

### Peale Says . . .

IN LOOK Magazine there appeared an article by Dr. Norman Vincent Peale; following is an excerpt:

"Question: Do you believe there is any possibility of reincarnation?"  
"Answer: If you mean as an animal or in another human form, no. I believe that at physical death, the human soul leaves the body and is with God in the spiritual dimension. One's existence thereafter is in spiritual form, but the identity of personality continues."

"I believe that we meet our loved ones after death and that we will know each other. Spirits seem to return to the earthly sphere occasionally, but always as spirit, not in reincarnated physical form."

★

### What Do They Fear?

"I THINK there is a lot of interest in the field of psychic research but I also know this interest is dormant simply because people do not have the nerve or freedom to reveal their interest."

So says William H. Leach, editor of an orthodox magazine, "Church Management," published at 1900 Euclid Ave., Cleveland 15, Ohio.

This follows through with a recent editorial pointing out that people in so-called high places have always lived in fear insofar as letting anyone know they were actually interested in Spiritualism.

★

### Crenshaw Scores

ON A RECENT television broadcast, Station KCOP, Los Angeles, James Crenshaw was interviewed by Jack Duggan. Not only did Crenshaw explain the tenets of Spiritualism but he also displayed photographs showing the materialized body of Katie King standing beside Sir William Crookes.

★

### Oral On The Pan

WHEN periscoping religion in "Newsweek" (March 19th), the editor in his article "Travail of the Healer" (page 82), lambasted the much hailed Oral Roberts.

The article reads: "It is wonderful to be honest and to know you are free from insincerity," exults the Rev. Oral Roberts, a Penecostal Holiness minister and faith healer, in the March issues of his magazine, *Healing*. In spite of his assurance of righteousness, however, Brother Roberts (as he styles himself) has been having a trying time.

"His revival campaign in Australia ended in rioting. Now, back in the U. S., he finds his self-sponsored healing program on more than 400 TV and radio stations under aggressive and widespread attack."

"In Australia, Roberts encountered one of the most hostile receptions in the continent's history. During one poorly attended session, a stench bomb was thrown into his 18,000-seat tent 'cathedral' and shouts of 'fake' and 'charlatan' interrupted his attempts to cure about 70 sick people through prayer."

"'Sinful and Faithless': That night the evangelist left the tent under police escort. He soon left the country, on the advice of the American consulate and the company that had insured his tent. As he boarded a plane for Sydney, on Feb. 11, his manager, the Rev. Robert F. DeWeese, commented:

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# PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

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## Catherine LARNEY

### A Tribute

CATHERINE LARNEY, pastor founder and president of The Scientific Center of Chicago, Illinois, passed into the Higher Life suddenly on April 19, 1956. Funeral services were conducted from the Lain Chapel, Chicago, April 21, 1956, by Dr. B. F. Clark, vice president of the National Spiritualist Association, state president of the Indiana Association of Spiritualists and pastor of the Psychic Science Church, Indianapolis.

Mrs. Larney is survived by a sister, Mary Walsh, Indianapolis; two sisters in Ireland and cousins in Chicago.

Born in Ireland, Mrs. Larney came to Chicago in her early youth. Although she did not become interested in Spiritualism until the early twenties, she heard voices and received manifestations at an early age.

For several years Mrs. Larney was in the business world and, after Spiritualism was revealed to her, began an intensive study of the tenets of this religion and the unfolding of her own unique mediumship. Affiliated with the Illinois State Association of Spiritualists, a certified medium and incense minister, she had studied under the able direction of the late Rev. Thomas Grimshaw, N.S.A. officer and principal of the Morris Pratt Institute.

#### Farsightedness

For a number of years, classes in spiritual unfoldment were held, and with the cooperation and encouragement of this little group, plans were made to organize a church. This was accomplished in 1939, and with a charter granted by the National Spiritualist Association, The Scientific Center of Spiritualism opened in the Midland Hotel, 172 West Adams, where the church will continue its services.

At one time a Lyceum preceded the regular church service. Ever mindful of the purpose of the church—to unfold the spiritual powers of friends and members, to serve as a healing center and to promulgate the truths of Spiritualism with demonstration and communication—Mrs. Larney prepared students to carry on her work. She was the true and natural teacher, for the many lessons that came through her have been a fountain of inspiration and knowledge to those she so faithfully served.

Guest speakers and mediums from many states appeared in The Scientific Center, for she desired her people to experience and witness the various phases of phenomena at their finest. In December, 1955, the Sixteenth Anniversary of the Center was observed. During those years, services were held four times weekly, twice on Thursdays, twice on Sundays, and the Center became a continual source of spiritual enlightenment for hundreds of truth-seekers.

Catherine Larney was always devoted to the scientific approach to Spiritualism. For seven years she worked with a research scientist in cancer and polio and, through her mediumship, important scientific information was given to the world. Spirit collaborators were able to direct laboratory experiments which resulted in the isolation of indigo in the human body. (See Canadian Medical Association Journal, 41, 178-180, 1939.)

The mediumship of Mrs. Larney was a rare gift. She was never



CATHERINE LARNEY  
(1885 - 1956)

satisfied until definite identification was given by the communicating entity. Prophecy was made years in advance and verified by countless grateful individuals. Another unusual gift was the ability to impart the message of the spirit over the telephone, and very definite proof would be given.

Little does the world know the important niche this gifted medium filled and the thousands she consoled, encouraged and helped in hours of distress and grief. Ministers of other denominations became interested in Spiritualism through her presentation of the teachings, ever emphasizing Nature's Laws as the basis for demonstration of phenomena. Many professional people received through this channel the truth they were seeking and remained

(Continued Page 2, Col. 4)

## Psychic Research Group and the Historic Churches

WILLIAM H. LEACH

An address given by the editor of Church Management at a gathering of churchmen in the Hyde Park Methodist Church, Chicago, Illinois, March 4 and 5. The meeting, termed "A Conference on Spiritual Frontiers," was concerned with the organization of Spiritual Frontiers Fellowship for psychic study which might somewhat parallel the present British Fellowship.

MY introduction to psychic research has been mostly an academic, rather than an experimental one. My quest in the field was prompted by two incidents. When in 1924, I went to New York City to select the religious books for the George H. Doran Company, I made the acquaintance of Conan Doyle's two-volume work, *The History of Spiritualism*.

For the very first time I realized that Spiritualism has an orderly history and that the philosophy of Spiritualism is based on certain basic, demonstrable facts. From that time, I included books on Spiritualism and psychic research in my reading and became familiar with dozens of the best books in the area.

The second factor which brought me into the movement was a sense of fair play for minority groups. I

think I must have always had this. But, not until I founded Church Management did I appreciate the lack of respect given some of the minority groups in the Christian Church.

Minorities do not find their existence too easy under dictatorship, nor are they spared ridicule in a democracy. "Splinter groups" is hardly a respectable term. I recall hearing a large congregation laughing with glee when their minister quoted two lines about the Seventh-day Adventists.

As for the Seventh-day Adventists their numbers are such, if they do break the Sabbath, they don't break it much.

Not alone have we refused to take the time to know the spiritual history and tenets of some of these "splinter groups," but we know less of their real social and spiritual idealism. In our own land, the Spiritualist churches have been one of the most scorned of these minority groups.

Several years ago a small psychic research group in Cleveland decided to promote a public demonstration of spirit messages or supersensory perception. They found

(Continued Page 5, Col. 3)

### HOW TO OBTAIN

## Independent Writing

ON SLATES OR CARDS AT HOME

By PIERRE L. O. A. KEELER

Known the World Over For Independent Writing

This phase of mediumship provides mutual solace and happiness when you bend all energies in the proper direction.

THE RULES to be observed in the acquirement of independent writing are few but important. There is nothing unnatural about these occult forces that requires any mysterious, absurd or unreasonable performances, attentions or appurtenances to utilize them. These powers I believe, are reached fully in accord with natural laws, and we know that all nature is inflexible and simple when understood.

These psychic powers seem not confined to any one class of persons nor to any special locality. They exist among all nations, in all grades of social standing, among the educated and uneducated, the rich and the poor, the high and the lowly, and every religious sect. It would be unkind to rank one psychic endowment ahead of another, because they are all equally important and valuable.

#### Perfect Unfoldment

It appears that each psychic person is endowed with a special phase and, while he or she may unfold more than one, it will be observed that seldom is any brought to a perfect unfoldment and use-



PIERRE L. O. A. KEELER  
(1851 - 1945)

fulness except that which found important birth with their own being.

Therefore, in contemplating development, it is wise to learn as far as possible which department of occult power you are best fitted for, and bend all your energies in that particular direction.

If your greatest desire is for Independent Writing, and you experience a constant wish for the power to obtain messages from your spirit friends with a consciousness that this method of intercourse with loved ones gone before will provide a mutual solace and happiness, evidently that is the direction marked out for you by the great creative power.

For by such influences, our controlling bands strive to impress upon our minds the importance of devoting our attention to the phase for which we are most thoroughly fitted. My entire ambition seemed centered in the Independent Writing, and I was uneasy in mind and dissatisfied with every department of the phenomena until I gave it due attention.

#### Spiritual Comfort

I have been the recipient through Independent Writing of greater blessings and spiritual comfort, and more positive evidence of the almost constant presence with us of those we were taught to believe dead, than the possession of all other phases combined could have extended to me in a lifetime.

My reasons for preferring Independent Writing and for recommending its development in others in instances where it is possible for them to make a choice are many, among which I may mention the important fact that in our communion, whether for ourselves or for others, we remain in the thorough possession of our normal faculties and in the full enjoyment of the converse occurring through

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PSYCHIC OBSERVER, JUNE 25, 1934

our agency, while, if not entirely so, in nearly all other important phases we are dead to our surroundings, only imperfectly knowing anything about them by a subsequent relation of the attending incidents.

Another often pleasant advantage is our ability to commune with our loved ones without the presence of a third party—a thing we cannot do when sitting in an abnormal or trance condition. It is a power which we can utilize with certain effect in demonstrating to skeptical friends that an intelligent unseen world reigns over us.

And even another among the many reasons for desiring this beautiful gift is the readiness displayed by friends at any time, day or night, to communicate without the preparation of any special dark or other conditions.

#### Eagle-eyes of Science

Thus we can, with a few leisure moments and an easily acquired condition of passivity, welcome the direct greetings from denizens of another and more beautiful world of life and activity.

Where can be found consolation sweeter or more divine than when alone with the most sacred and tender emotions of a breaking, yearning heart, smothered to others perhaps by the busy bustle of the daily routine but perfectly palpable to our own inner senses, crying in all its bitterness and desolation to a seeming void for some response from the companion of a lifetime whose journey of life has been swifter than our own, to behold the cheering message that, though gone before, he still lives and loves.

Where can one point out a more sacred moment than when a fond mother, gazing in sad remembrance upon the vacant seat at the fireside and the empty cot from whence was borne in death's repose all that was mortal of the sweetest bud that ever could have blossomed into lovely youthfulness, and with nearly fatal despair that those she loved are lost forever, she grasps two little slates that her children perhaps used in school and hears with boundless joy the moving pencil, and reads an assuring message that they are not dead—are not lost, but ever present, striving to comfort and bless with their presence and never-ending affection.

Did ever the Christian theology paint a more divine picture or reveal transformed from misery and desolation a purer joy than this? Thus we catch a glimmer of

the radiance which illumines the most magnificent phase of mediumship known to the world. Though comparatively recent in its origin, it has already made rapid strides far in advance of its pre and co-existing phases, and is still leaping on into the future grasping all its vast possibilities and problems and hurling them back into the light of its own wake for our understanding and education.

It has appealed as no other phase ever has to the better judgment of the most intelligent classes of our master-minds, and is ordained to yet crumble to fragments the mighty pillars of the aged structure of superstition and bigotry.

It has borne the keenest scrutiny of the eagle-eye of science, and is convincing the firm skeptic of the marvelous truths upon whose principles are builded the foundations of all life terrestrial and celestial.

It is the rising Star of Bethlehem set in the sky of reason to guide the seeker on to the citadel of Spiritual Truth, and it is destined to live till it shall triumphantly achieve the doom of all religious error.

#### How To Proceed

In late years it has become difficult to obtain school slates. The public schools have discontinued using them, and most of the former dealers no longer handle them.

If accessible obtain two hinged school slates, 5x7 inches in size. If this cannot be done, secure or construct any small receptacle, such as a pasteboard or wooden box about the size of the slates, and an inch or two in depth.

In the slates or the receptacle place five or six clean white medium-weight Bristol board cards cut to size 5 1/2 x 6 1/2 inches. Hold in the left hand a few moments a piece of ordinary lead pencil as large as a grain of wheat, then drop it in with the cards.

Place them on a wooden-top table and rest the ends of the fingers lightly upon the receptacle. Sitting in a room where, or at an hour of the day when, it is very light, it is better to place a dark covering over the slates and hands—a requirement which can be dispensed with after development.

Do not be eager to have the writing occur. Direct your mind as much as possible from your work, not allowing it to be concentrated upon any special person, or anticipating any particular communication.

#### Be Unconcerned

The moment you invoke, mentally or otherwise, a message from a special person or upon a specified subject, that moment you become positive to the invisibles about you and render yourself unavailable to the operators upon whom you must depend for success. It seriously frustrates their best designs.

Sit with as much unconcern as possible and with perfect willingness that any one shall write upon any subject. Fear not the so-called dark forces. Remember: "Like attracts like."

Then as one after another of your friends—governed by the several degrees of strength, interest and affection which they may possess—gain admission to your surroundings and find you in a negative, approachable condition, they can and will write with more or less fullness and completeness and upon such topics as will call forth your approval.

It is known that some people reclining in sleep rest better when the head is to the north. The magnetic currents flowing lengthwise through the body conduce to

the revitalizing of the system better than when passing crosswise. Some writers think it is advisable that sitters face the north. There cannot at least be any objection to so sitting.

Undoubtedly the most important is the length of time to be devoted to such sitting. Many persons in their efforts to reach this sought for unfoldment have plunged into the chasm of disappointment and failure simply because they have grasped too far each time.

#### The Penalties

In plain language, they have sat too long a time at each sitting and destroyed or retarded what availability they really did possess for the accomplishment of the undertaking. Thus, unconscious of the stringent laws governing this particular development, they have, through that ignorance, sacrificed their ability and given up the experiment in the belief that they held no inheritance of mediumship.

The available qualities necessary for achievement of the phase of Independent Writing can be crippled or destroyed, and the possibility of ever perfecting its development, under some circumstances, sacrificed, by over-timing the sittings, i. e., sitting too long at each experiment.

It is, as all my readers must know, an established fact that a youthful person in the possession of a naturally melodious and interesting voice, by singing or exercising it very much or very long at a time can destroy all its melody and disqualify it for subsequent culture; and because of unenlightenment upon this matter we not infrequently pay the penalty by passing through life destitute of one of the loveliest accomplishments which nature in her bounteousness can bestow. The remedy is not yet known.

#### Rules to Follow

The sight is often destroyed or impaired by over or excessive employment of the visionary organs, and with great difficulty only, if at all, can it be restored. Sometimes specialists are resorted to with gratifying results.

Similar delicate conditions govern our psychic powers and their development. They are a price-less boon when full unfoldment is achieved, but it requires but little to suspend their development and to impair its usefulness when it is obtained.

If you have had reliable information that you can get Independent Writing, and have been sitting for a number of months, or a year, or longer, without any perceptible indications of progress, you very probably have impaired your possessions on the treacherous shoals of lengthy sittings.

If so, you must set speedily to work and get your endowment afloat again, if it can be done. In your commendable efforts to bring out this gift in its beautiful fullness, sit not more than once each day nor less than four times each week, but under no circumstances whatever shall each sitting occupy more than twenty minutes.

If you disregard this injunction it is almost certain to prove destructive to your best interests, for in instances where persons have sat longer than the prescribed time a satisfactory result has very rarely been obtained. "Many are called but few are chosen." And simply because they do not seek it aright. The land should abound in them, and will when they understand the laws of development.

The course to follow in such an emergency—that of destroyed or exhausted power occasioned by



The photograph above, showing Major General Fulgenico Batista, President of Cuba, was taken when he was a Colonel. In the foliage of the background (extreme upper right) the face of an "Indian Chief" is visible.

According to Fidel de Varona C, Barcelona 56, Habana, Cuba, the "Indian Chief" is the guide and guardian of the president of Cuba. The Cubans look upon this picture as proof of psychic phenomena and that the General receives protection and help from the spirit world.

Mr. Varona further states: "I am a good friend of our dear good President Major General Batista. He is a Spiritualist and when we celebrated our Pan American Spiritualist Confederation Congress in Cuba, he contributed five thousand dollars for expenses and gave his attention and help, making the Congress one of the biggest events ever celebrated in Santiago de Cuba city, a real success and a golden page in the history of Cuban Spiritualism."

over-exertion at sittings—is to begin a new series of sittings, surrounding yourself with the most delicate and harmonious conditions, and have some positive or negative influence brought in conjunction with your own.

#### Only Twenty Minutes

If you are passive you need a positive, and vice versa. (I apply these terms as they are generally understood in order to make my explanation clear.)

This can be done by engaging a person to sit with you in perfect harmony and sympathy of feeling, who temperament differs from your own and whose natural magnetism is in a more positive or negative state, as the necessities of the occasion may require, limiting your sittings to strictly twenty minutes.

If your powers are destroyed it will be utterly useless to merely commence again, sitting at the limited time in the hope you can have it restored in that way. You must add to that some auxiliary powers, such as are mentioned in this article. It is the combination of magnetic influences you require to restore that which you have unintentionally thrown from you.

But be very careful to not further exhaust your natural forces by the selection of a companion sitter whose temperament and magnetism are the same as your own, or so vastly different as to be of more damage than benefit. You must not further injure your prospects.

To those readers who are sor-

rowing under the burden of what they feel is loss by death of loved ones, let me give assurance by my positive knowledge that they are not lost, not gone from you, but merely arisen to a higher condition, a larger unfoldment of life, from which they are constantly returning to you. Life has many stages.

That in earth condition is only one stage of this eternal life, and we but leave this to enter another, and, as time advances, we leave the next and pass on to still another, and another. No one is ever lost, ever annihilated.

Many spirits tell us that their fondest memories cluster around the associations of their earth life, and they love to come back and linger around them. They strive to make their presence known to us, and to give us assurances so kind that they are often near us. And when we turn a deaf ear to their entreaties for recognition, and bar them out, and turn them away from us, the sorrow we cause them can never be equalled by any we experience here by their decrease.

