and were doing 4 shows a day when Hicks interviewed them. He remarked that talking with the couple was somewhat embarrassing, as you never knew what they were silently saying to one another about you!

Seated at a restaurant table, Jean turned her back. Enrico asked the reporter to write something. He wrote Chibougamau, Lichtenstein and Lac Beauport. Enrico looked at the words, and asked Jean, still with her back to him, what was written. Enrico pointed to each word in turn, asking "What's this?" Jean gave correct replies immediately.

Amazed reporter scratches his head. "What's he doing?" asked Enrico. "Scratching his head" was the prompt, calm reply.

Enrico said Jean and he, as children, used to play guessing games,

and very soon could reach each other's thoughts. "We were on the same frequency." So they practiced assiduously, until "she knows what I am going to say before I say it . . . and I can do the same with her."

"We can carry on a conversation without talking. If we're separated, and she writes me a letter, I answer the letter before I receive it, because I know what she's written."

Long ago, I knew an intelligent, cultured daughter of a British Colonel who could do precisely the same thing conversationally with her father. They would carry on discussion silently with each other, then one of them would suddenly break into speech!

★

Faith Healing

Fitter Made Him Fit

Robert Edwards, Editor of "Tribune," tells this story in "Speaking for Myself":

An engineer he knew was almost paralyzed by fibrositis. Every movement was agony. For 9 days he suffered.

Then he was told one of the fitters was a faith-healer. The fitter was called to the office. "I took off my coat and shirt. He put one hand on my chest and one on my back . . . Soon his hands grew hot. They seemed to be burning into me. Then he stopped—and all that was left was a slight pain in my neck, which I had tried to avoid moving for days."

★

One 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 100 pounds to any named charity, should his treatment be unsuccessful.

His only stipulations are: patients must conform to a prescribed diet: 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.

★

9,000 Letters

Animal Healing

Interest in animal healing in England and elsewhere is obviously tremendous. For example: an article in "The People" by Evadne Price, about Brother Mandus, produced a mail of 11,000 letters. Another, on the animal healing of George Tomkins, brought in 9,000 letters.

★

Bishop's Retreat

Error in Guidance

An item to lighten the bill of fare. Tom Driberg, M.P., in "Reynolds News," tells of a "Retreat" for clergymen, conducted by the Bishop of Guildford.

One afternoon, the bishop left his aspirants to their meditations for an hour or two, and walked to town. In the main street he met one of the clergy from the Retreat, an ardent Buchmanite, who explained that, during his "quiet time," he had received guidance from God to leave and do some shopping. "I am afraid one of you is in error," said the bishop. "It's early closing day."

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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.

CAN WE LIVE WITH THE RUSSIANS?

The meaning of Soviet Changes

—by—
EDWARD LYNDOE
Noted English Astrologer

It will be recalled, no doubt, that I have already expressed my impression that the passing of Stalin must bring one of the marshals to the fire. This, note, was stated here at the time of his death.

Since then we have seen some changes which at first appeared to make any such impression ludicrous. Then came the displacement of Malenkov and the emergence of Bulganin as Prime Minister with Marshal Zhukov powerfully entrenched.

Is this the movement which was suggested in my earlier article? If so, it is likely to be more, or less, dangerous to the peace of the world?

These are important questions and are asked anxiously by millions of people throughout the world.

In part they can be answered by the foundation chart of the Republic. This chart is not merely the portrait of successful revolt. It is a family portrait. That is to say, it is in the classical genre of Russian history.

One finds there a Mars in the placement likeliest to invoke military ideas forming a quadrature with Jupiter, and Venus opposite Pluto.

It was a foregone conclusion, therefore, that internal dissent would constantly have effect upon the Party, that foreign relationships would be afflicted, that a ruinous anti-clericalism must supervene, and that the principal accent must be upon the excitation of militarism—this through propaganda designed all the time to convey an impression of perils from abroad.

The internal condition of the Party has been one of constant ferment. There have been purges, quite in the tradition of the czardoms.

Quixotic Attitudism

The outlook upon foreign affairs has shown the same quixotic attitudism recognized in many centuries of Russian policy.

In a sense the pattern is essentially Russian. This I think is frequently overlooked. To speak of recent events as phenomena of Communism is fantastically far-fetched. The death of Peter the Great was followed by precisely similar events. Indeed, we know of at least five major revolts in high circles.

There is no coincidence in the conditions which have matured. As in those more distant days, the leadership today confronts the fail-

ure of policy in agriculture, a lagging in engineering skills and production, and the frustration of the "cold war."

History has repeated itself monotonously. It had to do so in Russia because the Russians are what they are. They, too, have this splendid monotony. Everything changes there, and nothing is changed. Nothing except the date.

Imperial Russia had the same quadrature of Mars and Venus which preceded the proclamation of the Republic. The Sun was at almost the same quadrature of Uranus. The scattered effect of placements was much the same.

In both charts there is confusion worse confounded and a vast miscalculation of exterior opinion.

Sickle Symbol

Coming to events of the immediate past, I confess to a certain amusement on learning that the hammer (industry) and the sickle (agriculture) were the principal alleged causes of Malenkov's downfall.

Further thought will highlight the curious insistence of the sickle motif in Russian affairs. The emblem was chosen, presumably without thought for its association with the planet Saturn. The planet has a sickle for symbol.

Saturn has most certainly entered into prominence in all large events. It was over the Midheaven of this chart when Germany invaded U.S.S.R. It lay in opposition to Venus at the time of the dastardly attack on Finland.

Realities of the post-war period struck home at the Kremlin in 1945, when Saturn was over the radical Pluto. It is significant that Pluto has found uncomfortable association with all aspects of the new bomb techniques.

We can imagine with what surprise U.S.S.R. heard the reverberations of the Hiroshima bomb. Leaders there came to terms with the Church with almost indecent haste, and set themselves to devise a policy of non-military aggression throughout the world.

Pluto, in consort with Saturn, gave birth to a modern Machiavelli touch.

When Saturn passed over the Neptune of this chart we find U. S. S. R. opening a new naval program from which, according to our information, has been created the greatest underwater fleet ever known.

How anyone could have felt, as many statesmen appeared to do, that the Kremlin was bent on no more than reasonable self-protection, I do not understand. The submarine is an instrument of attack—and one has an uncomfortable feeling that this program was inspired by the enormous success over a long period of Germany's U-boat war.

Then, in 1947, Saturn reached its own position. Russia was back to her norm. She was once more

the truculent mistress of the North. Petsamo was added to her possessions. She began to talk once again of world conquest by Communism and there was a considerable amount of sabre-rattling.

Within a year, and just as Saturn reached the Ascendant and, later, Mars, a first evidence of intentions was given. The Cold War started in earnest. We were confronted by the blockade of the Western Sectors.

War was almost begun, and would have been had the Kremlin not realized the perilous state of industry and agriculture.

Saturn was involved in a quadrature of Jupiter as Stalin died.

Are We Fooled?

Still nearer our time, in 1954, the planet was opposing the Midheaven as the infamous Beria fell. The depth of the crisis in the Kremlin was revealed by the current opposition of Mars-Jupiter lying right across the radical Pluto.

Khrushchev took over the post as head of the Party in September of 1954. At that very time Saturn was exactly opposite the Midheaven.

By November, we learn, strain was being felt by Malenkov. There were moves which he realized must unseat him unless he could retaliate quickly enough. He failed, as we know now. There was no hope, for Saturn was over the Sun position.

When, a few weeks later, Saturn reached quadrature of the Moon, as well as passing over Mercury, the stage was set for the liquidation of Beria. But it was not to suffice.

For Saturn was moving to quadrature of the Ascendant and of Uranus. At the very moment Malenkov made his dramatic "confession of fault"—easily the most hypocritical speech ever forced from the lips of a loser by an unscrupulous opponent—the evidence of disruption of government was given.

How Khrushchev could imagine for one moment that anyone in the world believed that statement it is impossible to see. By what miracle do these characters so contrive to fool themselves? Not a peasant in the U.S.S.R. was in any wise deceived.

Yet that is of the nature of this quadrature. It brings even the greatest statesmen into situations where self-deception is used in the vain hope that others will be equally fooled.

The "Top Dog"

We ought to note here that the Moon had moved to the Mars position at this time. There will be much reflection on the styling of events because of it.

So Saturn has, so to speak, pulled the wires of this gigantic puppet show.

What of the future? Can Saturn transits give us any information?

In 1956 it comes to quadrature of Mars. At this point I expect to see some nations withdrawing recognition from an increasingly quixotic U.S.S.R. There will be an egotistical insanity in many of her policies. They will either be entirely misunderstood or beyond understanding.

I would not be surprised were events to include involvement in hostilities in one of these backyard wars.

Certainly, it seems to me that the Party will be split from end to end, with its civilian leaders coming into open conflict with the military men.

By 1957 the planet will have reached opposition to Jupiter. This marks the end-phase of the present type of leadership. The "top dog" will go.

It may be a question of exile. There will be further purges and a tremendous effort at off-setting the growing menace of the generals.

Grave Anxiety

The following year finds Saturn passing over the Venus position. I take it as symptomatic of a further great shift in the leadership. Events of an even more dramatic nature than Malenkov's displacement must be expected.

There is a possibility that the whole world will be in consternation at Russian moves which actively threaten peace. One imagines that war will be difficult to stave off at that time.

A few months more and then the utter failure of the present plans to build agriculture to strength will have to be admitted. I note that Saturn comes to opposition of Pluto, a placement associated with famine and strong-arm ruthlessness.

The picture presented is painful

in the extreme. One sees a chance of some millions of people being brought down in conditions which must wring the heart of any decent person.

We now come to a point in history which, I confess, causes grave anxiety.

Unless every calculation I have made is totally wrong, Russia will then be in the hands of a military dictator not one whit different from Franco and a number of other such gentlemen.

Uranus will have made transits of Neptune, Saturn, and the Moon, before it reaches the Ascendant itself. In 1961 it will transit the radical Mars.

The extreme gravity of the situation is underlined by the fact that Pluto will be on the Mars position prior to the Uranus transit.

We are in the end-phase of the Uranus-Pluto Cycle and preparing for the opening of the next one in 1965. None can doubt that by that time questions which have been fermenting in Europe must come to a head. But how? Is it to be through a war starting in the beginning of the 1960s?

Four Conditions

There are several points to consider:

1. Efforts presently made to secure abolition of atomic warfare will fail. That, in its way, is a guarantee that war could be entered upon only as the last resort—or as an act of pure lunacy.

2. Conditions in U.S.S.R. in the interval are not rosy enough to permit an equivalent build-up militarily and navally to match that due amongst Western Powers. I see no marked signs that air supremacy can be achieved there.

3. The current disputes in the hierarchy are likely to continue for six or seven years if permitted to do so. One can be certain, anyhow, that they are likely to be a feature still in three years' time.

Assuming, as I am bound to do, that a major personality is to co-ordinate the Praesidium and replace it by personal rule, such a man would feel it necessary to have time to gain the popularity, as well as the essential controls, before embarking on war.

4. It can be taken as axiomatic that any military man leading Russia would depend heavily upon three major factors in considering a declaration of war:—

- (a) He would wish to avail himself of the element of surprise;
- (b) He would wish to assure himself of air and sea supremacy in a projected struggle with Powers dependent on such means;
- (c) He would wish to avoid a two-front war, especially in a land like Russia where distances are a formidable factor.

We know that the present plans of the Western Powers rule out a large element of surprise. It would be possible to launch an atomic attack but it is certain that retaliation would be very swift indeed. One reason is the existence of a number of Powers who, were one attacked, would rally to deal out revenge on the attacker. No Power could hope to surprise them all.

We may feel fairly confident that neither in the air nor at sea will it be possible for Russia to hold a dominating position this side of 1965. The West would have to fail in cohesion altogether for this to be possible.

Japanese Question

Unfortunately for any dictator's ambitions, Russia has shown her hand far too plainly for there to be much temptation to slumber. Everyone is alerted.

Again there is not the slightest hope that a two-front, or even three-front, war could be avoided. An attack in the West would unleash simultaneous attacks from the Atlantic coastline through the North (Finland and the North of Norway), from the Western German line, and from the Mediterranean.

It is certain that other attacks would be made through Asia, and who will question that Japan would seize her opportunity to force an entry? One can, therefore, assume with good reason that the dictator would need to plan with this situation in mind.

He will be quite sure that no traditional attack by land, permitting the old scorched earth policy, would be made. Troops would be landed in pockets right

in the heart of his own land-mass right from the beginning!

My view is that no soldier would be satisfied to commence his campaign in this manner, beset by enemies on three or four fronts, beset in his own interior. The professional soldier is indisposed to accept the type of risks which statesmen so often order.

The only alternative to the foregoing would be so large a change in U.S.S.R. policy that nations now most unfriendly could be converted to potential—if not actual—allies. Can you believe that any such change can be engineered in the time available? It would mean the virtual negation of Communism.

Beyond this, my own view, after long study of Russian charts, is that the Kremlin is more interested in peace than in war. Only through continued peace could the breakdown of antagonistic regimes be brought about from within.

It is true, too, that by adroitness in peace, Russia could enrich herself in a manner not possible during a war, much less after an atomic war.

In fact, the whole situation from Russian viewpoint is rapidly

(Continued Page 15, Col. 1)

PARTIAL KNOWLEDGE

(Continued from Page 8, Col. 5)

there are some courageous clergymen who have found out that not only the "dead" can speak but that they too suffer if this sweet intercourse is denied them.

This is one of the causes of many remaining earthbound, for when they witness the grief in the home and the closed door against them, yet here they stand, hand on our shoulders, trying hard to make us see and hear them, and all in vain! To be able to communicate with their dear ones here frees them from the earthly chain!

Churches would be filled to overflowing if they opened their doors freely to those messengers from the "other side" who are already waiting to co-operate tangibly and audibly in helping the Church to fulfil its mission of Love, Healing, and Truth. This help the Church should not continue to despise.

Yet truly God is not mocked. The silent working of the invisible ones in the heart of mankind has prepared the channels through which the Christ-teaching is being given anew, shorn of many man-made concepts which have obstructed the free inflow of God-Knowledge for so many centuries.

And thus Spiritualism stands, inspired and empowered by the first of all the great Teachers who demonstrated that though the body might die the soul continued to live just as before. Could any better proof of this great fact, still so little realized, be given than the reappearances of the Christ among His disciples and friends?

Today innumerable invisible beings are at work piercing the veil, all over the world, to make men realize that the two worlds can intermingle and that conscious contact between their inhabitants is God-ordained for their unending comfort and further instruction.

There should no longer remain any hesitancy in any impartial searcher after truth, that if some of the finest minds in all countries have come to the conclusion, based on irrefutable proof, that Spiritualism teaches the true facts concerning life and death, then there cannot be the slightest reason for honest doubt.

The doors are wide open. The invitation to personally observe is given again and again. Marvelous happenings occur all over the world. London itself is full of them. Societies, Colleges, Churches, Sanctuaries are today demonstrating the immediate continuity of life after death.

The hard spade-work was accomplished long ago by brave pioneers, in face of stupid opposition, and now the fruits are ready for the harvest. An open mind, a sincere heart, a putting aside of personal prejudice and self-importance are absolute essentials if one wishes to contact the near "Beyond."

Many years of unnecessary sorrow in this life and the next are thus spared to us, and we can henceforward help our fellow-man with this great knowledge, so precious in these extremely difficult times we are passing through.

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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, 2224 North 7th St. Services: Sunday 3:15 & 7:15 P. M.; Minister: Rev. Gertrude Baker; Phone: 547490; Asst. Minister Nell McWhurter; Sec'y: Beulah Kennedy, 3510 North 17th Ave.

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 65 West Portland St. Services: Sunday 8:45 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.

Tucson: Grant's Pillar of Light Church, 330 So. Scott St. Services: Sunday 7:45 P. M. Minister: Rev. Hazel Thirkield, 139 N. Tyndall Ave.; Phone: 3-1907.

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. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guita Prince; Phone: Diamond 3-5956.

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

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

Church of Divine Power, 5017 Sunset Blvd. Services: Sunday 8 P. M.; Wednesday 7:45 P. M.; Minister: Rev. Lorraine LaVani; Phone: HOLLYWOOD 9-4165. President: John C. Gregory, 906 North Western Ave., Hollywood, 29.

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.

Long Beach, California
People's Spiritualist Church, 785 Juniper St. Sun. 8 P. M.; Wed. 2 & 8 P. M.; Minister: Rev. Edith M. Niles, 900 Juniper Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola 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 4-5252.

Chapel of Roses, 682 West 34th St.; Daily 7:30 P. M.; Ministers: Rev. W. G. Dickenson & Rev. Rose Meyers; Phone RI-72825.

Asara Foundation, 261 South Mariposa Ave. Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and E. Earline 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. 8 P. M.; Dr. Victor Alheim; Class: Thurs. 7:45 P. M.; Minister: Rev. Beulah Englund; Phone: Div 9-1956.