Try, therefore, to let them come to you and you will be enabled to dry those bitter tears and hush those deep, heart-broken sighs. However dark may look the way now, the light will soon shine, because to every dark cloud there is a golden lining.

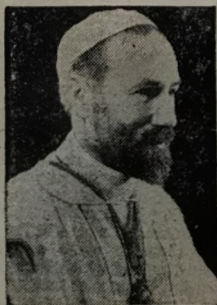
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## WHAT I OBSERVE

(Continued from Page 1, Col. 1)

"We have been bitterly disappointed to find this country so sinful and faithless."

"The attack on Roberts' air healing has come chiefly from two quarters. Jack Gould, TV-radio critic of the New York Times, challenged the ethics of selling air time to healers who claim 'magic results unsupported by the slightest shred of rational evidence.' Last week, a commission of the National Council of Churches, in an obvious though indirect reference to preachers like Roberts, condemned the sale of TV-radio time to religious groups or individuals and requested adequate free time for 'representative' churches."



BISHOP RALEIGH  
Ancient Chaldean Rite

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Why Does Sickness Sometimes Linger Regardless of Prayer?

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CP-430

## Catherine LARNEY

(Continued from Page 1, Col. 2)

to join her classes and unfold their own spiritual powers.

A living monument has been left by Catherine Larney in the excellent work she did, the many friends made, and her years of service to the Spirit World. She never missed a service, or an opportunity to serve someone. And greatest of all was her preparation of students and members to carry on her work in the church. Through her insight, an assistant pastor, Grace Turnbull, some time ago appointed, will continue to head a group of loyal mediums and workers in the Scientific Center.

Rev. Verna K. Kuhlrig

Without free speech, no search for truth is possible; without free speech, no discovery of truth is useful; and the nations no longer march forward toward the nobler life which the future holds for man.

Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race.

Charles Bradlaugh



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### Spirituality Versus Psychism

SUPSTITUTING the word "spiritual" for "psychic" by the various groups of modern psychic researchers has caused to rise in the minds of the laymen a harmful and far reaching menace to the cause of Spiritualism. Spiritual and psychic achievements are as far apart as the poles, yet the terms as used by these various groups confuse the average mind.

Psychism deals with physical, concrete powers of independent, individual demonstrations of one mind, working conjunctively with another mind or on another mind. While spirituality is an expression of an individual portrayed by kindly thoughts and deeds and a loving attitude toward others.

For example: one says, Lindy was spiritually led to fly to Paris, or that he was very spiritual, when they mean he was psychically directed or that he was endowed with an abundance of psychic mineral, with sufficient directing power to use it intelligently or to have it used by a spirit sufficiently versed in its use to intelligently direct him when, where, and how to fly safely.

#### Philosophical Dreamers

The term spiritually among the philosophers arises from the use of the word spirit, meaning one who has passed through death; and in that sense it refers to guidance by another which may be for one's good or the reverse.

It would be well if these various groups using this term "spiritually" would adopt a phrase "psychically led" rather than the confusing one of "spiritually led." The layman would appreciate and recognize the appellation as worth while and give it his immediate attention. Psychism and flying are developments of the Aquarian age as also is the Radio and the levitation of the human body by the power of the mind which will come to pass in the near future.

More common sense reasoning and less philosophical dreaming will open the eyes of the blind on this all important question.

It is easy to understand why theologians, doctors and lawyers are against the world accepting psychic science as an integral part of the affairs of man. Why writers and publishers of so-called Christian literature are bitter on all subjects pertaining to psychic revelations, is easy to understand, but why the bolters from these Ecclesiastical methods of thinking and living should absolutely and viciously destroy their own progeny, is a question worthy of contemplation. There is nothing for them to lose and everything for them to gain by joining hands with those whose eyes see beyond the veil of death and whose ears hear a whisper in the stillness.

#### Cease Your Wrangling!

If those whose eyes have beheld the greater vision, whose minds have grasped the greater truths of life would join forces, proclaim the universal truth of personal conscious survival, lay aside their credal robes and meaningless ceremonies, stand forth as emancipators, shoulder to shoulder as one man in a super-struggle to abolish ignorance and poverty, the world would be freed from falsehood and crime.

"I am it. You are a gnat," is the cancer at the root of the tree of Truth. Universal unity on this question of life after death by those who have triumphed over the physical limitations would soon illumine the world with a light that could never grow dim, a knowledge that would never grow old, a wisdom that would never fail, an understanding among men that would vanquish hatred and destroy caste.

Teachers of modern thought, your duty is to consume the dragons that blanch men's faces with fear, rendering them unable to think. You are the gateway, leading to that eternal city of life. Cease your wrangling as to who shall be first; move forward as one man and become the conquering hero of ignorance, poverty and crime.

#### STILL AT IT!

Over a superb editorial, you ask, "Are Spiritualists Getting Intolerant?" The question is answered fully by the article, "Mysticism, Theosophy versus Spiritualism," front paged in the same issue.

The article in no sense answers anything Powell wrote, even though the Rev. Nickerson says it is in reply to Powell's article. The Nickerson article does, however, voice many Spiritualists' attitude toward intelligent inquiry into the many phases of Truth. That attitude is intolerance.

This article is a diatribe against everything that does not agree with preconceived views. It vilifies many of the honored dead, sneers at the illumination of the saints, and in general exposes a sour-grapes view of its author toward those who have attained an understanding beyond the reach of ANY intolerant person.

I am particularly interested as one of those who are drawn to Spiritualism by its "definite philosophy of immortality," so I can positively assure Nickerson that we are not repelled by intelligent discussion of mysticism or reincarnation.

We are repelled by such discussions as this one, which confuses mysticism with mystification, Francis Bacon with Roger Bacon, lumps Christian Science, Theosophy and the jargon of the alchemists within one feared group of ideas, and warns readers against sane consideration of any or all of them.

If there is any real reason why the "definite philosophy of immortality" of Spiritualism cannot stand up against comparison with other philosophies of immortality, let us know it.

If Nickerson wants to appeal only to the ignorant, this article should not have been inserted in *Psychic Observer*. In my short acquaintance with that paper, it is obvious that its readers are able and willing to read with open minds and judge the merits of philosophies it presents for themselves.

You have not been "tacking on the theories of vague and unproven cults" in printing pros and cons of vital themes. Anything which is Truth concerning immortality is certainly part and parcel of Spiritualism. Please allow no censoring of your paper!

CLIFFORD ALLEN  
7957 Hathon,  
Detroit 13, Michigan.

#### SPIRITUALISTS UNITE!

The time has come for all, sincerely interested in promoting spiritual truth, to willingly forego differences. We must unite with all organizations of similar objectives in the presentation of spiritual truth in order to successfully counteract the false impressions generally held deeming the Spiritualist movement as Fortune-Telling.

This propaganda on the part of our opponents has greatly injured, distorted and thereby belittled the true intent of Spiritualism. Therefore, it is incumbent on the part of every true adherent of spiritual truth to aid in the removal of this false stigma upon our noble cause.

Let us not underestimate the formidable determination of our powerful opponents to sidetrack our movement. They are fully awake to the fact that if knowledge of the true teachings of Spiritualism became generally known it would be to their great detriment and mean the exposition of the absurd doctrine of the Vicarious Atonement, which keeps mankind from the true teachings and purpose of the life of the Nazarene.

Therefore, let us stress this truth at every available opportunity to a bewildered and misguided mankind by subordinating the personal message seeking. We must also stress the higher and nobler purpose of Spiritualism.

This great responsibility rests upon you and me. Let us be true to it. A splendid opportunity for amalgamating our forces is afforded in the Federation of Spiritual Churches and Associations, Inc., inasmuch as it is not a legislative body. All retain their individual identity, the only requirement thereof is expressed in their slogan "In Essentials Unity" and "In Non-Essentials Tolerance."

It is significant that the 1956 Convention is being held in New-Ark (New . . . Ark), N. J., may it be the means of uniting us all by cementing all spiritual organizations into a New-Ark of Covenant namely "Freedom from Material

## 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.

Error, through the Knowledge of Spiritual Truth."

HENRY DIEHL

20 Orange Place,  
Irvington, N. J.

#### INTEREST IN A SURVEY

I would like to comment on the item "Twas Ever Thus," April 10. You speak of the pathetic attitude of people and the poor circulation of good psychic publications. In our church we usually place used papers on a table at the rear; there we have *Psychic Observer*, *Psychic News*, *Two Worlds*, etc., and invite those new to our philosophy to help themselves free. Half the time only one or two papers are taken even though free.

Our local papers refused an ad I wished to put in offering free healing. The real reason was that they have a whole page of Sunday ads for orthodox churches and giving a Spiritualist a break might offend the ecclesiastical powers that be.

A survey I made last year gave this information: People that did not know the meaning of the word "psychic," ten per cent; medium, ten per cent; heard of Spiritualism, five per cent; those that heard it was the work of the devil, twenty per cent; those that heard about it and thought it was all rot and fraud, twenty per cent; those that believed it was so, but could not see what use it was, thirty-five per cent—and so it goes.

This personal survey is reasonably accurate. Then as to the type that think with fear and trembling that it may be true, but say: "If I saw a ghost I would faint—well these seem to run about ten per cent."

RENE HARRIS

Beverly Hotel,  
Victoria, B. C.

#### BRAZILIAN VIEWPOINT

At the close of this letter I have added a short discussion of reincarnation translated from the Portuguese "Cientistas Sem Ciencia" (unscientific scientists) Centro Rendo—Rio de Janeiro, Brazil. Inasmuch as the authors do not allow omissions or alterations of the text, I beg of you, if printed, to comply with this request.

But before you read the article I want you to know that there always seems to be a question, not so much about reincarnation, but what your country calls direct spirit communication and proof of personal conscious survival after death.

#### Here's The Article

It is evident and clear that reincarnation is a necessity. It is a psychic law to which the human spirit is subjected. It is solely by it, that the human soul can view the road to perfectability; to sense its progress; perfect itself; purify and elevate itself to the angelic state of the pure spirit.

The pure spirit has no more need; is not required to take a physical body to evolve and work in this world; it has completed its apprenticeship, having attained the intellectual and moral degrees of advancement required.

Reincarnation, besides being a necessity, is also the means of its salvation for the reparation of faults and errors, thus giving proof of a sincere repentance. One life, one physical existence, however long it may be, is uncontestedly insufficient, for a creature, no matter how intelligent he may be, to acquire the total knowledge, which are the capital or stock equal to this treasure of humanity. Besides, intelligence develops and evolves as all else in the Universe; it does not surge complete and perfectly like Minerva from the head of Jupiter.

If a pupil fails his year's studies because of indolence; or because his intelligence was not lucid enough, he is not stopped from repeating the course. His father does not deprive him; he comforts him; he compels him to try again. Why then should Infinite Intelligence impede one of its particles, its creatures, from repeating its course in this school, thus depriv-

ing them of the only path they possess to learn the scientific and rational lessons taught by the Christ?

Where is the one, that has given positive proof of having learned their lessons in one single existence? How then, are we going to attribute to Infinite Goodness the nameless cruelty, to prevent its creatures, taking away the only possibility of becoming honor pupils of Truth? No! Such is not possible; Infinite Intelligence knows no iniquity.

Reincarnation is then, a law. The law of Spiritual progression, which cannot be frustrated; to which all spirits have necessarily and absolutely to submit themselves without one single exception, ab initio in oeternum.

Translated from the Portuguese "CIENTISTAS SEM CIENCIA" (Unscientific Scientists) Centro Rendo—Rio de Janeiro, Brazil. Note: The authors do not allow omissions or alterations of text.

ANTHONY SILVA,  
Translator.

9 Carlton Street,  
Somerville, Mass.

#### EXCEPTION TAKEN

In May 10th *Psychic Observer*, I note that Mariam Buckner Pond claims to be the only living survivor of the Fox family. She is not a Fox—only by marriage, while I am the only direct descendant and very much alive.

My grandparents and great grandparents moved to Michigan in 1846, from a farm between Rochester and Hydesville. My Great Grandfather Fox was a brother of the father of John Fox, the father of the Fox Sisters. I would like that statement recorded and would thank you never to again publish that Mrs. Pond is the only living survivor of the Fox family.

Mrs. Pressing introduced me last year at one of the outdoor meetings at Chesterfield.

I know where the "Fox Family Bible" is and am going to try and get it so that I may donate it to the Chesterfield Spiritualist Camp Museum.

REV. MAE JOAN (FOX) SNYDER  
2214 Brown St.,  
Flint, Michigan.

#### GERMAN VIEWPOINT

We shall send you our monthly magazine LICHTHORT. You will notice our purpose by reading the articles which, in many ways, conform to your own way of thinking. For better explanation, we bring also quite a few illustrations in a way not quite usually applied until now for our kind of magazine.

We try to bring enlightenment in general; we also point to the real disturbing factor in our world, who does not permit mankind to find rest. The repeated atom bomb explosions in all parts of the world are noticed in an increased radio-activity of our atmosphere. The results are diseases, unknown to the scientists and not to be cured by known methods. Humanity, in a squeeze, looks in despair for remedy and help.

GERTRUDE E. WEIDNER  
Editor Lichthort, Verlag fuer Esoterische Wissenschaften  
14b Marschallenzimmer/Schwarzwald,  
Germany.

#### SWEET AS HONEY

I must compliment you on the *Psychic Observer*. It is a wonderful paper; every article sweet as honey, because it is the spiritual truth. I also get other papers, but find in them only a few interesting articles. With your paper I can sit down and consume every word.

MRS. CHARLES MILLER  
143 Madison Ave.,  
Bridgeport, Conn.

Man is a bubble in the ocean of infinity.

Minocher K. Spencer



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# "Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

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

Out-of-print for over 60 years, this rare 385-page book, "Encyclopedia of Biblical Spiritualism," continues chapter by chapter, the first chapter having started in *Psychic Observer*, September 10th edition. All thirty chapters will be published consecutively. Be sure to place your order for a subscription at once. This subscription can begin with Chapter I, if the request is made at the time subscription is sent.

**I**N 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 XIX Jeremiah

When the Book Was Written — An Honest but Mistaken Prophet — A Born Medium — Was God a Deceiver? — Jeremiah on Bad Prophets — Covetous — Have False Visions — Liars — Yah-weh Accused of Lying — Prophets All Accused — Prophets Quarrel — Yah-weh Saw Prophets Lead People Astray — "The Queen of Heaven" — Proof Wanted of Jeremiah's Mediumship — Yah-weh Will to Repent if the People Will — Communication to Zedekiah — Captivity Not Seventy Years — His Impressions Not Always Strong — As a Writing Medium — Automatic Speaking — Private Seance — Jeremiah Brings Yah-weh to Terms — "The Queen of Heaven" adopted.

**W**E NEXT come to the Book of the Weeping Prophet Jeremiah. His date is about 626 to 580 B. C., about a century and a quarter after Isaiah. Jeremiah began his work in Jerusalem during the reign of King Josiah, about the year 626 B. C. In the latter part of his life he went with the deportation of his people into captivity, although he himself was not carried away with them. Later he went with many of his countrymen into Egypt, and there he died.

Jeremiah probably wrote the whole of the book attributed to him, as well as the Book of Lamentations. Lamentations was written during the Babylonian Captivity. Jer. 51:64, says: "thus far are the words of Jeremiah." The latter part of the appendix is almost identical with the same story as it is told in the Second Book of Kings.

### Poor Jeremiah

I think Jeremiah was an honest prophet, but in some of his predictions he was woefully mistaken. "Thus saith the Lord," and "Thus saith the Lord of hosts," seems to be mentioned in almost every chapter of Jeremiah. In fact they are of such frequent occurrence that I will pay little attention to them. Jeremiah's badge of spiritual authority seems to rest in this dictum.

The communications in the book, like all the others in the Bible, whether coming from "God," "the Lord," or from any other source, are all from the same sources as those which come through mediumship today. Spirit intelligences must speak through the instrumentality of a mouthpiece on earth, — mediumship. Jeremiah, I have no doubt, supposed that if he was not born with a "double veil over his face," he was marked for a medium.

When Jeremiah first learned of his mediumship, his guide told him, in language I prefer not to quote, that he had been selected long before he was born to be a medium. Please turn and read Jer. 1:5. Jeremiah was no speaker, and he tried to beg off. Verse 6.

But he was informed that the power controlling him could use him. Verse 7. Jeremiah was afraid of the people, but his control touched his mouth and put words into it (verses 8, 9), and told him to be not afraid of faces, for he would confound them. Verse 17. Poor Jeremiah was, however, himself confounded.

In chapter 2, "the word of the

Lord" again came to him. In verse 8, the prophet accuses Israel's prophets of departing from the guidance of Yah-weh, and accepting the guidance of Baal. Yah-weh, through Jeremiah, accuses the nation of changing its gods, or guides. Verses 9 and 11. The prophet thinks they had gone so far astray that even soap and nitre would not cleanse them.

In chapter 4: 9, 10, Jeremiah thinks he has discovered the secret of the nation's turning from Yah-weh to other gods. Yah-weh had deceived them! Verse 10 says: "Then said I, Ah, Lord, God (Yah-weh), surely thou has greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."

### About the Prophets

In Chapter 5:13, he tells the prophets that they shall lose their mediumship. "They shall become wind, and thy word shall not be in them." In verses 30, 31, he opens out severely on the mediums he does not like. He says: "A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

The prophets, to say the least, were about as hard cases as some of the opposers of Spiritualism have tried to prove mediums to be. I believe I promised that when I came to the Book of Jeremiah I would indulge in a few quotations from him on that subject. They will fit as well here as anywhere.

In Jer. 6: 13, 14, he says: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

Here they were not only "covetous," and false dealers, but they prophesied falsely. These prophets got even with Yah-weh by asserting that he was as bad as any of them. Jeremiah, himself, acknowledged that Yah-weh deceived him. Jer. 10:8.

### Sword and Famine

In chapter 14: 13 to 17, Jeremiah says: "Then said I, Ah, Lord, God! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the Lord said unto me: the prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. There thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed."

These prophets were all bad, liars, etc., but when Jeremiah made a mistake Yah-weh was to blame for it. In chapter 15: 16 to 18, he says: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart, for I am called by thy name. Lord God of hosts . . . wilt thou be altogether unto me as a liar, and as waters that fail?"

This was a severe accusation against Yah-weh, especially when one considers it comes from his own pet medium and prophet; but it is in the Bible, and must have its weight with those who take that Book for their guide. I have many times heard mediums accuse their controls of lying, but never in stronger language than Jeremiah here uses.