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

Spiritualist Church of Revelation, Embassy Auditorium, 639 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P. M.; Minister: Rev. William Donovan; Phone: LO-51581; Asst. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 Frederick St.

Holloway School of Philosophy, Health and Religion—Dr. Gilbert N. Holloway, Rev. Mercy Holloway. For information: write to P.O. Box 27866, Los Angeles 27, Calif., or telephone DUNKIRK 2-4451.

Rose Chapel Psychic Center of the First Christian Episcopal Church, 257 South Central Blvd. Services: Sunday 11 A. M. & 8 P. M.; Class—Tues. 8 P. M.; Bible—Wed. 8 P. M.; All Message—Thurs. 2 P. M.; Unfoldment Class—Thurs. 8 P. M.; Open Forum & Messages—Friday 8 P. M.; Din. 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.

Oakland, California
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Thurs. 8 P. M.; Minister: Miltie Monroe; 2014 Fifth Ave.; Phone: Templebar 5-5422; Sec'y: Earl Dowd.

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

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

Sacramento, California
First Spiritualist Episcopal Church, 1 O. O. F. Bldg.; 34th & W. Way; Sun. 7:45 P. M.; Minister: Rev. William H. Beasore; Phone: HUDSON 1-1895.

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

San Bernardino, California
First Spiritualist Church, 6th & Arrowhead St.; Services: Sunday 8 P. M.; Pres. 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.; Pastors: Rev. Lulu Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phone: 89523 and 869286.

San Diego, California
The First Spiritualist Church of San Diego, 3777 12nd St.; Services: Sunday, Healing 1 P. M., lecture, 8 P. M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

Inspirational Church of The Master, 2730 "A" St.; Services: Sunday 11 A. M. & 8 P. M.; Wed. 8 P. M.; Messages: Thurs. 8 P. M.; Minister: Rev. Maude Stewart; Phone: ATwater 4-8212.

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

San Francisco, California
Golden Gate Spiritualist Church (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday 8 P. M.; Wed. 7:30 P. M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Class: 3:30 P. M.; Sec'y: Donald H. Haddock; Treasurer: Charles Ross McKendry; Church Phone: Tuxedo 5-9976.

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

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Minister: Julia Braman; 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.; Bible Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: Market 1-0298.

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

San Jose, California
Church of Spiritual Prophecy, 65 South 4th St.; Services: Sat. 7:30 P. M.; Minister: Rev. O'Neil Brown.

San Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P. M.; Thurs. 7:30 P. M.; Minister: Rev. Mary H. Brinzage; Phone: EXbrook 3-8173; Sec'y: Albert Vincent.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P. M.; Lecture 8 P. M.; Messages 9 P. M.; Blindfold Test: Sunday, 8 P. M.; 2nd Sunday each month, 4 to 7 P. M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennell C. R.F.D. No. 5, Box 366, Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P. M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: 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 St. Soc'd. Minister: Rev. Freida Nicklis, 3440 Zum 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 Spiritual 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; 2nd Sun. 7:30 P. M.; Washburn; Phone: BE 3-6192; Gail Workman, Sec.

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

Pueblo: First Spiritualist Church (N.S.A.) 2124 North 7th St., K. P. Hall; Services: Sun. 10 A. M. & 7:45 P. M.; Tues. 7:30 P. M.; Minister: Carolyn G. John; Healer: W. H. C. Todd, 38 Lindale St.; Hattie Christian.

CONNECTICUT
Hartford, Connecticut
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P. M.; Wed. 8 P. M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester—MJ 9-1841.

Hartford Spiritualist Temple, Inc. (National Spiritualist Association) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; President: Grace Hoxie, 86 Gilet St.; Sec'y: Shirley Gustafson, 501 Hillard St., Manchester, Conn. Treas. Anna P. Nadeau.

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, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn.; Phone: Gibson 3-8133.

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

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 38 Lindale St.; Phone: 3-0275; Church: 3-5411.

DELAWARE

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

DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, Suite #631, 1424 "K" St. N.W.; Services: Tuesday, 2:30 and 8 P. M.; Thurs. 8 P. M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME-8-0973.

Ch. of Two Worlds, 2460 16th St., N.W.; Services: Sun. & Wed. 8 P. M. (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: Emerson 0010 Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W. Washington (12).

FLORIDA

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

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

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. Ed. Brady, Berkeley 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 2-4432.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P. M.; Message Circle: Wed. 2 P. M. and Friday 7:30 P. M. at 20 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160.

Homestead: Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 3 P. M.; Rev. Sada Hobson, Phone 253 M. 4.

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

The Spiritual Lighthouse, 3817 Main St.; Services: Sun. and Wed. 8 P. M.; Class: Tues. 8:30 P. M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida.

United Spiritualist Church, 125 Market St.; Services: Sun. & Thurs. 8 P. M.; Minister: Rev. Louis Quinn; 3124 West Ohio; Phone: KEDdie 3-1174; Assistant Pastor: Rev. Pauline Douglas.

Miami, Florida
Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Circle: 7:15 P. M.; Minister: Rev. Ruby J. Schmitt; Asst. Pastor: Rev. Lucille L. Wedger; Phone: 87-9488.

Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sunday 8 P. M.; Wed. 2 and 8 P. M.; Minister: Rev. Frances Stevenson.

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

Sarasota, Florida
Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Friday and Sunday 7:45 P. M.; Ministers: Fred 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.

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

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

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sun. and Wed. 7:30 P. M.; Minister: Rev. Clifford L. Bias.

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.

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

Universal 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 Zalaker; Phone: Stanley 6-2344.

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P. M.; Leader: Myrtle Reid, 204 Garwood Ave. Phone: 9343; President: Earl V. Beighler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

Chicago, Illinois
First Roseland Spiritualist Church, 10957-58 South Park Ave.; Services: Sunday: Lyceum 2 P. M.; Worship service 8 P. M.; and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry, Phone: Pullman 5-2965.

Rockford, Illinois
United Science Mission, 217 South Rock St.; Minister: Rev. Blanche McCall; Phone: 7912.

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

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

Peoria, Illinois
First Spiritualist Episcopal Church, Labor Temple, 400 North Jefferson St.; Services: Sun. 7:30 P. M.; Minister: Rev. Emma Petty; Phone: 4-9630 or 6-2054. Guest workers welcome.

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 Smetzer; Phone: 6-2054; Guest workers welcome.

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

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

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First Roseland Spiritualist Church, 10957-58 South Park Ave.; Services: Sunday: Lyceum 2 P. M.; Worship service 8 P. M.; and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry, Phone: Pullman 5-2965.

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ALL SPIRITUALIST CHURCHES SHOULD BE LISTED HERE

Chicago—Continued

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

Silent Prayers, 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, 845 West North Ave.; Services: Sunday 3 & 8 P. M.; Tuesday 8 P. M.; Minister: Rev. Harold Klingemeler; Asst. Pastor: Rev. Bertie Hoxey; Sec'y: Rev. Ed Dortmund, 2509 North Southport Ave., Chicago, 14.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sunday, 3:30 P. M.; 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.; Minister: Rev. Rosemary Jackson; Phone: GRaceLand 7-4220; President: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Soratz.

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 Sat. every month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: CAPitol 7-6333.

Second Spiritualist Episcopal Church of Chicago; Room 1208, 116 South Michigan Ave.; Sunday Worship Service: 3:30 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: Sun. and Wed. 8 P. M.; Open House: 1st Friday each month—12 M. to 9 P. M.; President and Minister: Rev. Cornelia Bernard, 682 East 38th St.; Phone: KERNwood 6-6394.

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

Spiritual Science Ch. No. 3, 1715 West 54th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEMlock 4-9181.

Flower Candle Light Guide Spiritual Science Church, 3185 North Clark St.; Services: Sun. 2:30 & 7:30 P. M.; Class: Thurs. 2 & 8 P. M.; Healing: Wed. & Fri. & Sat. 8 P. M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psycho Science Church, White Sanctuary Healing Center, 6514 South Paulina St.; Services: Sun. & Wed. 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

St. Paul's Spiritual Church, 4201 West Armitage Ave.; Services: Sunday 8 P. M.; Pastor: Rev. Louis Quinn; 3124 West Ohio; Phone: KEDdie 3-1174; Assistant Pastor: Rev. Pauline Douglas.

Church of Higher Spiritualism No. 3, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Foster, Asst. pastor; Phone: CO 1-2429.

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

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

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Hattie Davis, secretary; Sec'y: Phoebe B. E. 7-4555.