If there is any possibility of misunderstanding the passages above quoted, the following is surely plain enough: "O Lord thou hast deceived me and I was deceived; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me." Jer. 20: 7.

### Lord of Hosts

In 23: 11 to 16, Jeremiah goes for all other prophets as follows: "For both the prophet and the priest are profane; yea, in my house have I found their wickedness, saith the Lord . . . And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evildoers, and none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

Therefore saith the Lord of hosts concerning the prophets, Behold I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart and not out of the mouth of the Lord."

In verse 16 he says: "Hearken not unto the words of your prophets that prophesy unto you, saying, Behold the vessels of the Lord's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you."

### False Prophecy

In 28: 10 to 17, not only the mediums but the influences get into a quarrel. Verses 10 and 11 say: "Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; even so will I brake the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way."

In verses 15 and 16 Jeremiah goes for Hananiah: "Then said the prophet Jeremiah to the prophet Hananiah: Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore, thus saith the Lord, Behold I will cast thee from off the face of the earth; this year thou shalt die, because thou hast rebelled against the Lord." Verse 17: "So Hananiah the prophet died the same year in the seventh month."

In chapter 29: 8, Jeremiah says: "For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you deceive you, neither hearken to your dream, which ye cause to be dreamed. For they prophesy falsely in my name; I have not sent them, saith the Lord." Verse 31 says: "Thus saith the Lord concerning Shemaiah the Nehelamite; because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore, thus saith the Lord, Behold I will punish Shemaiah."

In Lamentations 2: 14 Jeremiah says: "Thy prophets have seen vain and foolish things for thee;

and they have not discovered thine iniquity, to turn away thy captivity; but have seen these false burdens and causes of banishment."

In Lam. 4: 13, he says: "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her."

This is surely enough for the present, about the jealousy and the quarrels between the ancient mediums or prophets of the Lord. As long as these texts remain, we need not fret too much about the schisms and the jealousies of present day mediums. Even Paul, complains sharply of just the same sort of troubles he encountered among the leaders of the churches which he founded.

### God of Israel

In Jer. 7: 1 to 11, the word of Yah-weh comes to Jeremiah concerning the conduct and the fate of those who believe in these lying mediums and spirits who make both Jeremiah and his guide so jealous. It is too lengthy to quote, but they are exhorted to "amend their ways and their doings," they are told that they "trust in lying words," and their prophets have led them to commit all of the crimes in the calendar; and Yah-weh says that he himself has seen it.

In verses 17, 18, Yah-weh says they have provoked him to anger by worshipping the "Queen of Heaven." Yah-weh would not tolerate the worship of any other God, but when they so far departed as to worship a female God, who called herself "the Queen of Heaven," that so excited him that he said: "Behold mine anger and my fury shall be poured out upon this place." Verse 20.

In chapter 11: 1 to 4, "The Word" came to Jeremiah again, and he pronounced curses upon every one who will not obey the "Lord (Yah-weh) God of Israel, as he reveals himself through Jeremiah. He finally concludes by saying that if they will "obey his voice, he will consent to once more become their God."

In 17: 15, it seems that the people doubted the mediumship of Jeremiah, and they ask: "Where is the Word of the Lord? let it come now." Jeremiah was like other mediums, he could not be entranced at all, but he said to Yah-weh: "That which came out of my lips was right before thee." All this shows that the people had as little confidence in Jeremiah as he had in them.

In 18: 1 to 8, the word of the Lord came to Jeremiah again and told him why it was that all his predictions were not fulfilled. The people repented, and then Yah-weh repented. Is it possible that the great Creator would ever repent, or ever feel the need to repent? Infinite Intelligence knows all things from the beginning; how men's minds will act, and what will be the results of all their thoughts. Jehovah, a personal God of the Hebrews, would naturally be expected to say and do the things which he did; and so, he often acted rashly and had need to repent if he would continue to hold his people.

In chapter 19: 14, Jeremiah was (Continued Page 5, Col. 1)

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# BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

sent as a medium to Tophet, where he was to stand up and prophesy; the burden of his prophecy was that Yah-weh would surely bring all the evil that he had threatened through the lips of Jeremiah. In chapter 21: 1 to 4, Zedekiah wanted a communication from Yah-weh, but he could only get it through the mediumship of Jeremiah.

## God of the Hebrews

We often head mediums, in giving a communication, which perhaps is not clearly understood at the time, say "It will come to you after a while." So Jeremiah, when he gave a communication, sometimes said, "In the latter days ye shall consider (understand) it perfectly." Verse 20 of chapter 23.

Jeremiah's influence tells his people that they shall serve the king of Babylon seventy years; but they did not. Their service lasted less than sixty years. Perhaps the sense of time had something to do with the correctness, or rather the incorrectness, of this prophecy. The spirit world does not relatively consider time, hours and minutes, or even years, as we of earth realize them.

In chapter 26: 13 to 19, when the people determined to put Jeremiah to death for terrifying them with prophecies which never were fulfilled, he dodges out of it by arguing that Yah-weh repents, and undertakes to prove it by references to the case of Micha, prophesying that "Zion shall be plowed as a field, and Jerusalem shall become heaps," — a prophecy which failed of fulfillment because Yah-weh repented.

In chapter 27: 9, 10, he wants them to give up all the naughty influences and all the naughty mediums — to communicate only with Yah-weh, and only through himself. He says: "Therefore hearken not ye to your prophets nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying Ye shall not serve the king of Babylon, for they prophesy a lie unto you, to remove you from your land, and that I should drive you out, and ye should perish."

## A Prophecy Fails

Sometimes Jeremiah's impressions were not as strong as he could wish and he had to wait for the fulfillment to find out whether it was the "word of the Lord," or only his imagination. In 32: 6, 8, it was the fulfillment of his impression that caused the prophet to say: "Then I knew that this was the Word of the Lord."

In chapter 34, verses 2, 8, and 12, Jeremiah was sent to Zedekiah and others with important messages. Jehovah seems to be using Jeremiah as a very special psychic instrument. Those who received the messages must have trembled with fear. The sight of the pessimistic Jeremiah bearing doleful tidings was about as cheerful as Poe's Raven who incessantly croaked "Nevermore!"

In chapter 36: 2, as a writing medium Jeremiah indulges in certain very severe denunciations. From verse 8 to 14, it will be found another message was written by the hand of Baruch, Jeremiah's secretary; when Baruch read the message to the people they demanded to know how he got it. Verses 17, 18, read as follows:

"And they asked Baruch saying: Tell us now, how didst thou write all these words at his mouth? Then Baruch answered them: He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Here it seems, they were only spoken by his mouth. It is as much a case of automatic speaking as has ever been found in Modern Spiritualism. In verse 28 this medium writes this same message a second time with certain very important additions. King Jehoiakim had burned the first writing.

In chapter 27: 17, the king causes Jeremiah to be taken out of the dungeon and holds a secret seance with him. The story reads as follows:

"Then Zedekiah, the king, sent

and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? and Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon."

The king asked Jeremiah to pray unto Yah-weh for him, and Jeremiah tauntingly says: "Where are now your prophets which prophesied unto you, saying the king of Babylon shall not come against you?" Verse 19.

Jeremiah further says to the king: "Therefore hear now, I pray thee, O my lord the king, let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

In chapter 42: 2, the people see that Jeremiah, in his predictions in the main had seen right, and the other mediums wrong, so they come and beg Jeremiah to pray for them; Jeremiah promises to pray, and that whatever answer he gets from Yah-weh, he will give it to them, keeping nothing back. On the other hand, the people promise implicit obedience to the words of Yah-weh, as spoken through Jeremiah.

Verse 6. On the strength of this, Yah-weh repents, and a reconciliation is effected all around. The reconciliation does not last long, for, in 43: 2, 3, Jeremiah's enemies accuse him of being a false prophet and a liar, and deny that Yah-weh is his control.

In chapter 44: 17, 18, the people are not only tired of Jeremiah as a prophet, but they are tired of Yah-weh as a control, and many of them want to discard him, and adopt "the Queen of Heaven," who, they claim, had in their past done better by them than Yah-weh had.

## "Queen of Heaven"

Their language is: "But we will certainly do whatsoever thing goeth forth out of your mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to put our drink offering unto her, we have wanted all things, and have been consumed by the sword and by famine."

This, of course, the jealous Yah-weh did not like; he knew that the "Queen of Heaven" was as much a God as he was. On this subject Joshua had said: "Ye can not serve the Lord, for He is an un-Holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Josh. 24: 19, 20.

Here we leave the book of this earnest but jealous medium, and take up the next book of the Bible.

## TO BE CONTINUED

# SUMMERLAND

SIMMS, Rev. Anna Doerner (81) April 29th, Union City, New Jersey; founder and assistant minister of the Divine Psychic Mission of Consolation Spiritualist Church; Rev. Herbert C. Millare officiated; assisting Rev. Michale Gibson and Rev. Alma Gundlach.

## OPEN DATES

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# PSYCHICAL RESEARCH

(Continued from Page 1, Col. 4)

the going very difficult. The papers were not inclined to sell them advertising space. Because I had published a brief editorial asking fair play for this and other minority groups, they asked me to do two things for them.

First, I was asked to intercede with the papers to ask that they be given the privilege of using paid advertising space in the papers.

Secondly, I was requested to act as master of ceremonies at the public demonstration. I satisfied myself as to the reliability of the medium who would be used and agreed to take on the task.

The medium was Arthur Ford, internationally known psychic. As the result of that cooperation we had between seven and eight hundred people at the demonstration. I formed a friendship with Mr. Ford, have had sittings with him, and respect his integrity. We did get the newspaper advertising space, but not one of the three papers gave a news mention of the event.

## "Tower of Babel"

To a great many churchmen the very word *Spiritualism* is anathema. Some feel that any person who dares to seek communication with the departed is beyond the pale of the church. It is hard to understand this when, Sunday after Sunday, churchmen and women lip the Apostles' Creed, in which they affirm statements such as these: "I believe in the communion of saints; . . . the resurrection of the body; and, the life everlasting."

Yet, despite this, anyone who aspires to experiments which might prove what we now take by faith is not too popular in church circles.

An American recently visited England to discuss with the clergy there the work of The Churches' Fellowship for Psychical Study. Among those he visited was Dean W. R. Matthews of St. Paul's Cathedral. Dean Matthews is a member of the fellowship.

He asked the dean if the clergy of the Church of England faced any embarrassment in joining the fellowship.

"I would not want to answer that," replied the dean, "but if a clergyman joins the fellowship he would not be wise to seek a bishopric."

That, I feel sure, would also go for the United States.

A few days ago I read Andre Parrot's little book, *The Tower of Babel*. I had accepted the traditional interpretation offered by the book of Genesis. The tower was built by worldly and ambitious men who wanted to show they were equal with God. Mr. Parrot points out that this is not the correct interpretation. There were several of these towers in Assyria. They were built as places of retreat for prayer. Just as some of us feel closer to God at the top of a mountain, so these people of antiquity felt closer to him in the man-made tower.

On the wall of my office I have a small copy of a fifteenth century illustration of the Tower of Babel. It shows the tower nearing completion. Angels sent from God are pushing the workmen from the scaffolds to their deaths.

## Why Assume

I think there is a parallel between the relationship of the churches to the psychic study groups and interpretation of the Tower of Babel. The men and women in these groups are not irreverent, nor servants of Satan. They are merely trying to gain psychological or physical evidence of the persistence of personality beyond the grave.

Let me give another illustration. In a group recently a half dozen of us related psychic experiences which come under the head of telepathy. My proposition to them was this:

Assume that these communications are real contacts between two people in this world. Assume, next, that you really believe in personal immortality. Next, assume that one of these persons dies. Is it not logical to believe, if personality persists beyond the grave, that the communications can continue?

None in the group, except my-

self, was willing to make the assumption.

I think that the right to investigate is a natural right, and any Christian who feels the call to make such a study has a right to do so. That right certainly fits into the historic picture of Protestantism. Any individual or any psychic group should feel that it has that freedom, despite the opinions of clergy or other leaders. Suppression is a greater sin than the study possibly could be.

## "Communion of Saints"

Secondly, I believe that Christians who wish to study in this area would do well to retain their membership in the historic churches. We all can appreciate the contribution of the Spiritualistic churches. But psychic research is well within the theological concepts of the historic bodies even if they do not recognize it. If I go to a seance, I see no reason why I should leave the Presbyterian Church. The Christian Church is the custodian of a world culture which should be maintained.

If in your own local church the knowledge of your interest creates ridicule or persecution, I just wouldn't tell anyone about it. So long as you are convinced in your own mind that it is the wise thing to do, continue your studies. You are a free individual and you are emphasizing something the New Testament sanctions. Were not the communications between Jesus and Moses and Elias at the mount of transfiguration psychic communications?

Some of us have always felt that the words "communion of saints" have a psychic quality. The bread is broken for the entire household of God. That means the saints or members alive and those who have passed on to another world.

The communion of saints is not limited to the local church. F. Heiler in *The Spirit of Worship* (page 23) defines it in this way:

The Church militant forms with the Church triumphant one great community of prayer; nay this Church of Christ extends throughout the whole universe, the mighty choirs of which glorify the eternal Father through Jesus Christ, with one mind and one voice.

Once in a service, I saw moving into the balcony of the church old-timers who had been dead for a number of years. They were still in the household of God. I have talked with other ministers who have also experienced a feeling that their congregations are larger than the actual number of those sitting in the pews.

## Fletcher Said It

Most of us can feel free to indulge our convictions without disturbing the church. There may come a time when theological issues will have to be decided. I have sat in a number of seances where someone in the spirit world has described his state of existence.

Arthur Ford's control, Fletcher, opened a seance with this statement: "Because you are a preacher you may want me to describe heaven. I can't do that for I have seen nothing here that looks like I was taught in the church. I have seen no flying angels. I have seen no pavements of gold. Each of us lives a busy and purposeful life. We come pretty close to the Bible verse, 'In my father's house are many mansions.'"

My own father told me that he had a yard to care for and that he had a small church where he preached every Sunday.

A young man, a battle casualty, said that he was continuing his engineering training.

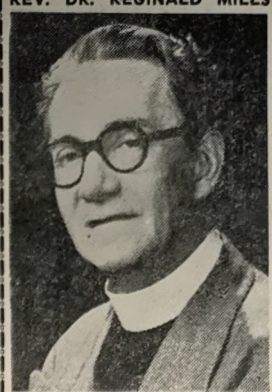
Another was perfecting his music technique.

These pictures are far from the traditional pictures of heaven. Eventually the movement may grow so strong as to really challenge the traditional concepts of awards and punishments. Outside of that I can see no conflict.

My third point is that the psychic groups should seek a sympathetic, informal relationship with other specialized groups which are growing up today. The religious upsurge of today has more facets than the interest in personal immortality. The retreat houses have become strong centers for religious faith. The practices of prayer, silence, and meditation are filling a distinct need. In some of these centers spiritual healing has reached challenging proportions, and there is much sympathy with

(Continued Page 6, Col. 2)

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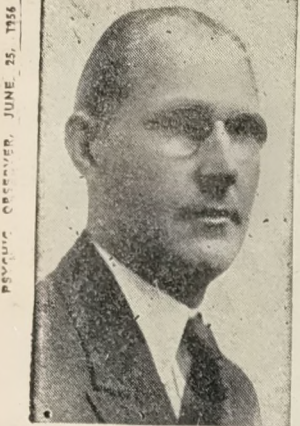
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# SURVIVAL in the WITNESS BOX

What kind of evidence has created the Spiritualist Movement?

• That Spiritualism exists as a world-wide Movement is a matter of fact. This article shows the kind of evidence that has convinced thousands that those we call "dead" still live and can speak from beyond the grave.

By  
**CHARLES J. SEYMOUR**

THE "terms of reference" that I have been given for this article are:—to consider what it is, principally, that accounts for, and so justifies, the existence of the Spiritualist Movement; this entails stating, briefly, the case for belief in demonstrated survival.

I would say that it is the existence of a mass of published weighty evidence for demonstrated survival which accounts for—which indeed made almost certain the rise and growth of—Spiritualism as a Movement.

Whence comes this weighty evidence?

The occurrences at the Fox Sisters' home at Hydesville, almost a century ago, have already been described.

These strange happenings not only aroused ordinary-public interest, but attracted the attention also of many educated people—men and women of known first-class intelligence and of repute in the world of learning and of letters.

### Authentic Phenomena

Because here, they saw, might at last be something "concrete" that the meta-physicians, the psychologists and scientists could take hold of—apparent paranormal occurrences.

This was surely to be looked into.

When they looked, some of them reported adversely (from the survival standpoint).

Either no authentic phenomena transpired in their presence or, if it did, it was all, they said, within the limits of natural law as they understood it.

Others among them, however, said, after studying mediumistic phenomena, to which they were led via Hydesville, that the Spiritualists' belief was probably correct; namely, that the so-called "dead" survive, and, under suitable conditions, can and do communicate with the living.

## PSYCHICAL RESEARCH

(Continued from Page 5, Col. 4)

psychic explorations into the spirit world.

Prayer groups in churches have made recognized valuable contributions. The Farthest-Out-Point movement has many devout followers. The intensity of conviction runs close to the psychic area. The Sure Victory by Madame Ching Kai-shek describes very graphically what such a movement can mean to a whole people such as Formosa. In a lesser degree it is being duplicated in many places.

Groups for prayer and faith healing, also, have a kinship for the psychic. We should seek close fellowship with them. The Fellowship of St. Luke of the Episcopal Church is a good example.

All these are marginal groups within the framework of our churches. I do not think that organic merger is necessary or desirable. But the people who are interested in these movements will understand, before many others do, that Spiritualism is definitely a spiritual movement.

In the past, many of these marginal groups have broken with the churches and formed their own organizations. The church of the modern day has learned something of tolerance. I am hoping that it will be wise enough to put a flexible curtain around these activities and find in each one the spirit of the living God.

tions, can and do communicate with the living.

They adduced a considerable amount of evidence to that effect, and it is that authoritative testimony to which Spiritualists point, at first call, as the most ponderable and convincing.

There are many cases where the thoughtful Spiritualist himself readily admits that particular messages that come through, or other phenomena associated with mediums, may more or less reasonably be explained in other than survival terms.

### Informed Spiritualists

Students advance a number of alternative hypotheses.

This mediumistic communication, they may say, does not at all necessarily indicate that a discarnate spirit was the responsible party—or even that there are any such entities as discarnate spirits.

All that happened might have been due, for instance, to telepathy among the living. Or to inspired guesswork by the medium. Or to suggestion put into her mind by the sitter—through the latter's flailing let fall some hint or pointers which the medium seized upon and built up into a "case." And so on—a spate of possible alternatives.

So the informed Spiritualist walks warily. He emphasizes that his best cases are of the type where it can be shown that a particular statement or statements made by a medium or sensitive about a "dead" person were unknown at the time to anyone alive, but afterwards could be verified, confirmed as true, by inquiry—perhaps so considerable an amount of patient inquiry as to make the possibly still-proffered telepathy explanation look extremely thin.

Cases of the kind are for the most part very difficult to summarize, for as a rule they involve many factors which need to be stated to make them fully intelligible.

I have space to give one example only, a simple one (simple from the statement standpoint).

Here the deponent was not a professed medium, and so far as I know he had no experience of Spiritualism.

James L. Chaffin, an American farmer, made a will giving his farm to his son, Marshal, and cutting out other members of the family.

He died in 1921, probate of the will was obtained, and the disinherited relatives did not contest it, as they knew of no valid reason for doing so.

### Automatic Writing

But some time later, another of the sons, James P. Chaffin, averred that his father had appeared at his bedside and spoken to him, telling him to look in his (the dead man's) overcoat pocket.

Seeking the coat next day, J.P.C. learned that it had been given away.

He visited the recipient, and on examination found that the lining of one of the coat pockets had been sewn up.

He cut the stitches and brought to light a sheet of paper on which was written, in the father's acknowledged handwriting: "Read the 27th chapter of Genesis in my daddy's old Bible."

Back home, J.P.C. called witnesses, and they searched for and eventually located the old Bible, in so dilapidated a state that it almost fell to pieces in their hands.

In Genesis, between leaves, they found an informally-written document, again in the testator's undisputed handwriting, in which he declared that after reading this portion of scripture he had decided to make a fairer, more just, distribution of his property.

Then followed the terms of a new will which gave all surviving members of the family equal shares.

The case went before a judge and jury, and eventually the second will was accepted, judgment going by consent.

J.P.C.'s comment was: "Many of my friends do not believe it is

## INTERNATIONAL SPIRITUALIST WEDDING



The photograph above was taken when Rev. Melvin O. Smith and Dorothy V. Turvey were married recently (April 28th) at the Ohio Avenue Spiritualist Church by Rev. Ralph A. Whitney, minister; matron of honor, Mrs. Harvey Houk; best man, Adam Shuman; Music: Rowland P. Downing; soloist: Mrs. Adam Shuman.

Noted guests present: Rev. Laura E. J. Holloway, president of the Ohio State Spiritualist Association; Rev. Bernice Omar Brock, Orlyss Ballmer, Mr. and Mrs. William Crumpler and Mr. and Mrs. Harold Porter. Attendance: 175.

possible for the living to hold communication with the dead, but I am convinced that my father actually appeared to me . . . and I shall believe it to the day of my death."

Sworn documents relating to this case were deposited with the (British) Society for Psychical Research.

I would also instance for this article what is now, among psychical researchers, the accepted "classic" case.

Briefly, a group of highly-competent researchers in this country found, soon after the death of one of their colleagues, F.W.H. Myers,

that apparently systematic attempts were being made to communicate on new lines from "the other side."

Of these attempts the ostensible originator was Myers himself, assisted by Edmund Gurney, who predeceased him; and, later, by Professors Sidgwick and Hodgson, and Dr. Verrall and Dr. Butcher, when they, too, passed on.

The communications came through various mediums, here and in America, and they "might be described as jigsaw puzzles of words and phrases and little bits and pieces which by themselves conveyed no meaning, but which,

## Technique of Spiritual Healing

### MODUS OPERANDI AS PRACTICED IN INDIA

K. S. D. Ayer, member of the International Advisory Committee of the Spiritual Healers Fellowship and leader of the Spiritual Healing Center, Coimbatore, South India, carries on his work in collaboration with the Center of Universal Psychic Science, St. Petersburg, Florida, Rev. J. Berrian Gerling, president.

Says Rev. Gerling: "Judging by the great number of recorded cases, as well as by the ever increasing number of applications from individuals seeking Spiritual healing, there is evidence that all institutions for this great work are expanding."

Mr. Ayers' letter to Rev. Gerling gives an outline of the modus operandi of Spiritual healing as practiced in India: "Assemble people of healthy personal magnetism together . . . people with a broad and liberal outlook; patient under all circumstances and who try to improve by cultivating a spirit of love . . . will find they have healing powers."

The power is latent in all, but love alone will awaken it. Love and daily prayers addressed to the Almighty, the Source of Life and Power, will be an aid to development. "A clear room should be set apart with a seat or chair for the patient, and three chairs for

spiritual healers, who must sit around the patient. They form a circle. They tell the patient that he will have abundant health from the Center of Life, and one pass is made by each healer and then all three make a combined pass over the patient's head, etc. This is repeated during the course of the treatment.

"Always be selfless. Never try to keep the health forces for your own benefit. They are intended to be passed on to the ailing people . . . you will be kept healthy."

"The passes pour strength derived from the Divine Source. The force is transferred to the body of the patient. The immediate effect is invigoration. As strength increases, the resistance to diseases increases and the sickness vanishes. The hands respond to the force pouring through you. As you surrender to the force, the force will be evident."

"When giving passes, the body should be completely relaxed and the attention bestowed on the hands and arms, till they begin to tingle, and the passes are made till the arms feel tired. As vital energy flows away, the arms will begin to tire out. Then it is time to stop giving passes . . . ask the patient to keep absolutely still . . . concentrate your mind on the passes until concluded."

"After making the passes, wash your hands in cold water. Allow an interval of at least five minutes before taking up a new patient. Do not give passes for more than three persons the same day. More will be exhausting and also useless to the patient concerned . . . the passes should be done slowly, allowing for the energy to flow through steadily."



K. S. D. AYER



# The Challenge to SPIRITUALISTS

Mediumship provides the rock of Spiritualism. . . . We must fashion upon it a structure of high ideals, eternal standards, universal principles, and a pattern of noble living.

We cannot bring harmony into our lives or the lives of others until we put our house in order.

—by—  
**MICHAEL FLAGG**  
1725 Fulton Street,  
San Francisco, California

ALL existence — all life — is a challenge. It is a glorious and wonderful challenge, whether we know it or not; because, if we accept it courageously and serenely, it helps us onward and upward along the path of progression. Challenge is necessary to growth and unfoldment, as Nature reveals on every hand.

We are more fortunate. For we know that our spirit, the real us, survives so-called death, whether we meet the challenge or not. But whether we unfold or develop while we are on earth, whether we in any measure live up to the infinite possibilities that lies open to us all, depends on how we meet challenges, and on whether we prove that we realize that each challenge can be a stepping stone to greater and greater spiritual progress.

The Spiritualist has little excuse for not meeting challenge. For he has the greatest incentive to progress that anyone could wish for — the priceless knowledge that mankind from time immemorial has sought and hungered for, the knowledge that we survive physical death, that we have kinship with a Power far greater than ourselves.

Those of the old orthodoxies have to be content with the unsatisfying hope and faith that life continues, or that life may be resurrected in some remote aeon for a chosen few; but the Spiritual-

ist knows — he does not believe, he knows — that we survive; and he knows that as we plant, so is the harvest.

## A Real Challenge

The Spiritualist knows that all we meet on our journey through various expressions of life, here or in the spirit realms, is a challenge, a challenge to reach higher spiritual pinnacles.

Joy and sorrow are challenges, each in their own way. Cross and crown are challenges, each in their own way. Triumph and disaster are challenges, each in its own way. What is important is not these challenges themselves, but the way we respond to them.

There are too many Spiritualists who fail to meet the challenge. There are too many Spiritualists who do little to widen their horizons. From inertia, or laziness, or ignorance, they remain content with the knowledge that life continues; they make no effort to learn more of Truth, more of the Laws that are breathing in their beauty and perfection.

A challenge to Spiritualists is obedience to the Law of Service. The greater our knowledge, the greater our aptitudes, the greater our authority, the greater our blessings, the greater becomes our responsibility to serve — to help others along the way, to help others climb a rung of the ladder.

One way of obeying that law lies in sharing — not only our material possessions, but, what is vastly more important, the Truth we perceive.

For Truth, like all beauty, was never meant to be unshared. Freely given to us, freely should we give it. It is our responsibility to try to show others a glimpse of the wonder we behold.

Of course, that duty calls for judgment. We should not try to pour more into a vessel than it can hold. We should not choke a pipe by stuffing it with more than can pass through it easily.

## Truly Great Mediums

The challenge of sharing spiritual things calls for preparation and study. But too many Spiritualists are content to remain indefinitely in the first grade. They will not prepare, whether it is for an article, or a talk, or for help someone asks for, or for the Truth they may say they seek.

They expect Spirit to do everything for them. They forget the Law of Attraction. They forget that the quality and caliber of our spirit friends depend largely upon the quality and caliber of our own Faculties, and upon how much we are prepared to do to unfold and strengthen those Faculties. Many Spiritualists are not prepared to pay, in toil and study and effort, for greater unfoldment.

They refuse to recognize that we are not only channels for our spirit friends—we are spirit ourselves, let us never forget — but that we are, if our preparations make us worthy of it, their collaborators also.

The truly great mediums — the Eusapia Palladinos, the Maude Lord Drakes, the Mary Pepper Vanderbilts, the Florence Beckers, to name just a few — provide shining examples of this.

The truly great medium, in humility, often terms herself an instrument. But as many of us know, she is much more than an instrument of her spirit friends. She is their collaborator. She not only follows, she leads. She is not merely passive, but active. She is more than just a telephone through which the message comes. She is often the message herself.

But the unparalleled quality of her mediumship — even though she is a born medium — is never handed to her on a silver platter, as a gift rounded and complete. How much she pays for medium-

ship, in circumstances, in work, in labor in the vineyard, in sacrifice, in a hundred different ways, none of us will ever fully know. But those who are privileged to know her well have an inkling of what she endures, and endures gladly, for the caliber of the mediumship that is such a great blessing to so many of us.

## Pure Spiritualism

If I emphasize this, it is not to praise anyone, but to hammer home one truth: we must earn our development, we must earn our progress, whether we are here on the earth plane or on the other side of life. The greater the challenge we meet, the greater our unfoldment.

A challenge to Spiritualists is the responsibility of keeping ourselves worthy of Spirit — by cleansing our universe, as much as we can, of all that is unworthy of the great blessings we possess.

Water is no purer than the channel through which it flows, or the vessel into which it is poured. The purer and cleaner the vessel or the channel, the purer and cleaner the water. We should do all we can to be worthy vessels and worthy channels.

A challenge to Spiritualists is to remember the importance of the right attitude — not just when the sky is cloudless and bathed in sunshine, but when, and especially when, we are enveloped by the storm. Then indeed can we test the spirit — our own spirit — and discover whether Spiritualism truly has a meaning for us, truly has enriched us as nothing else can, or whether it is just words whose significance we have missed completely.

Lao-Tse said that the journey of a thousand miles begins with one step. We can add this: the tone of the journey depends on how the first step is taken. If we take it happily, willingly, courageously, we set the attitude for the entire journey. If the first step is slow, reluctant, unhappy, the journey will be miserable.

Fortunately for us all — no matter which side of life we are in — we can, if we genuinely try, reshape and remold our attitude. The doors of progress are always open to us. And each day, each moment, can mark the beginning of a new journey for us, a journey to higher spiritual levels, and to the greater happiness that is always found in greater spiritual heights.

A challenge to Spiritualists is (Continued Page 8, Col. 2)

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## SURVIVAL IN THE WITNESS BOX

(Continued from Page 6, Col. 5)

on close examination, were found to make excellent sense."

These correspondences (as they are called) had a core of very "difficult" material consisting of erudite and recondite literary quotations and allusions—such as it is reasonable to suppose a classical scholar of Myers' quality would have chosen as subject-matter, and which, it was testified, would be above the heads of most, if not all, of the reporting mediums.

The course judged to be followed by the communicators was as follows:

A subject was selected. It was then split up into fragments, deliberately made obscure so as to be unintelligible to themselves.

These fragments were transmitted through the mediums, and when, and only when, all the items were set out and analyzed could it be seen that they composed a single idea, or a body of cognate ideas.

I cannot myself see how anyone who studies the full story (the sessions went on for many months) as told in the published *Proceedings* of the S.P.R., and who has not barred and bolted the door to his mind to "this Spiritualism," can fail to conclude that there were fully-conscious, disembodied intelligences actively at work throughout.

Such influentially-sponsored testimony, coupled with numerous veridical cases of the Chiffin type which are on record, where subsequently-verified data came through both professional mediums and ordinary citizens who knew nothing of mediumism, are decidedly what puts heart—not to say spirit!—into Spiritualists.

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# RIISING SUN OF JAPAN'S SPIRITUALISM

JAPANESE Spiritualism, once brutally mutilated by the government, is again flourishing. Kodo Oomoto, a Japanese Spiritualist society, was formed around the remarkable mediumship of Nao Deguchi, a 57-year-old woman living with her invalid husband and their eight children. On the night of January 1, 1892, she fell into trance "and from her lips came prophecies as to God's plans for mankind."

Though she had never learned to write, Nao Deguchi later developed the gift of automatic writing. The messages she received "dealt with deep problems, such as the secrets of the universe and world peace."

## Purge By Government

When Nao passed on in 1918, her son-in-law, Onisabro, also a gifted psychic, became the leader of her earnest band of Spiritualists. By 1935 Kodo Oomoto had several hundred thousand members.

Then came the purge. The government of those days thought the members represented a secret society, probably plotting to overthrow their militaristic powers. Persecution and wholesale slaughter followed.

In the early morning of December 8, 1935, several hundred armed police cordoned off both Oomoto territories. The government intended sweeping the movement from the face of the earth on the sensational charge of treason.

Even before the trial started their sanctuaries, offices, houses, hostels and memorials throughout the land were destroyed.

The trial dragged on for ten years. But in 1945 Onisabro's innocence was established. He and his followers began to rebuild from the ashes.

Now, after eleven years' dedication and application, Oomoto is once again a stronghold of Japanese Spiritualism.

## "Two Worlds"

# Challenge To SPIRITUALISTS

(Continued from Page 7, Col. 3)

control of our language and thought. We must remember that thoughts are things, and that to clothe them in words is to give them form. We must take care what thought we invest with reality by our spoken word.

## Conan Doyle

A challenge to Spiritualists is to prove ourselves worthy of the pioneers, they who blazed a trail through the swamps and wilderness of ridicule, ignorance, and orthodoxy.

We Spiritualists have a snap today, compared with those who in earlier days espoused the cause of Truth — Conan Doyle, who spurned a fortune to write it; Judge Edmonds, who resigned his New York Supreme Court position to carry its banner; and many others, high and lowly, who, having found the Truth, were ready to give their lives for it.

We must try to be worthy of them. We must be glad and proud to stand up and be counted. If we are not happy to rise and say "I am a Spiritualist!" we are not yet quite worthy of Spiritualism.

A challenge to Spiritualists is to unfold our Faculties, and to allow a clear flow of Spirit into our being. It means realizing what hampers unfoldment — whether it is envy, gossip, lying, tobacco, alcohol, or any of a thousand things. The extent of the flow of Spirit depends largely on our willingness to remove all obstructions.

A challenge to Spiritualists is to keep tranquil under all circumstances. Our spirit friends give us much, and ask little. But if we enquire, they tell us: "Be as tranquil as possible"

## Our House in Order?

Tranquility is one of the measures of our unfoldment. It is a test of whether we have progressed, and how much we have progressed. Tranquility is the priceless ingredient of the spiritual life. It is easy to be irked, if we

# "One Minute Treatments"

Award Winners Without Headlines

By ALBERT E. SCHEFFLER

MEN AND WOMEN, in all walks of life, just naturally crave for recognition for what they do. In this country we are set apart from our fellow workers by the awards of Medals of Honor, Nobel prizes and trophies.

But such awards recognize only a few, leaving hundreds of deserving individuals without any public acknowledgment of their achievements beyond nominal rewards for service rendered.

Our idea of feeling "different" should not be to ennoble our position in the eyes of the public, not for any award of recognition, but as moral courage for others to follow; a willingness to reset

gold for a sensible readjustment of ideas in order to help keep minds flexible. James, in writing to the twelve tribes, says: "Every GOOD gift and every PERFECT gift is from above . . . that we should be a kind of firstfruits of His creatures."

The Hidden Psychic Power  
Men do differ in their knowledge of spiritual principles, also in temperament, and in material possessions; but there is no difference in the amount of the Spirit men have. None is a chosen soul; none is debased to glorify another.

Jesus, the Christ, taught that all men had a greatness capable of being developed and possessed a divinity sufficient to elevate them so they might share in the glory of God. "For my God shall supply

all your need, accordingly to His riches . . ." That is, our success in life is conditioned upon our accepting this statement.

Mistakes are made and sins committed as the result of a "trial and error" approach to perfection, but no man need get lost in the transition. His inborn goodness will urge him on to greater accomplishments.

## Man Needs Seek Nothing

Souls are constantly being enriched through the burning desire of some persons to resolve into good all the fine things of life which are already present in the person with a thankful consciousness and happy spirit.

Moses, as one man, led the children of Israel out of captivity. Gideon achieved a great victory with only 300 men. Jesus ended with only 120 followers. Not an award winner among them, but all were laying the foundation of a new condition of living which would be enjoyed by legions.

The word Spiritualism has come to have two prize-worthy meanings. (1) It means a different way of thinking and of living from the run of everyday application of human energy. (2) Its principles are just as appealing to strangers and friends alike, for the serene, considerate manner a Spiritualist takes with him into crowded public places while facing a feverish and sadly disorganized world.

Unquestionably, very few Spiritualists make the headlines or become award winners in fact. They move along on the form of inspiration this religion begets which is a prize worth striving for. We should not become discouraged when our efforts are not met with a shower of immediate recognition, or when our cause has but few followers.

allow, ourselves that error. But we can "resist the impulse, and with every stand the impulse will be easier to command!"

One of the greatest challenges to Spiritualists is to think universally. Too many of us are limited in our thinking. Apart from the knowledge that life continues, many Spiritualists are as narrow as many members of orthodox religions.