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

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

Decatur, Illinois
Infinite Christian Spiritualist Church, 1193 W. Main; Services: Sunday & Thursday 7:30 P. M.; Minister: Rev. M. Morgan St.

First Spiritualist Church of Truth, 833 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

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.

Spiritual Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Collinsville Ave.; Phone: Untion 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Elgin: First Spiritualist Church, Dupage St.; Services: Sunday 7:30 P. M. President, Hattie Davis, secretary, Bertha Chamberlain, 527 Marguerite St.

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 2:30 P. M.; Minister: Rev. Florence Flisk; Sec'y: Laura L. Davis.

Peoria, Illinois
First Spiritualist Episcopal Church, Labor Temple, 400 North Jefferson St.; Services: Sun. 7:30 P. M.; Minister: Rev. Emma Petty; Phone: 4-9630 or 6-2054. Guest workers welcome.

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 Smetzer; Phone: 6-2054; Guest workers welcome.

Spiritualist Churches
(Con't. from Page 11)

KENTUCKY

Louisville: The Second Spiritualist Life Chapel and The Universal People's Divine Healing and Abundance Circle, 230 P.M. at 830 South 3rd St. Rev. W. L. Lagueau, founder and pastor; 333 So. 42nd St.

MARYLAND

Baltimore, Maryland
Temple of Wisdom Church (Spiritual Science), 500 East 39th St. Sun. 11 A.M. & 8 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Elizabeth H. Dennis.
Spiritual Sanctuary, 2106 Eutaw Place (at North Ave.) Services: Sunday & Wed. 7:45 P.M.; Minister: Rev. Robert J. Barnes
2106 Eutaw Place; Phone: Madison 3-6976

MASSACHUSETTS

Amsbury: The First Spiritual Church, Lower Odd Fellows' Hall, Water St.; Services: Sunday 3:30 and 6:45 P.M.; President: Martha Dorr.

Fitchburg: First Spiritual Alliance Church of Fitchburg, 22 Knowlton Terrace; Services: Sunday 3 & 7 P.M.; Sec'y: Marion Rockwell, "Pro-Tem."

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

Onset: (Cape Cod) Mass. First Spiritualist Church, Highland Avenue. Services Sunday 2:30 and 7 P.M. Thursdays at 8 P.M. Special Class work as scheduled. Rev. Gladys Jackson, Pastor. 88 Highland Avenue, Onset, Mass.

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

Springfield: First Spiritualist Church, Inc. Services: Sunday 3 & 7:30 P.M.; Thursdays 7:30 P.M.; Sec'y: Marion Hitchcock, 774 State St.; President: Floyd McLaughlin.

Worcester: First Spiritual Church, Inc. (N.S.A.) 35 Broad St.; Services: Sun. 3:30 & 7 P.M.; President: Ernest A. Coffin, 12 Trinity Ave.

West Gloucester: Massachusetts 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 Caba (Spiritualist) 260 Helmer Road; Sunday 3 P.M.; Thursdays 7:30 P.M.; President: Edna V. Briggs, 65 Welch Ave.; Sec'y: Marie Pauley
Church of Spiritual Truth, 28 Fountain St.; Services: Sunday 11 A.M. & Thurs. 7:30 P.M.; Minister: Rev. James Tingley.

Bay City: Congregation of Spiritual Unity, 215 South Lincoln; Sunday 4:45 P.M.; President: Clara Trombley, 613 Hart St.; Essexville; Phone: 8425.

Coldwater: Pearl Burns Memorial Spiritualist Temple, 25 Orchard St.; Services: Sun. 7:30 P.M.; Class: Thurs. 7:30 P.M.; Minister: Agatha Rader, 21 South Hudson St.

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

Detroit, Michigan
Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damara; Asst. Pastor: Ina Stigall.
Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Spiritual Temple, Stratmoor Marine Temple, 14069 Hubbel Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd.
First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs. 8 P.M.; Elizabeth Armitage.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.
Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: Tansmoos 8-9124.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally Hour, second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Young; Phone: LI-2146; Sec'y: Irene C. Raynor, 158 North Walnut St.; Mt. Clemens, Michigan.

Flint, Michigan
Spiritual Episcopal Church, Dartmouth Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.
Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022

Grand Rapids: First Church of Truth, 26 Shelby St.; Services: Sun. & 7:30 P.M.; President: Frank Wilfirth, 1311 Calgary, N.E.; Sec'y: Elaine B. McManis, 301 Lemay St., S.E.; Cherry 37824.

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

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

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

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

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

Ann Arbor: First Spiritualist Church of Ann Arbor, 400 Jefferson Ave.; Sunday, 3:30 and 7:30 P.M.; Dr. William R. Aldred.

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

NO CHARGE FOR HAVING YOUR CHURCH LISTED

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. Anita Parrish, 3335 Pontiac Trail, Route No. 1, L. Wallick Lake, Michigan.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 1332 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, 15; Phone: Walnut 2-7203.

MINNESOTA

Minneapolis, Minnesota
Second Spiritualist Church, 23rd and Lyndale Ave. North; 1st Sunday of each month, services 3 & 7:45 P.M.; Following Sundays 3 P.M.; President: John Koorn; Sec'y: Lily M. Hinman, 3420 Nineteenth Ave.

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sunday 3:30 & 7:30 P.M.; Thurs. at 3:48 Ave.; Consultation and Healing 2 P.M.; Messages: 7:30 P.M.; Tuesday consultation Free to children and teenagers; Minister: Rev. Clara Johnson.

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.

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

Spiritual Science Church, 60, 205, 310 Frontier Bldg., 4th and Robert Sts.; Sunday services, 2:30 P.M.; President: R. A. Habertorn, 1040 Laurel Ave., St. Paul; (4) Phone: Elkhurst 4815.

St. Paul, Minnesota
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NEW JERSEY - Continued

Union City, New Jersey
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.
Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boeck; Tues. & Thurs. 2 P.M.; Thurs. Fri. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 3-0393.

Spiritual Ch. of Divine Guidance, 317 37th St.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Social 2nd Fri. 2 P.M.; Rev. Ann P. Rugari; 4th Friday, 8 P.M.

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P.M.; Class: Tues. 2 P.M.; Thurs. & 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: Frederic B. Mantle; President: Lena B. Henning.

Binghamton, N. Y.
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 3 P.M.; Minister: Irene Breno, 1500 North St.; Edicott; Pres.: Reuben V. Howell.

Buffalo, New York
John Carlson Spiritualist Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M. Lecture and messages 8 P.M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1009; Church: phone 2 P.M. and 8 P.M.; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres.: Norman C. Fredrickson.

First Spiritual Church, Sp.ist Ch. 267 Syracuse St.; Sun. 7:45 P.M.; M. Medium: K. L. Henderson; Phone: WA 4651.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Rose E. Orliowski; 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).

Corfand, N. Y.
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (D.G.A.S.) Sun. and Wed. 8 P.M.; Pres.: Marjorie Newman; Phone: 3-2337; Pastor: Rev. George Gulmette; 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 Dalme, 29 Glen St.; Phone: S.K. 6-7189; Healer: Mable G. Smith; Phone: S.K. 6-9186; Medium: Rev. Robert Daniels, Phone: Varna 3-1763; Sec'y: Kay Updike, Phone: S.K. 6-6319.

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

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

Hollis: Chapel of Spiritual Truth, 111-34 203rd St.; services: 1st & 3rd Sunday 8 P.M.; Rev. Henrietta L. Cox; Phone: Hollis 8-5997.

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

Richmond Hill: South Church of Spiritual Guidance, 114-1400 St. (closed during July and August); Minister: Rev. Mollie Beck serving Camp Silver Belle, Ephrata, Penna. all through the summer months.

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

West Hempstead: Spiritual Church of Magdalena, 659 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd) Services: Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

New York City
Temple of Light (A.S.S.) Suite No. 708; 152 West 42nd St.; Inspirational address and Healing Sides, Sun. 11 A.M., Tues. & Thurs. Fri. & Sun. 7 P.M.; Tues. & Thurs. 8 P.M.; Class: Mon. 7:45 P.M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

The National Congress of Healers and Spiritual Consultants, Inc., Studio No. 601, Steinway Hall, 113 West 57th St.; Services: Sun. 7:30 P.M.; Minister: George Henry Clark; Phone: UN 2-5000 Ext. B-34; Sec'y: Elsie Strassburger, 983 Ogden Ave., New York City, 52, N. Y.

Spiritual Temple of Light Church, 163 West 71st St. (light 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 Hesser, 448 40th St., Brooklyn, N. Y.

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

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

Mythic Center of Universal Light Church, Studio No. 1012, Carnegie Hall, 7th Ave., and 56th St.; Services: Healing, Messages and Classes: Sunday, 7:30 P.M.; Minister: M. Medium: Andrew T. Choyke, Apt. No. 2, 76 Edgecomb Ave., N.Y.C.; 30; Phone: Audubon 6-2040; Sec'y: Audrey P. Thorne, 214 West 138th St.

The Universal Temple of Light, Suite No. 1, 120 West 71st St.; Class and Private seances by appointment only; Leader: Frank Decker; Phone: TRafalgar 3-9313.

The New York Psychology Forum, Steinway Hall, 113 West 57th St.; Tuesday, 8:15 P.M.; Director: Ann Koernig, 64 West 9th St., N.Y.C., 11, N. Y.

NEW YORK CITY - Continued

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. (Message); Tues. & Sat. 1 P.M.; Wed. and Fri. 3 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0094. (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 Lemowich; Phone: AF 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 & 10 P.M.; Wednesday, 7:30 P.M.; Friday, 3 P.M.; Minister: Rev. Francis H. Parker; Studio No. 1001; Phone: JUDson 6-8541.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th & 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. 9 P.M.; Thurs. and Sat. 1:3 P.M.; Sunday 7:15 P.M.; Minister: TRafalgar 3-8525.

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

Center of Divine Guidance (Universal Church of The Master) Suite No. 203, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 1 P.M.; Phone: Circle 5-4913.

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 Lester; Phone: Academy 2-0022.

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

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M.; Sat., Sun. 8 P.M.; Healing: Tues. & Thurs. 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. 7:30 P.M.; & 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.; Sun. 1 P.M.; Tues. & Thurs. 7:30 P.M.; Minister: Rev. Glenn Argoe; Phone: COLUMbus 5-2952.

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

Little Cedar Spiritualist Church, Room No. 401, 101 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P.M.; Wednesday 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

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.; Thurs. & Fri. 7 P.M.; Minister: Phone: BA 3328-W-2.

Rochester Spiritual Center, Powers Hotel; Services: Sunday 3:30 & 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Helen Dunham; Sec'y: Jennie Langer, 1883 Five Mile Road, Penfield, N. Y.; Mr. Davies.

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren. Services: Sunday, 7:45 P.M.; Associate ministers: Iva Moore Thompson; Phone: 4-3835; Sec'y: Margie Moon, 708 South Beech.

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

First Spiritualist Church, 335 Oakwood Ave.; Services: Sunday and Wednesday, 8 P.M.; Minister: William J. Davies; Phone: 76-9290; President: Eugene L. Morse.

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Universal Church of Science, 4 Eagle St.; Services: Sun. 3 & 7:30 P.M.; Class: Tues. 8 P.M.; Minister: Rev. Fred L. Mitchell; Phone: 7-8633.

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SPIRITUALIST CHURCHES

(Con't. from Page 12)

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal Road, 9 Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyne, 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.

The First Spiritualist Temple, 323 W. LaCade 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.

Portland, Oregon

Spirit Guides Friends Temple, "Christian Spiritualist," 5729 S.E. Boise St.; Phone: Prospekt 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.

1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th and Hawthorne Blvd.; Sun. Healing 7 P. M.; Service 7:30 P. M.; Visitors welcome; Pres. Alma Gudhart; Sec'y: W. B. Kurtz.

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

PENNSYLVANIA

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

New Castle, Penna.

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

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St.; Services: Wed. 1 P. M.; Thursday 7 P. M.; (Universal Church of Psychic Science) Minister: Rev. Ruth B. Gallagher; Phone: GR 2-8231; Sec'y: Margaret Wirst; President: Charles W. Gallagher.

First Association of Spiritualists, Master and Carlyle St. (near Broad St.) Services: Sunday, Lyceum 2 P. M.; Lecture and messages: 3:30 and 8 P. M.; All message services: Wed. evening; Minister: C. Harrison Engel; President: Charles H. McElwee; Sec'y: Elizabeth H. Phillips, 2323 Delancy Place, Philadelphia, 3, Penna.

Second Spiritualist Association, 11 East Thompson St.; Services: Sun. 7:30 P. M.; healing; Sun. 8 P. M.; lecture and messages; Minister: Rev. Alda Neigel, Phone: LO 7-6580; Asst. pastor: Rev. Augusta Taylor.

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).

Pittsburgh, Pennsylvania

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

First Church of Spiritualist (N.S.A.) 256 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone MAYflower 1-2179.

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

TEXAS

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

Beaumont: Progressive Spiritual Christian Center, 4005 Weyant, Apartment 4-D; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-4483; Sec'y: Georgia Ragan.

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.

San Antonio

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

Inspiration Chapel (U.C.M.) 519 South McCullough St.; Services: Sun. & Thurs. and Friday 8 P. M.; Co-Pastors: Rev. Rose Marie Delano and Rev. Antonino Donato; Asst. Pastor: Rev. G. L. Brotherton; Phone: FE 50496.

Taylor: American Spiritualist Church, West Fourth at Ferguson St.; Services: Lyceum: 9:30 A. M. - Lecture and messages every Sunday 7:45 P. M.; Messages: Wed. 8 P. M.; Minister: Rev. Henry Goodahl, 1115 West 4th St.; Phone: ELwood 2-4695.

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Memorial Spiritualist Church, 307 West 57th St. Service: Wed. and Sun. 8 P. M.; Minister: Rev. Floyd Thornton; Phone: 25070; Sec'y: Florence Siebert, 634 West 37th St.

The Light of Truth Spiritualist Church of Divine Healing; 20th and Omohundro Sts.; Children's Lyceum: 9:30 A. M. every Sunday; Regular services every morning at 11 A. M. (during July and August) Services: Wed. & Sun. 8 P. M. during fall and winter months; Minister: Rev. Fred A. Jordan, President of The International General Assembly of Spiritualists.

WASHINGTON

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

Seattle, Washington

Universal Spiritualist Library, 3009 Arden Bldg. Mediums begin at 10:30 A. M., everybody welcome; President: Ada Johnson, Phone: HE 0449; Sec'y: Walda Solbakke; Phone: ME 9095; Librarian: Keta Richards.

Mary A. Tower Memorial Spiritualist Ch., 815 E. 5th St. & 1st Ave.; Sun. 7:30 P. M.; Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

WEST VIRGINIA

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

Huntington: Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St.; Services: Sunday 7:30 P. M.; Minister: Rev. Marie E. Doyle, 624 Fourth St.; Phone: 9884.

WISCONSIN

Beaver Dam: Christ Unity Science Church, 522 S. South Spring St.; Services: Sunday 8 P. M.; Classes for children 8 P. M.; Spiritual Healing daily; Minister: Rev. Hattie Hoppa.

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4229 West Garfield Ave.; Services: Wed. & Sun. 8 P. M.; Consultation and Healing: Wed. 9 A. M. to 3 P. M.; Minister: Rev. Loraine Nesbitt; Phone: HI 21879.

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

South Side Spiritualist Church, 1228 South 15th St.; Devotional service, and Lyceum Sunday, 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

First Psychic Science Church, 2671 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Midweek, Wed. 8 P. M.; Joseph Sax, Pauline Bennett; Recording sec'y: Polly Urban.

Temple of Spiritual Union, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0443; 1418 North 14th St.

West Allis: First Spiritualist Church, 7338 West Greenfield Ave.; Services: Sunday 8 P. M.; President: Rose Kress, Phone: S-48123; Sec'y: Irene White, 2034 South 84th St.

CANADA

Brandon: Hope Memorial Spiritualist Church, Chatham St. (Corner Queen), Healing, Messages & Open Circle Sunday 7:30 P. M.; Worship & Messages Sunday 7 P. M.; President: W. C. Richardson; Chairman Board: Gertrude Leivers, 70 Grandview St.

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

Hamilton: First Spiritual Church, Orange Hall, James St., North; Services: Sunday 2:30 & 7 P. M.; Wed. 2:30 P. M.; Minister: Rev. Norah Godwin; Phone: Jackson 2-9490.

Toronto, Canada

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

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts.; Open Forum & Open Circle, Sun. 7:30 P. M.; Healing & Open Circle, Sun. 8:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9938.

Springdale Spiritualist Church, 256 Lansdowne at College. Services: Tues. and Wed. 8 P. M.; Messages: Wed. and Thurs. 8 P. M.; Circle healing: Sat., 7:30, discussion and messages; Sun., 2:30, Healing; 5 P. M., Lecture, Clairvoyance.