They have no real perception of the Fatherhood of God and the Brotherhood of Man. They still are bound by fetters of race, color, and creed. They still do not realize that there were great teachers in every age, and among every people, and that the great teachers thought not in terms of one person or one people, but in terms of all people, in terms of all mankind.

To limit ourselves to a particular Bible, or a particular person, is to think narrowly, and the crying need is for breadth and universality in our thinking.

A challenge to Spiritualists is to remember that duty is a two-way street, and that we owe much to our spirit friends. We must try to be worthy of them, and to humbly help them where we can.

A challenge to Spiritualists is to put our house in order, and to keep it in order. Unless we do that we cannot bring much harmony into either our own lives or into the lives of others.

But the great challenge to Spiritualists, and it is the challenge of challenges, is to live our Spiritualism — otherwise we only plough the ocean.

The artist may have glorious paints before him, but until he applies the paints to canvas they are of no value to him or anyone else.

In essence, the challenge to Spiritualists is to apply, in our everyday lives, the knowledge we possess. Nothing is ours unless we apply it. Nothing becomes a part of our universe until we make use of it. The Laws are only idle words to us, unless we live by them.

Mediumship provides the rock of Spiritualism — the proof that there is no death, that there are no dead.

But only when we build on that rock, only when we fashion upon it a structure of high ideals, eternal standards, universal prin-

# A Way of Life

A COURSE OF STUDY IN 21 LESSONS



—by—  
Lena Barnes Jelts

## Lecture Six

### THE TEXT

St. John 14:23. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

### THE SUBJECT

The Here and the Hereafter

THEOLOGY, in the many denominations of its churches, has bade us have faith in a life beyond this. Theosophy, Spiritualism and other of the New Thought religions claim to have indisputable evidence of an existence in a world of Higher Spiritual Consciousness after we have had our earthly experience. After studying the laws of evolution and realizing the growth, step by step, of organic life and of God's greatest achievement, man, an image of Himself, we cannot believe that Divine Mind would take all of these thousands of years to create man and, after his three score and ten years of earthly existence, cast him into oblivion. Matter changes its status, but always remains and in another formation or vibration . . . so says science. Spirit is immortal and therefore it seems logical for us to believe that man as a Spirit lives on after this change called death, and that he moves and has his being in a higher plane of Spiritual Consciousness, and his physical body, no longer needed, goes back to chemicals and dust from whence it came.

Gen. 3:19. In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

The return of Spirit is a part of the teachings of the Man of Galilee, and He, Himself proved that there was a pathway back from the grave by appearing in a celestial body nearly a score of times after His crucifixion.

Again may I say that we draw no line of demarcation between the here and the hereafter. Man becomes an individualized portion of God at the moment of conception, and at birth begins his earthly experience which eventually leads him back to God.

Death, therefore, is not the end of the book, just the close of the first chapter, and, as we turn the page, the story of life goes on more beautifully, more Spiritually, than before.

### MEDITATION

My heaven and hell are of my own creation.

without interruption for the past eight years and graciously given Dalals the best in Spiritualism.

"Probably one of the most significant phases of their work was the founding of the Junior League. Many church-goers from avowed parts of the United States have visited here and taken with them messages and teaching of great inspiration."

### ★

San Francisco, California: According to the May-June church program issued by the Golden Gate Spiritualist Church, 1901 Franklin St., speakers and mediums cooperating with church activities: minister, Rev. Florence S. Becker; Rev. Clyde Dibble, Michael Flagg, William Delaney, Clyde L. Brodie, Naomi Roth, Evelyn Nielson, Irene Wollitzer, Thomas Wright, Rolla Haddock, Wallace S. Irwin, Carl Nielson and Serena Nielson.

The annual Spring Frolic (May 12th) featured Margot Hamberg and Donnabeth Baker; Coach Margaret Grey.

# CHURCH NEWS

Wonewoc, Wisconsin: According to Rose Kress, vice president of Wonewoc Spiritualist Camp, Rev. Frederick Mitchell, Schenectady, N. Y., will be featured August 4th-18th inclusive.

### ★

Somerset, Pa.: There is a Spiritualist Center in this town, located in the hills of central Pennsylvania. All the Spiritual work is under the supervision of Rev. Robert W. Hoover, 311 West Race St. Rev. Hoover is affiliated with the Universal Psychic Science Association.

### ★

Hanford, California: Edith Marie Schulz and Joy Wandell were married recently (April 15th) by Rev. Janet Stine Wolford, at the Church of Revelation Wedding Chapel, 1306 North Irwin St. Best man, Don Wandell.

The bride, who formerly resided in Lima, Ohio, was a regular visitor at Chesterfield Spiritualist Camp. The groom, a Yountsville, California, business man, was a former member of the Church of Revelation. The couple will reside in Napa Valley, California.

### ★

Dallas, Texas: The 8th anniversary of the First Spiritualist Church was celebrated recently (April 25th) with a special service at 4921 Reiger St., according to Josephine P. Kagamaster. The services were conducted under the supervision of Nancy A. Huston, minister.

When describing the services, Mrs. Kagamaster said: "Mr. and Mrs. Joseph S. Huston organized the First Spiritualist Church at their home 4921 Reiger, April 25, 1948. The charter was presented to Nancy A. Huston by the late Charles R. Smith, President of the National Spiritualist Association, at the 1948 convention held in El Paso, Texas.

"The Hustons have held services



## For The Record

Francis Bacon

I have to thank Rev. Converse E. Nickerson for rocking me back on my heels, with his stunning assertion that Francis Bacon "was ignorant of the higher branches of learning, and added but little to the knowledge of the world." Countless scholars and philosophers have expressed, in the strongest terms, exactly the opposite opinion, regarding Bacon as one of the greatest minds of all time. More of that presently.

At the age of 13 (or was it 11), he left Cambridge University, having learned (so he said) all they could teach him. He made the famous declaration: "I have taken all knowledge to be my province"—a statement which endeared him to me some 60 years ago, when I first plunged into his famous Essays.

His own self-estimate would, I think, be substantially endorsed by those who have studied his works: "I found that I was fitted for nothing so well as for the study of truth; as having a mind nimble and versatile enough to catch the resemblance of things (which is the chief point), and at the same time steady enough to fix and distinguish their subtler differences; as being gifted by nature with desire to seek; patience to doubt, fondness to meditate, slowness to assert, readiness to consider, carefulness to dispose and set in order; and as being a man that neither affects what is new nor admits what is old, and that hates every kind of imposture. So I thought my nature had a kind of familiarity with Truth."

What an example, for Spiritualists and others, and an attitude, at which to aim!

Kindly note the almost Latin succinctness of style, and orderliness of thought, so typical of this great man. As our own Mark Twain said: "He had a wonderful talent for packing thought close, and rendering it portable."

The Encyclopedia Britannica devotes to Francis Bacon four pages, nearly a column of Bibliography. Bartlett's "Familiar Quotations" gives him four and one-half pages.

His most celebrated work was the *Novum Organum*, his cherished project being to reorganize natural science, which in his day was in a chaotic state. He was a lawyer of the first order, with keen scientific insight, and great power of organization, because he was, above all, a humanitarian. His Essays are "widely read and universally admired"; his short, pithy sayings have become popular mottoes and household words. His Aphorisms, dictated, without a note, when he was too sick to do anything else, were thought by Macaulay the best collection of jests in the world. Said Macaulay also: "With great minuteness of observation, he had an amplitude of comprehension such as has never yet been vouchsafed to any other human being."

Of Bacon, the orator, Ben Jonson said: "His language, where he could spare and pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. . . . The fear of every man that heard him was lest he should make an end."

His objective, in founding science anew, was to give man sovereignty over nature, which can be based only on knowledge—not on vain notions and blind experiments. He considered "works themselves of greater value, as pledges of truth, than as contributions to the comforts of life." Are we not only now finding out that mechanical "gadgets" are little but a quicksand-foundation for human happiness?

His four famous Idols were: erroneous ways of looking at nature; fallacies inherent in the human mind; prejudices; received systems of thought. Once again, completely pertinent to modern Spiritualism.

He held that all sciences were organically connected—in his day a revolutionary conception, and in our day still imperfectly realized. Knowledge he regarded as a pyramid; experience, or natural history (phenomena), the base; then physics; the apex — metaphysics. Thus he was one of the first in

modern times to recognize that knowledge must be based on a wide foundation of observation, direct appeal to nature being the only way to truth.

Thus have Francis and his famous namesake, Roger Bacon, come to be regarded as the initiators of the experimental, empirical method, which led eventually to the Industrial Revolution. He introduced to science the inductive method—reasoning from observed facts, "things that happen," as opposed to that of Aristotle, with his deductive method of formulating, out of nothing, as we might say, generalized notions, and from them deducing explanations of facts, or even sometimes facts themselves. We are familiar with Aristotle's statement that a fly had six legs, which was accepted for some 800 years, until some brave, bright lad looked at a fly, and counted its eight legs! Such was the almost idolatrous prestige of the "authority" of Aristotle, who could not possibly be mistaken! Have we all outlived this preposterous position? By no means. Do not many millions today accord almost idolatrous prestige to certain books and writings?

Bacon proclaimed that man, "servant and interpreter of nature, can act and understand no further than he has observed . . . the method of nature."

Locke's "Essay on the Human Understanding" was based on the *Novum Organum*.

According to the Encyclopedia, Bacon was the father of English psychological speculation and the empirical method in ethics.

The Encyclopedia concludes with: "Whatever his positive achievements may have been, we may accord to him his own claim that he 'rang the bell which called the wits together.'"

One of Bacon's less-known works, *New Atlantis*, is still well worth perusal. It is a Utopia, in which are foretold, in principle, at least a dozen of our modern inventions and discoveries, including (if my memory serves) power machines, airplanes, submarines, and many others.

Bacon is said to have died of a chill caught while experimenting with preservation of food by refrigeration. Such was the width of his interests.

Are you still asking: "What bearing has all this on Spiritualism today?" I venture to think that Francis Bacon's attitude, methods and philosophy are needed as much now as ever, and always will be, until men become scientifically curious, open-minded, willing and prepared to observe and investigate, no matter what may be the consequences to previously held theories, notions, or "beliefs," and able to reason correctly, calmly, and with utmost goodwill and friendliness, on any subject whatsoever that has bearing on human life—which means, of course, virtually everything; for all life is dependent on environment, and everything that happens is part of our environment.

Many of us have still a long way to go before we reach such a position. Only too many still persist in judging a matter of fact, a "phenomenon," or a theory or a doctrine, by emotion, rather than by mind. They prefer to "believe" what they "like," rather than what "is."

The current furore in the Press over the Bridey Murphy story in particular, and Reincarnation in general, is a case in point. Was ever such a typhoon in a teacup? On each side, there are some who scream and shout their case in the face of the other side: dogmatically, intolerantly, sneering or ridiculing, name-calling, dispensing accusations, with perspiration accumulating under collars! Is this Science? Is this honest investigation and inquiry? Is this in accord with "religion"? Is it ethics? Is it even elementary decency and good manners?

A wise man does not get angry. If he does, he ceases to be wise.

How can we arrive at truth, save by patient, honest investigation, the "direct appeal to nature," for which Bacon pleaded?

Perhaps, nay probably, we shall not be able to settle the matter just now. Evidence, one way or the other, may not be sufficient. So what? Each is left with his or her own opinion—or "guess"—

and must be so left, until we have accumulated more factual evidence.

Hence the continual, and continuing, imperative need for ever more and more evidence: in other words "phenomena," as we Spiritualists call them, of which we can never have enough. For, as soon as one problem is solved to our satisfaction, countless others will arise. So we shall never lack interesting and important matters to talk over, to discuss, to thrash out, in a spirit of goodwill, friendship, and fair play.

In the opinion of your steeleard, Francis Bacon, Viscount St. Albans, did an inestimable service to the human race by his formulation of the inductive method, the method of "asking Nature": What she does; How she does it; and then the greatest question of all Why she does it. That last alone will keep body, feelings, mind and intuition busy through all foreseeable time.

I wish to thank Rev. Nickerson for his provocatively-inspiring assertion that Francis Bacon "was ignorant . . . and added little to the knowledge of the world," and also to calling to my attention a lamentable gap in my bookshelves, where Bacon's Essays and other works should be reposing, inviting me to read and re-read them, as I always do with fresh appreciation and enlightenment.

As for Bacon being a "scheming politician and corrupt judge, many and many a student and scholar, after studying the evidence (as did the present writer, years ago) came to the conclusion that Bacon was "framed" by "scheming politicians" and court intrigue, at that time rampant.

When convicted of accepting "bribes" from litigants, which was the accepted practice of the day, Bacon, well aware that the practice was indefensible, refused to defend himself, severely condemning the custom, and called himself the "justest chancellor in the five charges since Sir Nicholas Bacon's time, stating that "presents" received had never swayed his judgment.

Do not the pages of history team with innocent men who have been judged at fault, and condemned? To name three only, from an august list, were not Socrates, Joan of Arc and Jesus Christ, well and fairly tried by the legal authorities of their day, and condemned to death? Does not the same apply to tens and hundreds of thousands of Christians who were found guilty, tortured and executed, often in fiendish, sadistic ways?

A wise and just man today would be extremely careful, before accepting the verdicts of history which, as Napoleon said, is "a set of lies agreed upon."

How is it possible that anyone could make the wild assertion that Emerson never even "considered the subject" of Reincarnation? Even a moderate student would know that Emerson—known for decades as the "Boston Brahmin," was saturated with Orientalism. See, for example, "Emerson's Debt to the Orient," by Arthur E. Christy, in "East and West," Nov., Dec., 1929.

Rev. Nickerson, by such a statement, inevitably undermines, if not shatters, any confidence one might place in his assertions.

Here are a few gems from Francis Bacon:

"No pleasure is comparable to the standing upon the vantage-ground of truth."

"Virtue is like precious odors—most fragrant when they are incensed or crushed."

"I had rather believe in all the fables in the legends and the Talmud and the Alcoran, than that this universal frame is without a mind."

"Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order."

"The greatest vicissitudes of things amongst men is the vicissitude of sects and religions."

"Books must follow sciences, and not sciences books."

Speaking of the *Novum Organum*, Mark Twain said: "No book ever made so great a revolution in the mode of thinking, overthrow-

so many prejudices, introduced so many new opinions."

"He was a genius," adds Samuel Clemens, "without a mate, a prodigy not matable. There was only one of him: the planet could not produce two of him at one birth, nor in one age."

In his "Essay on Man," Pope wrote:

"If parts allure thee, think how Bacon shin'd,  
The wisest, brightest, meanest of mankind!"

("Mean" is one of those degenerated words. As Pope used it, it signified "humble".)

## Myth Exposed

### Spiritualism Unmasked

In "Life After Death, or Is Spiritualism Vindicated by Scientific Research," by N. S. Saurv, published in Bombay, we are reminded that the newspapers, in 1871, rejoiced that the unmasking of Spiritualism had begun, for had not an eminent scientist just started his first major experiment to prove fraud and superstition?

In this eminent gentleman's own house, unconscious on a sofa, lay a woman in a black dress. One or two trusted colleagues were present; only a small phosphorescent lamp gleamed faintly; doors were locked, windows closed.

Suddenly appeared a woman, taller than the medium, in a dazzling white dress, who walked, talked, breathed, gave away locks of her hair. The scientist touched her, measured her heart-beats, felt her pulse—all different from those of the lady on the sofa, Florence Cook. The visitor had no earrings, but the medium had. Our scientist photographed the stranger more than 40 times. She said she had lived on the earth 200 years before.

Then she just disappeared, leaving a very puzzled scientist. A number of other similar stories are told, together with opinions from some of the most famous names in science.

Be merciful to my slipshod writing. I should have told you that the scientist was quite a famous physicist, and an eminent chemist, who later became president of the Royal Society, as well as of the British Association for the Advancement of Science—Sir William Crookes.

Well, even the greatest have their failures. Sir William seems to have failed to prove—to himself at least—either fraud or superstition. In this, quite a number of other famous scientists also failed dismally, to pierce the mask of Spiritualism, as explained by our author at a lecture he gave to The Asiatic Society of Bombay.

## Healing Anywhere

### Ubiquitous Healer

"Psychic News" relates that the healer, Phil Wyndham, gives healing anywhere, any time.

A dentist he was visiting had a bad headache. Wyndham gave healing and the "ivory snatcher" admitted, grudgingly, he was a little better. But before Wyndham left, he was much better. Next week, another headache, again successfully treated. Then the dentist complained of wrist-pain, from swelling produced by sinusitis. A doctor, after seeing Wyndham give healing, said he would like to see more. By the third week, one wrist was better, the other swollen and painful. Another healing soon put this right. Now all pain is gone.

Wyndham thinks healing should be given "right now." He is not in the least fussy. Patients get it right on the spot: an elderly woman in a paddling pool; a coster monger sitting on a dustbin (garbage can to you); folks in trains, buses, or in his grocery store, where healing is a regular procedure. And it doesn't go on the bill, either! A well-known international footballer got his in the kitchen of a famous West End restaurant.

Such promiscuous healing must

shock deeply those persons who recently expressed their opinion that healing should be a strictly personal, private matter, not done in the public eye, where anyone could see it—as seems to have been the practice in Palestine at one time, long ago.

## Science and God

### God In Insects

"Psychic News" presents a thoughtful account of the views of Maurice Delarrey M. D., of Dijon, in the Belgian Journal, "Spiritualisms Moderne."

He points out (only too truly), that many famous scientists do not reflect upon the implications of their discoveries, not from active atheism, but from sheer indifference to anything outside their own immediate fields. In a word, details of the trees keep them from perceiving the forest.

Curiously, extremists, in both orthodox religion and in materialistic atheism, have this in common: they oppose the idea of the "Infinity of the Universe," the title of the Doctor's current series of articles.

Atheists have a horror of infinitude, because it seems to savour of divinity, while theologians fear that science and philosophy may discover God, who, they claim, can be known only by faith in Revelation!

With approval, he quotes the biologist Leconte du Noy: "Those who, without proof, strive to destroy and idea of God, are doing something vile and unscientific."

Du Noy says he does not "believe" in God any more than he does in evolution or electrons, but "I believe in Him no less," and "I have sufficient scientific proof not to be deceived." It took him 30 years in his laboratory to find that those, who should have enlightened him, even while confessing their ignorance, "deliberately lied to me!"

Physics and biology brought him to his present position, and he is convinced that any scientific man, who reflects, will arrive at the same conclusions, "unless he be prejudiced and unfair."

Dr. Delarrey reached his position through astronomy and psychology.

Henri Fabre, famous entomologist, however, reached his through his particular specialty; for it was he who exclaimed: "God? But I see Him every day, among my insects!"

Astronomers, adds Dr. Delarrey, find themselves confused, when faced by the question whether the universe does or does not evolve.

It seems, therefore, that, whether you be physicist or psychologist, astronomer or entomologist, scientist or mystic, your path converges, with all other paths, on the mountain-top of "God."

At the summit, what greetings and hand-shakings there will be! One will say to another: "Well, who ever would have thought of finding you here?"

## "Evidential"

### Soldier's Will

"Psychic Science, quoting from "Light," gives an interesting story by E. M. Taylor.

Taylor's brother Fred made a will in 1916. He was reported "missing" in the "Battles of the Mud" in Belgium, his body never being recovered. Death being officially "presumed," the will was executed.

Vout Peters, a medium, told Taylor that Fred said Taylor would receive a paper which would upset the will.

After the war, Fred's kit-bag was sent to Taylor. At the bottom was a soldier's will, which revoked the will that had been proved and executed.

My personal intercourse has been limited, yet I have had spiritual communion with the departed, and one in particular, and that is my blessed and beautiful wife.

General Booth

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.



# 10 PSYCHICIST CHURCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana. Ask for church order form and complete information.

## PUERTO RICO

Ponce: First Liberal Psychic Science Center, Luna & Concordia Sts; Minister: Rev. Esther Rodriguez; Services: Sunday 10 A. M.; Wed. & Thurs. 8 P. M.; Class: Thurs. 8 P. M.; Sec'y: Rev. Diana Plana Roman; Phone: 1553 Rojo (Red)

## ALABAMA

Birmingham: Church of Spiritual Science, 252-7th Ave., N.W.; Services: Sunday 3:15 and 7:15 P.M.; Minister: Rev. Gertrude Baker; Phone: AL 1-6628; Treas.: Beulah Kennedy, 1701 North 33rd St.

## ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 85 West Portland St.; Services: Sunday 9:45 and 11 A. M.; 8:30 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 Spiritualist Church, 330 South Scott St.; Services: Sunday 7:45 P.M. Minister: Rev. Hazel Thirkield, 139 North 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, California  
Brotherhood Spiritualist Church, 1407 Ninth St.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316

The Spiritualist Church, 2233 Central Ave.; Services: Wed. 2 P. M.; Fri. 8 P. M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCM) Phone: LA 2-6327

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

El Monte: Norwood Village Spiritual Science Church, 4720 N. Peck Road; Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Glordana St., Puente, California; Phone: Edgewood 6-5633

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Services: Sunday, 6 P.M.; Sunday services: 7:30 P.M.; Thurs. 7:30 P. M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: DI 3-5508; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, Cal.

Fresno, California  
Universal Educational Religious Society of Divine Science, 744 Milpitas Ave.; Sunday, Healing 7:30 to 8 P. M., followed by regular service; Minister: Rev. Edna D. Kelley; Phone: 2-2341; Asst. Pastor: Rev. Bessie Williams

Chapel of Light, 515 Fulton St.; Lyceum: Sunday 10:30 A. M. Lecture, healing and Messages, 7:30 P. M.; Minister: Rev. Leona Richards, 2120 San Benito St.; Phone: 2-1489; President: Rev. Evan Shea, 111 Cedar St., Santa Cruz

Hanford: 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: Sun. 8 P. M.; Wed. 7:45 P. M.; Founder and Pastor: Rev. Lorraine LaVani; Phone: Hollywood 4-8363; President: John W. Gregory

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

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 & 8 P.M.; Minister: Rev. Lola Redding; Phone: 929-214

Progressive Spiritualist Church, 939 Ohio Ave.; Services: Sunday 2 P. M.; Thurs. 2 P. M.; Minister: Rev. Edie Larson; Phone: HE 2-6619 (UCM)

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; Services: Sunday 7:30 P. M.; also Thurs. 7:30 P. M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HE 6-3523; Rev. Chloe Birch, Asst. Pastor

Los Angeles, California  
Temple of the Helping Hand, 227 North Western Ave.; Services: Sun. 2:30 and 7:30 P. M.; Tues. 2 P. M.; Thurs. 7:30 P. M.; Minister: Rev. Regina Weiss; Phone: Hollywood 3-4039

Foundation of Universal Truth, 1015 South Manhattan Place; Services: Sunday and Wed. 2:30 and 8 P.M.; Healing: Thursday 8 P.M. by Rev. David Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030

He who dares not offend cannot be honest.

Thomas Paine

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## LOS ANGELES—Continued

Universal Chapel, 1001 West 60th St.; Services: Wed. 2:30 and 7:30 P. M.; Fri. and Sun. 7:30 P. M.; Minister: Rev. Eula Perryman Goff; Phone: Pleasant 8-2200; Treas.: Linda B. Sampson

Agassiz Temple of Wisdom, Inc., 400 North Western Ave. 2 blocks north of Beverly; Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252

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

Central Spiritualist Church, 1707 South Vermont Ave.; Services: Sun. 2:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Maria A. Sykes; President: Paul D. Wilson; Phone: RE 3-9512

Church of Spiritual Fellowship, 4505 South Vermont Ave.; Services: Sun. & Wed. 7:30 P. M.; Fri. 8 P. M.; Social: 3rd Sat.; Minister: Rev. Mabel Behmyer; Phone: PL 3-7022; Asst. pastor: Rev. Floyd Galt; Phone: CA 5-6372

Temple of Spiritual Love, 2400 South Western Ave.; Devotional Service Sunday 3 P. M.; Personal Problem Clinic, Sealed Letters, Tuesday 7:30 P. M.; (Doors close 9 P. M.) Pastor: Chaplin H. Monroe, Howard (U.S.N.-Ret.) Phone: REpublic 1-7601

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

Spiritualist Temple of the All-Seeing Eye, 941 West 85th St.; Services: Sun. 7:30 P. M.; Wed. 2 & 8 P. M.; Minister: Rev. Anna F. Crosby; Phone: PL 1-7301

Moses Temple of Science, 2013 1/2 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A. M.; Church 10:45 A. M. & 7:45 P. M.; Wed. 7:45 P. M.; Minister: Rev. Manilla Moses; Phone: REpublic 8931

Westlake SpLst Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P. M.; Lyceum 9:30 A. M.; Church 10:45 A. M. & 7:45 P. M.; Sec'y: Florence Reed, 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

Spiritualist Church of Revelation, Embarcadero Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 7:30 P. M.; Minister: Rev. William Donovan; Phone: LO 5-1591; Asst. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 Frederick St.

Oakland, California  
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: EMbarcadero 3-4442; Sec'y: Earl Dowd

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

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

Reseda: Church of The Good Neighbor, 18206 Victory Blvd.; Services: Sunday 2:30 P. M.; Lyceum: Thurs. 7:30 P. M.; Minister: Rev. Edith M. Niles; Sec'y: Leonore Cordial; Phone: Dickens 28712

Sacramento, California  
O. F. Bldg., 34th & E-way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Beasore; Phone: HUDson 1-1895

The Church of The Good Shepherd, 1111-20th St.; Services: daily, 7:30 P. M.; Rev. Evadell, pastor; Phone: GA 8-2900

San Bernardino, California  
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P. M.; Minister: Rev. Ann Cannara; Phone: COLton 2-671

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P. M.; Class: Mon., 1:30, also Tues. and Wed. 8 P. M.; Phenomenon Sat., 8 P. M.; Pastor: Rev. Lulu Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phone: 89323

San Diego, California  
The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M., lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-9890

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

The Progressive Spiritualist Church of San Diego, N.S.A. 3843 Herbert St.; Services: Sunday; Healing: 7:30 P.M. Lecture 8 P.M.; Minister: Rev. Carrie B. Kelley; 4932 Kenmore Terrace; Phone: AT 4-0486; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JU 4-6060; Sec'y: Donald B. Haddock; Treasurer: Charles Ross McKendry; Church Phone: TUXedo 5-9976

The Little Church of St. Andrews, 2005-15th St. (near Church St.); Services: Sun. & Thurs. 7:45 P. M.; Messages: Sun. & P. M.; classes; Minister: Rev. Alda Scheerman, 3478-18th St.; Phone: Underhill 3-4587

First Spiritual Church, 3324-17th St. (near Mission); Services: Sun. 7:30 P. M. (1st and 3rd Wed. 2 and 7:30 P.M.) Minister: Maud Johnson; Phone: Skyline 1-9153; Sec'y: George A. Borre, 33 Elliott St.

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## SAN FRANCISCO — Continued

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

San Jose, California  
First Spiritualist Church of San Jose, Inc., 65 South 7th St.; Services: Sat. 7:30 P. M.; Minister: Rev. O'Dell Brown; Phone: LAYborn 8-2194; Sec'y: Jane Brown

St. John's Spiritualist Church (Universal Church of The Master, 496 North 17th St.; Services: Sun. 2 P. M.; Open Forum: Wed. 8 P. M.; Minister: Rev. Pearl Wilkinson; Phone: CY 5-3235

San Jose, California  
Santa Monica Spiritual Prayer House, 1213-10th St.; Services: Sun. and Wed. 8 P. M.; Meditation, Mon. & P. M.; Minister: Rev. Mary H. Bringas; 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 ballet, 1st Sunday each month; Minister: Hazel Slade; 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson

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, 1832 Electric Ave.; Phone: EXbrook 6-8174

Torrence: Spiritual Church of Friendship, 127 East 22nd St. Woman's Club, Service: Sunday 10 A. M.; Minister: Hazel Slade; 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson

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## DISTRICT OF COLUMBIA

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

Ch. of Two Worlds, 2460 16th St., N.W.; Services: Sun. and Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMbert 001; Sec'y: Freda D. Othy; Emerson, 7329 Alaska Ave., N.W. Washington 12, D.C.

Bradenton: Universal Spiritualist Episcopal Church, 947-15th St., West; Services: Sunday & Wednesday 7:30 P. M.; Minister: Rev. Lillian Dee Johnson; Phone: 4-4392 and 4-4265

Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; 1956 season —Jan. 1st through April 1st; Services: Sunday 2:30, 4:30 and 7:30 P. M.; Thurs. 7:30 P. M.; Minister: Rev. Elia J. Sutton; February: Rev. Ruth L. Walling; March: Rev. Curtis B. Morris

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1, Services: Sunday and Thursday 7:30 P. M.; Minister: Rev. Shadrach 1520 San Remo, Coral Gables, 46, Florida; Phone: MO 7-0672

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.; Minister: Rev. Lillian Dee Johnson; Phone: 9996; Sec'y: Marian Elks, 367 North Peninsular 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. 8 P. M. and Friday 7:30 P. M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160

Homestead, Florida  
Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P. M.; Minister: Rev. Sada Hixon; Phone: 253-M

A.M.O.S. Temple of Light, Bauer Drive; Services: Sunday 8 P. M.; Friday 8:30 P. M.; Phone: 178-R; Sec'y: Lillian Brewerton, Route No. 2, Box 472

Jacksonville, Florida  
The Spiritual Lighthouse, 3817 Main St.; Services: Sun. and Wed. 8 P. M.; Class: Tues. 8:30 P. M.; Minister: Rev. Ida Pierce; Phone: 2-2400; Sec'y: Lillian Brewerton, Route No. 2, Box 472

United Spiritualist Church, 125 Market St., Services: Sunday 8 P.M.; Circle: Wed. 8 P.M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Elta Gardner; Phone: 60351

Little Shennandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sunday 8 P. M.; Sec'y: Stevenson

Spiritual Church of Christ, 612 N.W. 65th St., Services: Sunday and Wednesday 8 P.M.; Thursday 2:30 P.M.; Minister: Rev. Maude Allen; Phone: PL 9-0511; Asst. pastor: Kitty Lehman

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Phone: 87-8486

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

Sarasota, Florida  
Shrine of The Master Spiritualist Episcopal Church, 832 Tuttle Ave.; Services: Sunday 10:30 A. M. & 7:30 P. M.; Ministers: Rev. Dorothy Flexer and Rev. Raymond Flexer

Temple of Truth Church, 3325-17th Ave., South; Services: Sunday 2:30 P. M.; Friday 2 P. M.; Minister: Rev. Mae Merritt; Phone: 75-6841

Universal Psychic Science Association, 925-63-12th 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

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sun. day 7:45 P. M.; Minister: Rev. Dorothy Graff; 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



# Spiritualist Churches

(Continued from Page 10)

## ILLINOIS — Continued

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

**East St. Louis: United Spiritualist Church,** 16th and Cleveland Ave.; Services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Sec'y: Otilie Dyroff, 810 North 24th St., E.S.L.

**Elgin: First Spiritualist Church,** 263 Du Page St.; Services: Sun. 7:30 P. M.; President: Sherman Holmquist; Sec'y: Bertha Chamberlain, 527 Marguerite.

**Freeport: First Spiritualist Church,** Y. W. C. A. Bldg., 514 West Stephenson St.; Services: Sun. 7:30 P. M.; Pres: Frank Sloggett, 1107 South Adams Ave.; Phone: State 763

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

**Leroy: J. T. E. J. Crumbaugh Spiritualist** Church, 133 East Center St. Services: Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev. Richard Ireland.

**Peoria, Illinois:**  
First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St. Services: Sunday, 7:30 P. M.; minister, Samuel Caughey, Phone: 2-762; Sec'y, Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

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

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

## INDIANA

**Anderson: Spiritualist Temple of Truth,** American Room, Anderson Hotel; Services: Sunday 7:30 P. M.; Asst. Pastor: May H. Armstrong, 306 Decker Bldg., Phone: 2-2228.

**Elkhart: Christian Spiritual Temple,** 2094 South Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

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

## PORT WAYNE, INDIANA

**Spiritualist Church of Divine Science (N.S.A.),** 1615 Wells St. (Cor. Spring) Thurs. 2 & 7:45 P. M.; Sun. 10:30 A.M.; 7:30 P. M.; Minister: Rev. Bernice Brock 1604 Andrews St.; Phone: A-4567.

**Gary, Indiana:**  
First Spiritualist Church, 2430 West 11th St.; Services: Sunday, 8 P.M.; Minister: Rev. Velma H. Dickson, President; Ruth M. Jenner, Sec'y; Hoba Schollon, 2nd Floor, Y.M.C.A., 225 West 5th Ave. Services: Sunday 7:45 P. M.; Minister: Rev. Freda B. Titus, 2636 Miami St., East Gary; Phone: 2-7121; President: Edith Ireland, Sec'y: Nellie MacLean, Room #1004, Hotel Gary.

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

## INDIANAPOLIS, INDIANA

**Progressive Spiritualist Church,** 611 East St. Clair (at Park) Services: Sunday, Healing 7 P.M. followed by regular services 7:30 P.M.; Tues. Afternoon and Evening; President: Paul Leach; Phone: Fleetwood 7-9026.

**Psychic Science Spiritualist Ch.,** 1415 Central Ave; Sun. 7 P. M.; Minister: Dr. B. F. Clark  
**Spiritualist Center Church,** 1901 Lexington St; Services: Sunday 7:45 P. M.; Wednesday, 2:30 & 7:30 P. M.; President: C. C. Driskill; Recording Sec'y: Grace Driskill, 2235 North Butler Ave., Phone: IR 8427.

**Marion: Distributors of Light Spiritualist** Church, Adams and Second St., City Hall; Services: Sunday, 7:30 P. M.; Minister: Rev. Mable Pittman, 204 S. Nebraska St., Phone: North 2-497.

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

**Mishawaka: First Spiritualist Church** of Prayer, Mishawaka Hotel; Services: Sunday 7:30 P. M.; 2nd Sunday, 7:30 P. M.; Minister: Rev. Georgia Londe (S.A.) Phone: CE 4-2351; Sec'y: Eva Baker, 223 South Riverside Drive, Elkhart.

**Muncie: Unity Spiritual Church,** 517 Rex St.; Services: Sunday 7:30 P. M.; (Oldtime Classes) Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone: 3-2494.

**Peru, Indiana:**  
First Spiritualist Church, 62 South Miami Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsh, 16124 North Broadway; Phone: 6359; President: Herbert Reush.

**The Friendly Church, Inc.,** 11 North Grant St. Services: Sunday 7:30 P. M.; Every 2nd Sunday services 2:30 & 7:30 P. M.; Minister: Rev. Orville Black; Phone: 6164.

**South Bend, Indiana:**  
Church of Spiritual Truth, 510 South St. Joseph St.; services: 1st, 2nd and 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelmin Minnes (S.A.)

**Terre Haute: Golden Hour Spiritualist** Church, 503 1/2 Walnut Ave.; Services: Sun. 7:30 P.M.; Tues. & Fri. 8 P.M.; Minister: Rev. Nellie Hodges; Phone: H5363; Treas. Rev. Goldie Russell, 449 North 6th St.

## IOWA

**Des Moines: Spiritualist Temple of The** Good Shepherd, Mechanics Hall, 918 Locust St., Sun. 7:45 P.M.; Sec'y: Bessie Illingworth, 1100-25th St.

## KANSAS

**Wichita: Spiritualist Church of Occult** Science, 732 Pattie Ave., Services: Sunday 7:30 P. M.; Rev. Maud K. Gates, Rev. Jessica Reynard, and Rev. Ruth Smith, pastors; Lena Pinson, secretary, Helen Slater, treasurer. Phone: HO 4-5787.

## MAINE

**Waterville: Waterville Spiritualist Church,** Elmwood Hotel; Services: Sunday 7:30 P.M.; Sec'y: Thela Rogers (Maine State Spiritualist Association affiliation).

## MARYLAND

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

## MASSACHUSETTS

**Boston Massachusetts:**  
St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 407 Green St., Cambridge; Phone: KIRKland 7-0513.  
The Spiritual Chapel and Minister's Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Ida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.

**Greenfield: Universal Psychic Science** Church, 47 Cheapside St.; Services: Sunday 8 P. M.; Rev. Frances H. Church.

**Springfield: First Spiritualist Church Inc.,** 33-37 Bliss St.; Services: Sunday 3 & 7:30 P. M.; Wed. 7:30 P. M.; President: Mrs. May Sawyer; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Massachusetts.

**West Gloucester: Massasoit Spiritualist** Camp, 19 Lincoln St.; services: Sun. 3 and 7 P.M.; Thurs. 7 P.M. (Year 'round) Minister: Rev. Vivian L. Harvey; Phone: Gloucester 5388-J; Sec'y: Mildred Cook, 16 Walker St.