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

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

Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave.; Services: Tues. 8 P. M.; Thursday 8 P. M.; Sunday, 11 A. M. & 7 P. M.; Sec'y: H. S. Boone, 277 Templeton Ave., Winnipeg; 4. Winnipeg Spiritualist Church, Odd Fellows Temple; Services: Sunday 11 A. M. and 7 P. M.; Sec'y: J. D. Young, 605 Goulding St.; Phone: 72-6468.

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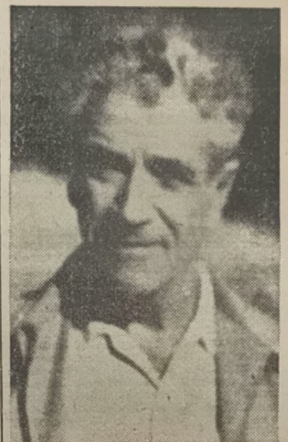
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BOOKS

INSIDE SPACE SHIPS (\$3.50) by George Adamski; published by Abelard-Schuman, Inc., New York City; distributed by Psychic Observer, Inc., Drawer 37, Chesterfield, Indiana.

WHAT HAS happened to George Adamski since he wrote the famous incidents in Flying Saucers Have Landed? Since the memorable November 20, 1952, when he first made personal contact with a man from another world? Since December 13, 1952, when he was able to make photographs within 100 feet of the same saucer that had brought his original visitor?

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GEORGE ADAMSKI

from another world—his first meeting with one who speaks to him. This second visitor brings him to a Venusian Scout (flying saucer) and this, in turn, brings him to a mother ship. Later he is conveyed in both a Saturnian Scout and a Saturnian mother ship. Adamski tells us what transpires in these space craft and what the men and women from other worlds have told him.

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Adamski's first book, "Flying Saucers Have Landed," has now sold over 80,000 copies in the United States alone and has been translated into Dutch, Spanish, French and is soon to be translated into most of the other European languages. In spite of the scoffing of skeptics and the bitter and vicious attacks of opponents, a great world audience has collected to read and listen to George Adamski.

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DIVINE HEALING: Psycho-Physical Laws. Through the teachings of Jesus Christ. Let us help you to health by prayer. Write us about absent treatments; three questions answered; give full name, age, occupation, address, date of birth and permanent address. Faith Offering. Clairvoyant and Healer commission, N.S.A. Address: Earl and Bertha Bates, 411 Eastern Ave. Camp Chesterfield, Chesterfield, Indiana; Phone: (Anderson, Indiana) 2-5994. (P-428)

"ABSENT HEALING PROJECTED" For any condition. Anywhere. Physical, Mental or Both. Write me in confidence about your feelings at present time. Enclose full name, date of birth and permanent address. Will send complete directions and instructions to you. Without obligation. Enclose 10c for mailing and handling to: David S. Stember, Studio 19, 1450 Lawrence St., Denver, Colorado. Phone Main 3-9290. All healing based strictly on results. When you receive benefits, feel free to offer acceptance. No harm writing me, you are under no obligation. (P-414)

HARMONY HEALING HAVEN: Rev. Linda Lynn Linhos. Absent and individual healing treatments daily from the Healing Chapel. Send names for placement on Healing Roll and Harmony Healing Hour card. Visitors welcome at Healing Chapel. Love Offering. Write Now: Harmony Healing Haven, 2500 E. 14th St., Petersburg, Florida. (P-409)

HEALING SANCTUARY: Now open to all. Divine Healing through the direction of the Healing Forces. Testimonials upon request. Sincere servants of the Lord to heal. Write: Rev. J. J. Stember, Studio 19, 1450 Lawrence St., Denver, Colorado. Today for information. Address: Healing Sanctuary, 1306 North Irwin St., Hanford, California. (P-411)

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WHAT IS YOUR PROBLEM? Are you unhappy, sick? Does everything seem wrong? Write me in strictest confidence. Be sure to give your full name and address, birthdate and birthplace. Enclose a free reply and instructions. Healing on a free will offering basis. Pay no fee in accordance with results obtained. Hindu philosopher, teacher and lecturer. Write: Satchinanda, P.O. Box 94, Kansas City, 14, Missouri. (P-414)

YOU MAY BECOME a member of The Universal People's Divine Healing and Abundance Healing Circle. Write your prayer. State your problems for healing. Send love offering and self-addressed envelope; no postcards; Write: Ernest L. Curry, 241 Mt. Vernon Road, Newark, Louisiana 12 Kentucky. (P-412)

DIVINE HEALING: Ernest L. Curry, certified healer. God blessed me with the gift of power to heal the sick and afflicted. I am reaching out to those by Absent Healing that cannot come to me. Write me and enclose a faith offering. Address all communications to Ernest L. Curry, 241 Mt. Vernon Road, Newark, Ohio. (P-420)

Questions Answered

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CONSULTATIONS BY MAIL: Teachings, feelings, specializing in the treatment of obsessions, instruction in development. Questions answered. Enclose stamped self-addressed envelope, lock of hair, birthdate. Forty years in this work. Can help you. Love offering. Address: Rev. Ruth P. Huffman, 102 Bloomington Ave., Bremerton, Washington. (P-410)

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YOU CAN ONLY SERVE GOD by lovingly serving His children. As a Spiritualist teacher and medium, I will try to serve you in trouble or ill. Send birth name, date of birth and three questions. Love offering. Write: Rev. Nina Ward Hughes, 1269 First St., Sarasota, Florida; or phone Sarasota 4-1561. (P-415)

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Mediums

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CHESTERFIELD, INDIANA: Nellie Steffen, 321 Eastern Drive. Chesterfield Spiritualist Camp, Chesterfield, Indiana. Spiritual Science and the year round; clairvoyance, trance and direct-voice medium. Private and group seances by appointment only. Phone: (Anderson, Indiana) 2-5943. (P-420)

CHESTERFIELD, INDIANA: Juliette Ewing Pressing; resides at Chesterfield Spiritualist Camp, the year round; private consultation and group seances by appointment only. Phone: (Anderson, Indiana) 3-3524. (P-420)

CHICAGO, Illinois: Psychic, Healer, Advisor, applied divine, metaphysical and Hindu Spiritual Science. Oriental, East and West Philosophy and Theosophy. Send questions with love offering. Write: Rev. Bernice Brock, minister of the Spiritualist Church of Divine Obsession (N.S.A.), 1615 West St., Chicago, 26, Illinois. (P-414)

FORT WAYNE, INDIANA: Rev. Bernice Brock, minister of the Spiritualist Church of Divine Obsession (N.S.A.), 1615 West St., Chicago, 26, Illinois. (P-414)

work thankfully accepted. No personal appointments at the present time. Write: Reinhold Hartmann, Pa.D., 920 Florence Drive, Park Ridge, Illinois. (P-413)

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SARASOTA, FLORIDA: Rev. W. C. Brown, Spiritual Medium, Lecturer, Teacher, Divine Healer. Absent Healing. Love Offering. Consultations by mail—\$2.00; Development by mail, \$2.00 a lesson; many have been helped. Write: Rev. W. C. Brown, Route #2, Box 1333-S, Sarasota, Florida. (P-410)

Mediums—Continued

NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N.Y. C. Tele. 7-3113. Services daily 7:30 P.M. with the exception of Monday and Thursday. Nocturnal Services: 1 P.M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct mail correspondence to: Rose Ann Erickson, medium, Chapel of the Eternal Star, 237 West 72nd St., New York City, 23, N.Y. (P-415)

NEW YORK CITY: Dr. S. R. Mandal, Hindu Mystic, Astrologer and Intuitionist. Spiritual advice on all problems. Free lectures, messages: Saturday, Sun., Tues. & Thurs. 8 A.M.; Wed., 10 P.M.; also Sunday, 3 and 8 P.M. at Studio 703, Steinway Building, 113 West 43rd St., New York City. Absent Healing on love offering basis for Karma of Akashic. Life readings of exceptional value, phone: IN 3-527 or write Dr. S. R. Mandal, 42-73 Kissena Blvd., Flushing, 55, L.I., N.Y. (P-410)

OWASSO, Michigan: Rev. Marie A. Parrish, 133 South Chipman St.; Lecturer and Medium. Open for engagements; Phone 571 Green. (P-410)

PHILADELPHIA, PENNA.: Israel Shotts Clairvoyant, lecturer, will serve groups in Philadelphia and within 100 miles of the city. Groups can arrange message circle or lectures and messages by writing; private consultations by appointment. Phone: 3-3111. Write to: Rev. Israel Shotts (UPS) 2643 North 33rd St., Philadelphia, 32, Penna. (P-409)

WARREN, OHIO: Lecturer, Healer, Clairvoyant. Open for church bookings and appointments. Write: Robert E. White, 1335 Parkman Road, N.W., Warren, Ohio; or phone 55736. (P-409)

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FOR RENT: Studio No. 1002 Carnegie Hall, 56th & 7th Ave., New York City. Ideal for meetings, lectures and classes. Seating capacity 15-30. Grand piano, quiet, beautifully appointed; Moderate Rental; references exchanged; Phone: Columbus 5-3222 and ask for Mary Stuart. (P-412)

APARTMENTS IN FLORIDA: Spiritualists will receive a hearty welcome here. Reasonable apartment rentals at the Cruise Apartments, 111 South Grandview Ave., Daytona Beach, Florida. Only 2 blocks from the ocean. Fine speakers and mediums in the city also at Casadaga, only 20 miles. Write: Paul G. and Marguerite R. Cruise, 111 South Grandview Ave., Daytona Beach, Florida. Phone: CL 3-6116. (P-412)

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Miscellaneous

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A POSITIVE ANSWER TO PRAYER: Send for this beautiful Prayer Cross today. Twenty-five cents (25c) in cash and stamps, envelope. Write: Co-Operator, P.O. Box 517, Hanford, California. (P-411)

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REVITALIZE YOUR LIFE! These booklets tell you how. "Why I Am Superstitious"—25c; "The Low-Down on a Low-Down"—with a tip or two on how to differ from the rest—50c; from Erma Stern, Lehigh, West Virginia. (P-414)

"POWERS WITHIN THE MIND." This book, written by Josephine Brace, contains revelations, spiritual healing, and power of the mind. The author's life explained; many truths revealed. Price \$2.75; Order from: C. M. McCann, Box 75011, Sanford Station, Los Angeles, 5, California. (P-412)

(More Ads Page 15, Col. 1)

CLASSIFIED ADS

(Continued from Page 14)

Books—Continued

WATCH for our new book: "Healing for the Believing" by Marie Kooki. For your copy, write: Marie Kooki, 6333 Sheridan Road, Kenosha, Wisconsin. (P-411)

WE SPECIALIZE in rare, old books on Metaphysics, Occultism and Spiritualism at reasonable prices. We buy or exchange any rare items. Write: Universal Book and Magazine Mart, 510 Eddy St. (cor. Hyde) San Francisco, 9, California. (P-412)

"THE VENUSIANS" by Lee Crandall. This book describes a most outstanding experience. Author claims that Venusian people are here among us and that he has been taken to Venus. Contains photographs of Venusian spacemen, his handprints, footprints, distinguishing anatomical features, drawings of space ship and the Temple, together with the story of how it all came about. Printed in two colors illustrated with an unfolding rose. A most amazing and unusual kind of a book. Price \$2.00. Order from New Age Publishing Company, 1542 Glendale Blvd., Los Angeles, 26, California. (P-413)

LANGUAGE OF SYMBOLIC VISIONS: A Mystic Dictionary by Frances E. Chamberlain. Price: \$1.00. Will help solve hidden meanings behind symbols, dreams and visions. Order from author: Frances E. Chamberlain, P. O. Box 46092, Hollywood, 46, California. (P-412)

"WE COME IN PEACE" by Franklin Thomas. Contains the translation of a letter from Austria describing the landing of a flying saucer, giving a detailed description of a Martian and the method of communication. This message explains how we are being observed by men of other planets, and what must be done to survive. It promises help. It is full of beauty and compassion. Price \$1.00; New Age Publishing Co., 1542 Glendale Blvd., Los Angeles, 26, California. (P-414)

HINTS TO POTENTIAL MEDIUMS: Read the 29-page booklet, "Development of Mediumship" by Rev. Edward L. Smith. Chapter Headings: "What a Medium Is," "Conditions of Communication," "The Spirit World," "Concentration and Memory Training," "Rules for the Sitter," "Vibrations and the Auric Colors." All phases of mediumship discussed. Order from: Thomas A. Smith, Lowland Hill Road, Stony Point, N. Y., or Psychic Observer, Inc., Chesterfield, Indiana. (P-409)

CAN WE LIVE WITH THE RUSSIANS?

(Continued from Page 10, Col. 5)

assuming the nature of a stalemate if a military reply is to be given to the West. It could much more easily be a first-class victory, the triumphant check, were peaceful methods pursued.

The only real danger, therefore, of war, on the grand scale is that she may overplay in her peaceful penetrations to a point where, visualizing a defeat in the diplomatic field from which no recovery were possible, America might deliver the blow we are all dreading.

In all this we have to see that Russia faces a major crisis at this time.

What are the alternatives before the Kremlin? It can attempt to function with the remnants of the Praesidium now that Beria, Melnikov, Bagirov, and Malenkov, have been eliminated. Molotov, we know, is going to sit on the fence to the end. Voroshilov is a negligible quantity because of his advanced age. We are given to understand that Mikoyan has been cut down in size.

This leaves only four outstanding figures, according to my reckoning. They are the passionately ambitious Krushchev, a man named Schvernink, Kaganovitch (a shadowy personality who seems to be universally suspect, though nobody is quite clear for what reason), and the imitation-Marshal Bulganin.

In my understanding of the charts involved, Bulganin is not

SUMMERLAND

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

HOPKINS, David E. (64) July 4th, Norfolk, Virginia; Rev. Fred Jordan, pastor of Light of Truth Church, officiated.

SMELLING, Rev. Roxie M. (66), July 28th, Manchester, N. H.; pastor of the Spiritual Temple of Truth and Inspiration. Rev. Bernice D. Moores officiated.

ELMIRA MINISTER



The photograph above shows Rev. Beatrice Walker, pastor of the Universal Psychic Science Temple, 213 E. Miller St., Elmira, N. Y.

Rev. Walker has served the cause of Spiritualism for over twenty-five years. She was ordained in 1950 by Universal Psychic Science organization.

the dictator I expect. I do not think Kaganovitch is a likely candidate. I am sure that the position of Schvernink will not amount to sufficient aggregation of power for him ever to capture the lead. That leaves only Krushchev.

Who Will It Be?

Now the final question, I think, will be settled upon whether Bulganin and Krushchev elect to cooperate, or whether (since Bulganin has the ready ear of the Army) Krushchev can afford to regard Bulganin as a figurehead and get into alignment with another man... with Zhukov or his successor.

Everything in the charts suggests strongly that Zhukov will maintain the military man's traditional attitude towards civilian statesmen. He appears to me most violently opposing the mentality of Krushchev. I do not doubt for a moment that his attachment would be to Bulganin rather.

The moment which will answer all our questions will arrive when Krushchev wishes to replace Bulganin, and then I am sure the Army will speak out. That must mean a military diktat. Soldiers do not operate through committees.

From that to the establishment of a dynasty is merely a matter of time. In my belief the most interesting possibility is restoration of the Romanovs in the course of the next two decades.

To this, I am aware, there is likely to be the hilarious report that I am day-dreaming. The Russian people, it will be argued, will never permit this Communism they have found to be thrown away.

To which I reply that the Russian people will continue to do precisely what they have always done: act as irresponsible slaves of any government which takes the knout into its hands.

From which you can judge that I consider much of the modern argument sterile. Time, not war, could effect all we in the West seem to think desirable. That and a better understanding of the people with whom we are dealing. That is, perhaps, even more important than any of the hysterical vilification now going up in America.

For, unless we are to have this Third World War, we have got to learn how to live with the Russians. They have no genuine interest in the kind of pacification which you and I, and millions of other ordinary people, wish to see brought about. The Americans themselves share our longings. They want no war.

But can we live together with the Russians?

Unless we decide that we can, we must prepare all of us to die together.

"PREDICTIO..."

Lily Dale, N. Y.: As a result of the annual meeting of the members of Lily Dale Assembly, the board of directors are: President, Louis S. Vosburgh; vice president, Rev. Robert J. Macdonald; treasurer, Joseph S. Bies; secretary, May B. Hurd; trustees, Edith Griffith, Fred English and William A. Johnson.

CHURCH NEWS

Chicago, Illinois: The fifth anniversary of the Liberal Psychic Science Church, 3449 W. Altgeld Ave., will be celebrated September 10th, 11th, 12th, and 13th, according to minister, Rev. Anthony Camarero.

Rev. Danny Hart, pastor of the Temple of Soul Truth, Los Angeles, California, will be the featured speaker and medium. He is a mental and physical medium.