**Worcester: First Spiritual Church,** 35 Oread St.; Services: Sunday 3 & 7 P. M.; Minister: Ernest A. Coffin; Phone: PLeasant 2-0414.

## MICHIGAN

**Ann Arbor: Church of Divine Science,** 823 Brown St.; Sunday-Lyceum 10 A.M.; Lectures, 7:30 P.M.; Healing Messages 7:30 P.M.; Wed. 7:30 P.M.; Messages; Minister: Rev. Allan N. Dittman; Phone: Normandy 2-6074; Sec'y: Miriam M. Ecklar.

**Battle Creek, Michigan:**  
Church of Spiritual Truth, 28 West Fountain St.; Services: Sunday 8 A.M.; Minister: Rev. James Tingley.

**Spiritualist Church of Divinity,** 911 Green St.; Services: Sunday 7 P. M.; Minister: Rev. Clifford Bristol (S.A.) Pres. Glenn R. Brenner; Sec'y: Florence E. Dillon, 171 North Ave.

**Bay City: Congregation of Spiritual Unity,** 215 South Linn St. Sunday, 7:45 P. M.; Minister: Charles L. Young; Phone: Essexville; Phone: 8425.

**Davison: Spiritual Light Church,** 8291 East Atherton Road. Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen Knapp; Phone: 5-F-21.

## DETROIT, MICHIGAN

**Center of Spiritual Hope, Barlum Hotel,** Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack E. Teeters.

**All Souls Memorial Church,** 2619 Cass Ave., Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: UN 1-3346.

**Allen Memorial Spiritualist Episcopal** Church, 616 West Hancock St. (at Second) Federation of Woman's Club Bldg.; Services: Sunday 7:30 P. M.; Minister: Rev. Edith L. Green, 2212 West Grand Blvd.; Phone: TYler 4-1004.

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

**Bible Christian Spiritual Church,** 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: TASsoms 9-5134.

**Ferndale: Metropolitan Spiritualist Church** of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P. M.; Rally Day: second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Young; Phone: LI-1-3146; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

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

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

**Flint, Michigan:**  
First Spiritualist Church, 62 South Miami Ave.; Services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsh, 16124 North Broadway; Phone: 6359; President: Herbert Reush.

**South Bend, Indiana:**  
Church of Spiritual Truth, 510 South St. Joseph St.; services: 1st, 2nd and 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelmin Minnes (S.A.)

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**Terre Haute: Golden Hour Spiritualist** Church, 503 1/2 Walnut Ave.; Services: Sun. 7:30 P.M.; Tues. & Fri. 8 P.M.; Minister: Rev. Nellie Hodges; Phone: H5363; Treas. Rev. Goldie Russell, 449 North 6th St.

## MICHIGAN — Continued

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

**Jackson: Goodfellow Spiritualist Church,** 1014 Le Roy Ave., Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. James Tingley.

**Kalamazoo: Christian Spiritualist Chapel,** 827 North Church St.; Services: Sun. 3 and 7:30 P.M.; Minister: Rev. Beth Ruske; Phone: 4-2961.

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

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

## 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 of Pontiac,** 199 Auburn Ave., D.A.V. Hall; Services: Sunday 7:30 P. M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

**Roseville: Spiritual Church of Harmony** of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday-Lyceum 10:30 A.M.; Regular services 7:30 P.M.; Message service 3rd Sunday at 3 P. M.; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone VERmont 6-0340.

## MINNESOTA

**Duluth: First Spiritual Temple,** 601 East 5th St.; Services: Sunday 7:30 P. M. Minister: Rev. F. W. Hutchinson; Sec'y: Violet Lindholm, 1712 West 3rd St., Duluth.

## MINNEAPOLIS, MINNESOTA

**Spiritualist Episcopal Church, I.O.G.T. Hall,** 2922 Cedar Ave.; Services: Sunday 3:30 & 7:30 P. M.; Thurs. at 3:45 Ave.; Consultation and Healing 2 P. M.; Messages 7:30 P. M.; Tuesday consultation Free to children and teenagers; Minister: Rev. Clara Johnson.

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

## ST. PAUL, MINNESOTA

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

**Order of The White Cross, Inc., Endicott** Bldg., Robert St. Entrance. Services: Sunday 2:30 P.M.; Minister and Founder: Clara Gathany, 910 Gayard Ave., Phone: CA 5-9194; Sec'y: Wm. C. Youlan, Jr., 161 Richmond St.

## MISSOURI

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

**St. Joseph: Christ Memorial Spiritualist** Church, 2102 Felix St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

## ST. LOUIS, MISSOURI

**Independent Assembly of Missouri, Pay** Center, 3913 Washington Blvd. Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

**Soul Science Spiritualist Church, Xavier** Rm., 2nd floor, Melbourne Hotel; Services: Sunday, 7:45 P. M. (N.S.A.); minister: Rev. Lorraine Brande, 3653 Dwyer Place; Phone: VERNON 2-1116; Sec'y: Jacquelyn Piestrup, 4917 Mandel.

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

**Burket Spiritualist Church, Inc., 2652** National Bridge Ave.; Services: Sunday 8 P. M.; Acting Pastor: Florence C. Ware (deceased); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

**Christ Divine Science Church,** 6323 Delmar Blvd.; Services: Sun. 10:30 A. M.; Minister: Rev. Charles Rohlfing; Phone: PARKview 5-6551.

## NEBRASKA

**Lincoln: First Temple of Spiritual Truth** I.O.O.F. Hall, 1108 "L" St. Services: Sunday 7:30 P. M.; Minister: Rev. Lionel P. Eyerman, 1145 "E" St., Lincoln, 8, Nebraska; Phone: 2-3486.

## NEW HAMPSHIRE

**Manchester: Spiritual Temple of Truth** and Religion, 18 Lake St.; Services: Sun. 2:30 P. M. & 7:30 P. M.; also Wed. 7:30 P. M.; Founder: Rev. Roxie Mae Snelling; Sec'y: Irene Morris, 127 Prout Ave.; Pres: Alvin T. Hettinger.

**Plymouth — First Spiritualist Science** Church, 114 Maplewood Ave.; Sunday: 3:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Frank Daley; Phone: 3103.

## NEW JERSEY

**Camden, New Jersey:**  
Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 7-4446.

**Fourth Spiritualist Church,** 28 N. 26th St.; Lyceum 11 A. M.; Services: 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Elizabeth Giberson; Phone: WQ 3-1376.

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

## NEW JERSEY — Continued

**Elizabeth—Seventh Ch. of Psychic Science** 415 Madison Ave.; Services: Sunday, 2 P. M.; 7:45 P. M.; Rev. Veronica Fieschman; Phone: 2-3515.

**New Milford — 1st Spiritualist Church** of Milford (N.S.A.) 483 Elizabeth St. Services: Sunday, 2:30 P. M.; Wednesday, 8 P. M. President, Luisa Christiansen, 483 Elizabeth St.; Phone: Dumont 4-6795. Lucy Bertoni, secretary.

**Newark: Mother Temple of Psychic** Science, 532 Springfield Ave., Tues. 1 & 7 P. M.; Rev. Doretha C. Dancer, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M., Rev. Matthew Matwulch; healing service, Rev. Doretha A. Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 1 P. M.; Rebecca Barrett; Friday 7 P. M.; Rev. Doretha Dancer, Psychometrist; Sunday & 7 P. M. Guest Mediators; First Sat. of the month 7 P. M. Progressive Circles.

**Paterson—1st Spiritual Ch., 142 Carroll** St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freeston, Sec'y.

**Rumson: First Spiritual Science Church,** 15 Highland Ave., Services: Tuesday & 7:30 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson-1-1148.

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

## TRENTON, NEW JERSEY

**Spiritualist Friendly Church,** 700 Liberty St.; Services: Sun. 2 P. M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave.; Phone: EX 3-0234; Sec'y: Mildred M. Friedman, 516 Riverside Ave.

**First Spiritualist Church,** 47 North Clinton Ave., Carpenter's Hall; Services: Sun. 2 P. M.; Minister: Rev. Marion Hartman, 8 Tyler St.; Phone EX 3-7788; Pres: Joseph Paul Hartman.

## 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 R. Richards, 1000 Union 4-6893.

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

**West Englewood: John's First Memorial** Spiritual Church, 27 West Forest Ave. Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. M. Louise Gallo; Phone: TE 7-6338.

## NEW YORK STATE

**Albany: First Spiritual Church,** 264 Central Ave., Services: Sunday & Wed. 7:30 P. M.; President: Lena B. Henning; Treas: Lillian Peth, 33 Van Buren.

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

**Brooklyn: St. John's Spiritualist Church,** 8025 Third Ave. (B.M.T. local to 77th St. Station) Services: Sun. and Friday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson, 1630-71st St., Brooklyn 4; Phone: BE 2-7969.

**Buffalo, New York:**  
John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M. Lecture and messages 8 P. M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: 660-5397; Sec'y: Margaret Luter, 65 Woodhawn Road, Orchard Park; Pres: Norman C. Fredrickson.

**Spiritual Church of Science, Buffalo** Room, Hotel Statler; services: Sunday 2:30 P. M.; All message circle 3:30 P. M.; Minister: Rev. Sherry Bryson, 1000 Orchard Road, Orchard Park, N. Y.; Phone: Idlewood 3190.

**Temple of Divine Science, Sp'it Ch., 267** Sycamore St.; Sun. 7:45 P. M.; (Medium) 4th Sun.; K. L. Henderson; Phone: WE 4-6511.

**Spiritual Ch. of Life, 79 Richmond** Ave.; Services: Sunday, Healing 7 P. M.; Devotional, 8 P. M.; Minister: Rev. Thomas J. Kelly; Sec'y: Estelle Kelly, 111 Garland Drive, Eggertsville; Phone: WY 2705.

**Center of Psychic Science, 971 Jefferson** Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Betty Clayton Posselt (N.S.A.) Sec'y: Viola M. Osmond, 141 Minnesota Ave.; President: Joseph Bies.

**Sacred Heart Spiritualist Church,** 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlovski; Phone: IE-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. (Sun. & Wed. and Fri. 7:45 P.M.; Wed. 2 P.M. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers; Telephone: MO-1083. (New York State chapter for the American Federation of Spiritual Mediums).

## CORTLAND, N. Y.

**Sacred Temple of Harmony Spiritualist** Church, 85 Homer Ave. (G.A.S.) Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Rev. Mary V. Nemans, Phone: 5-2357; Sec'y: Katharyn Hall, 15 Grace St.

**First Spiritualist & Divine Science Church,** 97 Owego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave.; Phone: SK 67188; Associate Minister: Carroll Bodman; Healer: Mable A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9319.

**Gloversville: First Spiritualist Church,** Littauer Bldg., 14 South Main St.; services: Sun. 7:30 P.M.; Wed. 8 P.M.; Minister: Rev. Clara Osborne, 15 Church St.; Phone: 5-5461; Sec'y: Fred Frederick, 43 Forest.

## NEW YORK STATE — Continued

**Jasper: Golden Era Wigmans, Spiritualist** Camp (G.A.S.) Services: Sunday 2 P. M.; 4th Sun. 2 & 7:30 P. M.; President: Rev. Jaroslav Tumai; Camp Phone: 3-4597; Sec'y: Mildred Fay, Addison, N. Y.

**Lockport: Lock City Spiritualist Temple** 11 Cottage St.; Services: Sunday 7:30 P. M.; Medium's Day—3rd Sunday, 3:30 and 7:30 P. M.; All message service, 4th Wed. 8 P. M.; Minister: Rev. Violet Southland, 349 North Adams, Lockport, N.Y.

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

**Jamaica Estates: John Francis Boyd Mem** orial Spiritualist Church, Apt. No. 5-H, 37-50 Kingston Place (also entrance 172-15 Hillside Ave.) services: Mon., Tues. & Thurs. 7:30 P. M.; Minister: Rev. Irene Boyd; Phone: REpublic 4-183.



# 2 SPIRITUALIST CHURCHES

(Continued from Page 11)  
NEW YORK CITY — Continued

The Spiritual and Ethical Society, Steinway Hall, Studio No. 605, 113 West 57th St.; Services: Sunday 3 P. M.; Leader: Fred W. Schneider, 608 West 140th St.

First Church of Spiritual Vision, Suite A-1, 204 West 43rd St.; Services: Tues. and Fri. 8 P. M.; Thurs. and Sat. 1-3 P. M.; Sunday 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone: TRafalgar 3-6525.

Stead Memorial Center, Apartment 5-B, 211 West 166th St.; Class: Wed. and Fri. 8 P. M.; Minister: Rev. Bertha Marx Luepacher; Phone: RIverside 9-0319.

Center of Divine Guidance (Universal Church of the Master) Suite No. 203, Great Northern Hotel, 113 West 57th St.; Services: Wed. 8 P. M.; Thurs. 10 A. M.; Friday 2 & 7 P. M.; Minister: Rev. Martha Seiler; Phone: Circle 5-4918.

Beacon Light Spiritualist Church, Apt. A-1, 204 West 43rd St.; Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev. Hermine Legner; Phone: ACademy 2-0923.

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: Leopold Sessa.

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

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

Spiritual Science Mother Church, Inc., Studio No. 1010, 7th Ave. & 56th St.; Sunday Service and Message, 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. 7:30 P. M.; Sun. 3 P. M.; Minister: Rev. Helen A. Thury; Phone: ENdicott 2-8400.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7890.

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St.; Services: Sunday 7:30 P. M.; Social Tuesday 8 P. M.; Minister: Rev. Robert Vogel; Phone: 437-100; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

Rochester, New York  
Church of Divine Inspiration, 27 Appleton St.; Services: Wed. & Sun. 7:30 P. M.; Medium's Day every 4th Sun. 3:30 & 7:30 P. M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3-5266.

Rochester Spiritual Center, Powers Hotel; Services: Sunday 3:30 & 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Helen Graham; Sec'y: Jennie Langer, 1693 Five Mile Road, Penfield, N. Y.

Flymouth Spiritualist Church, 890 S. Plymouth Ave., corner Flint St.; Services: Sunday, 3:30 and 7:30 P. M.; Sec'y: Velma Schumann, 261 Sanford St.; Pres: Louis Krech.

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

First Spiritualist Church, 635 Oakwood Ave.; Services: Sunday and Wednesday, 8 P. M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

OHIO — Continued  
Cincinnati, Ohio  
Universal Brotherhood of the Comic Arts, 3756 Reading Road; Services: Tues. & Thurs. 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

Cleveland, Ohio: Sunflower Spiritualist Church, 19204 Pawnee Ave.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. William H. Kost; Phone: KE 1-2539.

Columbus, Ohio  
Truth Tabernacle Spiritualist Association, 4735 North High St.; Services: Sun. & Wed. 7:30 P. M.; All Message Services: Fri. 7:30 P. M.; Development and Bible Study: Class; Minister: Rev. Curtis B. Morris (on tour); Acting Pastor: Rev. Joseph F. Donaldson, 389 South Central Ave.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave.; Services: Sun. 7:30 P. M.; Last Sun. of month 2 & 7:30 P. M.; Minister: Rev. Ralph A. Whitney, 1288 Bryden Road; Phone: FA 1843; Sec'y: Merriam Thompson, 105 East 5th Ave.; Phone: X 1824.

The First Linden Spiritualist Church, 1751 Aberdeen Ave.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudea Rowe, 3732 East Franks Ave.; Phone: WA 2752.

First Spiritualist Temple, 6th & State St.; Services: Sun. 2:30 & 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Penny Umbach; Phone: Capitol 8-1112.

Dayton, Ohio  
Spiritual Church of God, Apt. No. 5, 31 East 5th St.; Sunday 8 P. M.; Rev. Elbe Williams.

Central Spiritualist Ch., Hayes & Hubbard St.; Services: Sun. 7:15 P. M.; Wed. 7:30 P. M.; Pastor: Laura E. J. Holloway; Sec'y: Minnie Rowe, 1604 E. Chicago.

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

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

Massillon: First Spiritualist Church, 224 North Ave., N.E.; Services: Sunday 7:45 P. M.; Minister: Rev. A. E. Boerngen; Phone: TE 2-1256; Sec'y: Mary E. Matson, 1605 Erie St. S.

Toledo, Ohio  
Christian Spiritualist Church, 1222 Erie St.; Cecil Angles.

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

First Spiritualist Episcopal Church, 636 Western Ave. (E. Field) Services: Sun. & Thurs. 7:45 P. M.; Tuesday 8 P. M.; Minister: Rev. Fred L. Felix; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CHerry 9-5389.

Yongstown, Ohio  
Ingersoll Memorial Ch., 339 West Federal Road; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: L 7-0005.

First International General Assembly, 29 Fifth Ave.; Services: Sunday 7:45 P. M.; Minister: Bessie Clark; Sec'y: Laura Lampe, 352 Forest Hill Drive.

The First Spiritualist Temple, 323 W. Glenview; Services: Sun. & Wed. 8 P. M.; President: Emma Felger, 174 W. Glenview; Phone: ST-29622.

OKLAHOMA  
Oklahoma City: Central Spiritualist Church, 1005 N. Harvey; Services: Sun. 10:30 A. M. & 8 P. M.; Wed. 7:45 P. M.; Minister: Rev. Carrie Hamblen Hewitt; Asst. pastor and sec'y: Nina G. Cutlip, 1429 N.W. 41 St.

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

Only 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.

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

Portland, Oregon  
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Spiritual Science Healing Center, 1433 S. E. Taylor St.; Services: Tues. 1:30 P. M.; Wed. 8 P. M.; Minister: Rev. Frieda Wagner Merhaut; Phone: BE 2-3792.

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave.; Beaver Bldg.; Services: Sunday—Healing 7 P. M.; Register service: Sunday 7:30 P. M.; Minister: Rev. Alma Gudhart, 5123 N.E. 21st St.; Phone: AT 1-4541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln.

PENNSYLVANIA  
Allentown: First Spiritualist Church, Oak and Poplar Sts.; Services: Sat. 7:30 P. M.; Sunday 2:30 & 7 P. M.; Minister: Theodore F. Getter, 1544 Oakland St.; Bethlehem, Penna; Phone: UN 64321.

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

Pittsburgh, Pennsylvania  
Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun., Tuesday, Thurs. & Fri. 8 & 9 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fidel Kane; Phone: FAirfax 1-0766.

First Spiritualist Church, 256 Bouquet St.; Sunday—Healing Clinic 7 P. M.; Lecture and messages, 8 P. M.; President: H. Hager; Phone: CH 1-1335.