The schedule, featuring Rev. Hart, is as follows: Saturday, September 10th, 8 P. M.; Sunday, September 11th, 3 and 8 P. M.; and seances and private consultations, Monday and Tuesday, September 12th and 13th.

At all services, spiritual healing will be under the direction of Rev. Herman Brostoff, assistant pastor of the church.

★

New York City: Yvonne Thompson and Manuel M. Torres were married recently (July 29th) at the Cathedral of Faith, 41 West 73rd St. Rev. Richard Renardo officiated.

★

Rochester, N. Y.: According to J. Bertan Gerling, director of the Universal Psychic Science Center, St. Petersburg, Florida, one of their students and ordained minister, Rev. Donald A. Miller, Rochester, N. Y., plans to sail to India and take a six months' course at Adyar Theosophical Society. Following this course, Rev. Miller will take private lessons in Sanskrit, Vedic and other sacred literature.

Rev. Miller entered UPS Seminary studies in 1950, received UPS ministerial certification as Psychic Reader in 1951, was granted full ordination in 1952 and Missionary-at-large classification in 1953. His UPS Seminary diploma was extended with "cum laude" honor.

★

Owosso, Michigan: The district conference of the Spiritual Episcopal Church (district #1) of Michigan will be held November 12th-13th according to district clergyman, Rev. Ella Riley Sutton.

At the banquet opening the conference, Dr. R. C. Lustig, Grand Rapids, Michigan will be the featured speaker. Others listed on the official program: Rev. John W. Bunker, Rev. Austin D. Wallace, Rev. Ruth L. Walling and Rev. Marie Parrish.

★

Lake Pleasant, Massachusetts: The 83rd annual convocation of the New England Spiritualist Camp Meeting Association opened August 6th and closed September 4th. T. C. Russell, "America's premier psychic," was featured. Others listed on the official program: Alice M. Hughes and Mae Sawyer.

★

New York City: Anniversary services at the Cathedral of Faith, 41 W. 73rd St., will be held the first Saturday in October. This marks their sixth year.

Regular worship services are held 6:15 P. M. every Sunday; message service Wednesday, 1 to 6:30 P. M. and Saturday, 1 P. M. Open classes begin the first Tuesday in September at 7:30 and continue until 9:30. These classes, on the voluntary offer basis, afford an opportunity for every Spiritualist to attend.

Rev. Renardo, minister of the church, conducts his regular class work every Thursday evening, 8 to 10 P. M. The annual church bazaar is currently being held September 17th.

★

New York City: The birthday of the minister of one of the oldest Spiritualist churches in Gotham was celebrated recently (July 31st). She is Rev. Hermine Leger, pastor of the Beacon Light Spiritualist Church, 204 W. 94th St., Suite 1-A. Many friends were present to honor Rev. Leger's birthday which also marked thirty-five years of service for the cause of Spiritualism.

★

San Antonio, Texas: The official program for the annual convention of the Federation of Spiritual Churches and Associations, Inc., is now available. For your copy, send twenty-five cents to Rev. V. R. Cummins, 612 Travis Bldg., San Antonio 5, Texas.

The annual convention of the Federation will open September 28th at the Gunter Hotel with a banquet in the ballroom. Closing date, October 2.

Those already contributing to the

Church of Higher Spiritualism #2—Chicago



The photograph above shows Rev. Ruth Foster, minister of the Church of Higher Spiritualism #2, 249 N. Cicero Ave., Chicago, Illinois.

Describing Rev. Foster's work for the cause of Spiritualism Mrs. M. F. Romberg, 1856 Burling St., Chicago, says: "The comfort and guidance received during the past five years through the mediumship of Rev. Foster has helped me beyond description. Aside from myself, hundreds have benefited through her outstanding spiritual gifts."

o o

First Spiritualist Episcopal Church—Chicago



The photograph above was taken when Rev. Edward Mackey (right) served Chicago's First Spiritualist Episcopal Church July 17th, last. Minister of the church, Rev. Rosemary Jackson (center), assisted by her husband, Rev. William H. Jackson (left) conducts regular services at 721 W. Belmont Ave., Chicago, Illinois. (An error to be corrected—last edition stated that Rev. Mackey served The Second Spiritualist Episcopal Church. This should have been the First Spiritualist Episcopal Church as stated above.)

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Supernormal Photograph, taken by Leopold Sessa



The photograph above, taken at the Franciscan Order of Good Will and Harmony, 1991 Arthur Avenue, Bronx, N. Y., shows Rev. Gertrude Holmgren (standing).

Seated left to right: Rev. Martha Seidler and Rev. Angela J. Sessa, minister of the church.

The photograph, taken last Easter when Rev. Holmgren was the featured lecturer, was snapped by Leopold Sessa, who says: "Upon developing, we found that a definite healing ray, definitely felt during the service, was plainly visible; also the face of Michael Garvey, who passed away May, 1949."

This reprint may no show the "extra" but it is plainly visible below the photograph of Jesus when the original print is examined.

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N.S.A. Charter Granted at New Milford, N. J.



The photograph above was taken at the First Spiritualist Church, 485 Elizabeth St., New Milford, N. J., when a charter was presented (June 19th) by Rev. Ida M. Demopoulos, president of the New Jersey State Spiritualist Association. The charter was presented to Luisa Christiansen, leader and founder of the church.

Shown in the photograph above: Dr. Meyer Kaplan, Rev. Ida Demopoulos, Luisa Christiansen, Marie Schillace, Rev. Mae Perez, Isabella Prince, Mrs. M. Minig, Jean McCafferty, William Quellen, Arthur Prince and W. Meyer.

According to Lucy Bertoni, secretary of the church, Dr. Kaplan was a student of the late Carl Horton Pierce. For twenty years, Mrs. Christiansen has been a National Spiritualist teacher, having studied under Dr. Julius Steineman, Rome, N. Y.

convention fund: Rev. Emma King, Clarence Haas, Warren, Ohio; Essie Ham, Alhambra, California; Rev. B. Sanders, Fort Worth, Texas, Edward and Ann Bothman, St. Louis, Missouri; Jeannette and Michigan.

Prepare and LIVE THROUGH or DIE in the GREAT FLOOD, coming SOON, which will be caused by a SHIFT of the AXIS of the EARTH as a result of the GYROSCOPIC ACTION of our SOLAR SYSTEM

A SIMILAR SHIFT, thousands of years ago caused the ice ages and the oceans to rush over the land at terrific speed, tearing mountains away and covering tropical forests (which are now our coal beds) with hundreds of feet of earth.

READ and HEED the amazing booklet 'The Coming Disaster Worse Than the H-Bomb' (29 pages) telling what the flood will be like, about when it will come, the warning to be had, and containing the astronomic, gyroscopic, mathematical and geological proofs, written plainly so anyone may understand it.

This book is concisely written and the description of the proofs and facts can not be abbreviated. Shortened news items in newspapers have merely led to confusion and misunderstanding. Therefore we do not permit news items to be published and for that reason you may not have seen any publicity in regard to it. It is worth a hundred times the price asked, if you consider your life and we were to take into consideration the twenty years of diligent and heart-breaking experimenting and calculating which led to the discovery that this great flood would come soon.

Our purpose is to persuade Congress to take action and build boats, moored at every street corner, to save civilization. Many government officials have refused to take action, fearing it would cause a panic. We do not think the panic will come, but a panic in any case is better than total destruction. To convince them that the public is aroused, we want to take a wagon load of orders for the book to them. In this time of crisis we know the public will continue to liberally respond to our appeals as it has from previous advertisements. Fan mail favoring our program has been most encouraging.

The discoverer and author takes an oath: "I freely take an oath that God strikes me dead this very moment if there is any substantial error in this scientific discovery or in the proofs offered — Adam D. Barber."

We are about to engage in some expensive experiments with a view to possibly preventing the flood by deflecting the axis of the earth with atomic energy and we very much need the small profit on the book.

In this humanitarian cause, we are going to see that every man, woman and child reads this book, if we have to go in debt over our head and bankruptcy to do it, as money will be worthless and everybody starts with a clean slate after the flood. Time means life or death now. The proofs in the book are undisputable and all those who have called on us for mechanical demonstrations leave fully convinced that the flood will come as we state.

Our problem is no longer in convincing the public about the flood. A small group has arisen who consider themselves a 'chosen few' who wish to build boats for themselves and oppose the building of boats by Congress for every one. We must not let them get a foothold on Congress.

The author and discoverer wagered with God the LOSS of his life on the correctness of the book and won. You are wagering only sixty cents to SAVE yours and that of others. After the flood it will be worthless. Now it is worth life.

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