PENNA — Continued  
Philadelphia, Pennsylvania  
Dorothea Psychic Center, 5307 Walnut St.; Services: Tuesday and Thursday evening 7:30, Wednesday 1:30 P. M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

Second Spiritualist Association, 11 East Thompson St.; Services: Sun. 7:30 P. M.—healing; Sun. 8 P. M.—lecture and messages; Minister: Rev. Alida Neige, Phone: LO 7-6590; Asst. pastor: Rev. Augusta Taylor.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves.; Services: Sunday 2 P. M.—Lycium Sermonette, Healing and Messages; Sunday 7 P. M.—Healing, Lecture and Messages; Wed. 8 P. M.—Healing and Messages; Minister: Rev. Anna K. Rose.

Reading: First Spiritualist Church of Reading, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; Sec'y: William W. Richell; Pres: Hazel H. Peterson, 128 South 8th St.

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

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Sun. 8 P. M.; Minister: Augusta A. E. Ridler, 114 Academy St.; Phone: Valley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

RHODE ISLAND  
Providence: The W. T. Stead Spiritualist Church, 32 Haskins St.; Services: Sunday 7 P. M.; Wed. 7:30 P. M.; Sec'y: Edith Crosby, 35 Norwich Ave.; Phone: HOplins 1-0251 (after 6 P. M.)

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

Beaumont, Texas  
Progressive Spiritual Christian Church, 1660 Irma St.; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: George Ragan.

Golden Rule Spiritual Christian Church, Willow Inn Hotel, 715 Willow St.; Services: Sun. & Fri. 8 P. M.; Minister: Rev. Pearl M. Davis, 612 North St.; Phone: 20369.

Fort Worth: Third Spiritual Christian Church, Westbrook Hotel, Mezanine; Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley, 15604 W. West Magnolia St.; Phone: EDison 2-1427; (Church) EDison 5-3431.

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

Mission: Pedro Jaramilla Spiritual Healing Temple, two miles North on Taylor Road; Services: Mon. & Wed. 8 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 10 A. M. to 6 P. M.; Minister: Rev. Raymond G. Cavazos; Phone: McAllen MU 6-7745.

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

Bethlehem Christian Spiritual Church, 1004 South St.; Minister: Rev. Charles Valenta.

Memorial Spiritualist Church, 307 West 57th St.; Services: Sun. & Wed. 8 P. M.; Ministers: Earl H. Williams & Roy E. Burkholder; Sec'y: Florence Sieber, 634 West 37th St.

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro Sts.; Sunday 10 A.M., Sunday School and Bible Study 7 P. M.; Healing, Lecture, Communications; Wed. 8 P. M.; Healing, Lecture and Communications; Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

WASHINGTON  
Bellingham: First Spiritualist Church, Girard and "D" Sts.; Services: Sun. 7:30 P. M.; Minister: Fern Ballus; Phone: 3922-J; Sec'y: Reva Kuhns, 1310 Humboldt St.

Bremerton: Goodwill Spiritualist Church, N.S.A.C., 637 Fourth St.; Services: Sunday, 7:30 P. M.; President: Leonia Watson; Phone: 7-3243.

Seattle, Washington  
True Spiritualist Library, 3009 Arcade Bldg.; Mediums daily beginning 10:30 A. M.; everybody welcome; President: Ada Johnson, Phone: HE 0449; Sec'y: Walda Solbakke; Phone: ME 9095; Healer: Edna Richards.

American Liberal Christian Episcopal Church, (Chapel of Flowers) 1811 Summit Ave.; Presiding Bishop: Rt. Rev. William LeRoy Norton; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. E. B. Buck; Phone: GARfield 2902.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

The Aquarian Foundation, Inc., 315-15th St.; North at St. Thomas; Services: Sunday 11 A. M. & 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Keith Milton Rhinehart; Phone: FRanklin 6048.

Tacoma, Washington  
National Spiritualist Church, 606 Fairview Ave.; Services: Sun. 11 A. M.; President: Phoebe Jones; Phone: BRoadway 8901; Sec'y: Theresa G. Boss, 1519 North Stevens.

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Charleston: First Spiritualist Church, 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 10:30 A. M. & 8 P. M.; Lycium Sunday 10 A. M.; Spiritual Healing Daily; Rev. Hattie Hoppa. 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: 9834.

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Beaver Dam: Christ Unity Science Church, 921 South Spring St.; Services: Sunday 10:30 A. M. & 8 P. M.; Lycium Sunday 10 A. M.; Spiritual Healing Daily; Rev. Hattie Hoppa. Phone: CAPitol 27-549.

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True Spiritualist Church, Inc., 4229 West Garfield Ave.; Services: Sunday 7:30 P. M.; Wed. 8 P. M.; Consultation and Healing: Wed. 9 A. M. to 3 P. M.; Minister: Rev. Loraine Nesbitt; Phone: HI 2-1879.

Christian Spiritual Temple, 2544 North 27th St.; Services: Sunday 9:30 to 10:30 A. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2577.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and Lycium, Sun. 10:30 A.M.; President: A. H. Kuhlmeier; Sec'y: Frieda Bauman, 3602 "A" North 40th St.; Phone: SOphia 8-9086.

Christian Unity Spiritual Science Church, 4976 N. 19th St.; Services: Sunday 10 A. M.; Spiritual Consultation and Healing daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn; Pastor: Pastor: 2903 W. Atkinson Ave.; Phone: HI 5-0334.

First Psychic Science Church, 2671 North 9th St.; Services: Sunday, Lycium 10:15 A. M.; Regular church 10:30 A. M.; Midweek, Wed. 8 P. M.; Joseph Sax, Pauline Bennett, Sunday school, 7:30 P. M.; Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0443; 1416 North 14th St.

Wayside Church (Psychic Science) 4801 West Capitol Drive; Services: Sunday 10:30 A. M. (Beginning April 1st); Minister: F. Lorenz Lamping, 3163 North 45th St.; Phone: HIlltop 5-0774.

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Toronto, Canada  
Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine services; 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 & Messages: Sun. 7:30 P. M.; Lecture & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennan; Phone: MU 9808.

Springdale Spiritualist Church, 258 Lansdowne at College. Services: Tues. and Fri. 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, Ontario, Canada  
The Church of The Golden Chain, 638 Chilver Road, Services: Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St., E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

Spiritual Church of Fellowship, 808 Marietta Ave.; Services: Sunday: Song and Healing 7:30 P. M.—Lecture and Messages 7:45 P. M.; President: Edith Goddard; Sec'y: Benjamin Goddard, 1579 Riverside Drive, East.

Winnipeg, Canada  
First Spiritualist Church, 371 Polson Ave.; Services: Tues. 8 P. M.; Thursday 8 P. M.; Sunday, 10 A. M. & 7 P. M.; Sec'y: H. Boone, 277 Templeton Ave., Winnipeg 4.

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(Continued from Page 13)

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## Miscellaneous

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IT PAYS TO ADVERTISE

## BOOKS

**THE HIGHER SPIRITUALISM (\$5.00)** by John C. Leonard; published by Spiritualist Press, London, England; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**FOR** over twenty years, this book was out of print. Used copies, during that time, sold for as high as \$15.00. Within the pages of this book, pointed questions answered: What is man?; What happens when we die?; and What is the afterlife like?

This is the finest survey of Spiritualism ever presented. In the first part, its growth is traced, starting with Andrew Jackson Davis, the "Seer of Poughkeepsie," its forerunner, and dealing with outstanding psychic events in the USA and Britain.

The author has given special attention to the physical phenomena, showing how their impact on world-famous scientists forced them to accept the reality of the supernatural.

In the second part, the author admirably presents the philosophy of Spiritualism. He reveals the illumination it sheds on man's constitution, the nature of death, the after-life, and the conditions prevailing in the world beyond.

There are outstanding chapters on Spiritualism and evolution, Spiritualism as a religion, and the future place of Spiritualism in the world.

**MIRACLES AND MODERN SPIRITUALISM (\$3.50)** by Alfred Russel Wallace; published by Spiritualist Press, London, England; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**FOR** over twenty years, this book was out of print. Used copies during that time sold for as high as \$7.50.

"The facts beat me. They compelled me to accept them, as facts, long before I could find the spiritual explanation of them."

These are the words of the distinguished author of this book, Alfred Russel Wallace, the scientist who anticipated Darwin's discoveries of natural selection. Darwin, before publishing his *Origin of Species*, acknowledged Wallace's help in establishing his theories.

Though they were co-discoverers of the principles of natural selection they differed on the subject of man's intellectual, moral and spiritual nature.

Wallace, starting as a thorough and confirmed materialist, was confronted by facts, "stubborn things" which compelled him to revise his outlooks. It was a slow process, discarding preconceived and theoretical opinions, but as a true scientist he followed the facts and their implications.

Thus Wallace was led to cham-

## Books

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**DR. CHVAL'S** booklet with the *Tattvic Dial* Postpaid, \$1.00. Learn how to use the *Tattvic Forces* in Healing and everyday problems. Address: Dr. C. A. Chval, 2530 South Lawndale Ave., Chicago 23, Illinois. (P-432)

**PSYCHIC BOOKS FOR RENT:** Reincarnation, Healing, Health, Hypnosis, etc. Write: Mallorder Library, 4602 North Kenmore, Chicago 40, Illinois. (P-428)

**"THE SEARCH FOR BRIDEY MURPHY."** A fascinating book on reincarnation. Under hypnosis, a Colorado woman was able to recall a previous lifetime. You'll be amazed as she identifies her places and events she knew over 100 years ago in Ireland. Clothbound. Only \$3.75. Ask for catalogue list of extraordinary titles. New Horizons Book Co., B.L. Ashboro, North Carolina. (XP-434)

**"DIVINE REBIRTH"** (Manuscript Lesson) by Lawrence E. McDade. Explains the mystery of sex and spiritual consciousness. How to use your glands—Gonads, Pineal and Pituitary, to attain permanent spiritual consciousness; and even overcome death. How to be "born again" as an immortal Son of God, during this lifetime. Limited edition (300 copies). Order now! Price \$1.00 postpaid from Lawrence E. McDade, P.O. Box 331, Phillipsburg, Kansas. (P-433)

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## BUFFALO CHURCH RECEIVES NEW CHARTER



Special services were held recently (April 15) in the Church of Life, (Spiritualist), Delaware and Richmond Avenues, Buffalo, N. Y., for the presentation of a charter of affiliation with the Associated Psychic Science Churches, Inc., (Milwaukee, Wis.) of which F. Lorenz Lamping (right), is national president.

Rev. Thomas J. Kelly (left) pastor and Rev. Lucy A. Walker, assistant pastor of the Church of Life were ordained into the ministry of "Psychic Science."

Over 300 attended the special service. Participating: Rev. L. David McQueen and Rev. Mae Potts, president and vice president respectively of the Canadian Spiritualist National Union, accompanied by over twenty Canadian Spiritualists.

The Associated Psychic Science, Inc., was the former Wisconsin State Spiritualist Association.

## CHURCH NEWS

**Providence, R. I.:** The 36th anniversary of the W. T. Stead Spiritualist Church, Inc., was celebrated recently at 32 Haskins Street.

Speakers and mediums featured: Rev. William Hubbard, president of the Maine State Spiritualist Association; Rev. Harre C. Miles and Joseph Merrill, president and secretary respectively of the Massachusetts State Spiritualist Association; Elizabeth Karlson and Gertrude Weir, Brockton, Mass.; Bert De Young and Wayne Giles, Quincy, Mass.

**Niantic, Connecticut:** The 74th annual season of the Connecticut Spiritualist Camp Meeting Association (N.S.A.C.) opened July 4th at

Pine Grove and closes September 2nd according to H. Williams, secretary.

Speakers and mediums listed on the official 1956 program: Rev. Roy Frederick, Providence, R. I.; Rev. Harre Miles, Boston, Mass.; Rev. Ida Demopoulos, Passaic, N. J.; Rev. Catherine Jungen Margiotta, Waterbury, Conn.; Rev. Calista Rita, Norwich, Conn.; Rev. Melvina Krauss, Wheeling, W. Va.; Fred Davis, Providence, R. I.; and Harold Barber, Hope Valley, R. I.

**Hartford, Conn.:** The 69th annual convention of the Connecticut State Spiritualist Association was held recently (May 5-6) in the Timothy Drake Memorial building.

The speaker and medium featured was Rev. C. Harrison Engel, Philadelphia, Penna.; Victor Wrenn, President of Etna Spiritualist Camp, was soloist.

Officers elected: president, Dennis Hagan; 1st V.P., Rev. Catherine Margiotta; 2nd V.P., Lillian Ball; Sec'y, Grace Hoxie; Treas. Anna Nadeau; Trustees: Fred Holland, Robert Allcock and Helena Hous-

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For additional information, 1956 programs, write: BONNIE HUGHES, 1224 East 63rd St., Long Beach 5, California. (P-431)

## HEALERS WELCOME!

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**YOUR SPIRIT FRIENDS** await you at the Cherry Valley Spiritualist Camp. Come and commune with them. It will make them happy and you, too. Camp season: June 24th to Sept. 3rd. Open Tuesdays through Sundays. President: Rev. Harold S. Wirlick; Sec'y: Bertha Chamberlain, Box 114, Cherry Valley, Illinois. (P-431)

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## COMING EVENTS

## PASSES AWAY

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

June 2-Sept. 2: Summer sessions State Spiritualist Association of Washington, Camp Edgewood, Tacoma, Washington; for 1956 programs write Emma Voight, 1301 W. Holly St., Bellingham, Washington.

June 10-September 16: Annual summer sessions Parkland Heights Spiritualist Home and Camp Meeting Association, Parkland, Penna; Bert Hamm, secretary.

June 10-Sept. 30: Massachusetts Spiritualist Camp, Gloucester, Mass; for 1956 program, write: Mildred Cook, 16 Walker St., West Gloucester, Massachusetts.

June 22-Aug. 19: 69th annual convocation of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1956 program, write Mable Riffe, Sec'y.

June 24-September 2: 61st annual season of the Freeville Spiritualist Assembly, Freeville, N. Y.; for 1956 program write: Ruth J. Craft, 11 Charles St., Cortland, N. Y.

June 24th-Sept. 3rd: Annual season Cherry Valley Spiritualist Camp, Cherry Valley, Illinois; for 1956 program write Bertha Chamberlain, P.O. Box 114, Cherry Valley, Illinois.

June 24-Sept. 2: Annual season Lake Brady Spiritualist Association, Brady, Ohio; for 1956 programs write Della Kingsbury, secretary, Brady, Lake, Ohio.

June 29-July 1st: Anniversary celebration First Spiritualist Church, Onset (Cape Cod) Massachusetts.

June 30-August 30: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio. For 1956 programs write: Helen S. Ruff, P.O. Box 301, Ashley, Ohio.

June 30-Sept. 2nd: 77th annual season of Lily Dale Assembly, Lily Dale, N. Y. For 1956 program write secretary, Lily Dale Assembly, Lily Dale, New York.

July 1-August 24th: Annual season New Era Spiritualist Camp, Canby, Oregon; for 1956 programs write Herman Richter, Route 1, Box 517, Canby, Oregon.

July 1-September 2: Summer sessions First Spiritualist Church, Onset (Cape Cod) Massachusetts.

July 1-31: Annual season of the National Spiritualist Alliance of U.S.A., Lake Pleasant, Massachusetts; or 1956 programs write Sec'y, Marion A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

July 1-September 2: Annual season of Connecticut Spiritualist Camp meeting Association, Pine Grove, Niantic, Conn. For 1956 programs write Henrietta Williams, secretary, 1 Cherry St., Pine Grove, Niantic, Connecticut.

July 14-Aug. 19: Annual summer season of The Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; for 1956 programs, write: C. E. Renollet, Sherwood, Ohio.

July 14-Sept. 3: Annual season Harmony Grove Spiritualist Camp, Escondido, California; for 1956 programs, write Bonnie Hughes, 1224 East 63rd St., Long Beach 5, California.

July 22-Aug. 19th: Annual season Temple Heights Spiritualist Campmeeting Ass'n, Northport, Maine; Sec'y: Edythe B. Meader, Box 236, Togus, Maine.

July 28th-29th: Northwest Ministerial Council annual session at New Era Spiritualist Camp, Canby, Oregon.

July 29-August 26th: Annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1956 programs write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.

August 20-26: Spiritualist Episcopal Institute, Camp Chesterfield, Chesterfield, Indiana. For prospectus, write Pauline Swann, Registrar, Chesterfield, Indiana.

August 22nd-26th, 1956: 12th Annual convention of the Federation of Spiritual Churches and Associations, Inc., Robert Treat Hotel, Newark, N. J.; Rev. M. J. Corb, 248 Kingsland Road, Nutley, N. J., chairman.

October 5-6-7, 1956: Second Annual Congress of the American Federation of Spiritual Mediums, Inc., National Headquarters, 4935 S. Greenwood Ave., Chicago 15, Ill.; for 1956 programs write secretary, Elsa Nye.

October 13-14: Annual convention of the Spiritualist National Union, Niagara Falls, Ontario, Canada; for information write Harry E. Woodhouse, 1143 Morrison St., Niagara Falls, Ont., Canada.

October 16, 17, 18: 2nd annual convention of the Associated Psychic Science Churches, Inc., Wisconsin Hotel, Milwaukee, Wisconsin; secretary: Joseph Sax, 7726 West Center St., Milwaukee 10, Wisconsin.

October 8th-13th: 64th annual convention of the National Spiritualist Association, Sylvania Hotel, Philadelphia, Pa.; for information write Rev. Anna K. Rose, 1004 W. Wyoming Ave., Philadelphia 40.

October 24-24: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Gasaway, 91 Laipple St., Bridgeport, Ohio.



Rev. William H. Jackson passed away April 30th at Chicago, Illinois. He was the founder of the First Spiritualist Episcopal Church, 721 Belmont Ave., Chicago, Illinois. He is survived by his wife, Rev. Rosemary Jackson, who has been pastor of the church for the past several years. Rev. Austin Wallace, Eaton Rapids, Michigan officiated. He was 52.

Northport, Maine: The annual summer sessions begin at the Temple Heights Spiritualist Camp July 22nd and close August 19th, according to secretary, Edythe B. Meader. Speakers and mediums to be featured the entire camp season: Rev. C. Harrison Engle, Philadelphia, Pa.; and Rev. Harre C. Milesi, Boston, Mass.

Others listed on the program: Rev. Mae Potts, Toronto, Canada; Rev. Mildred Mason, Buffalo, N. Y.; Rev. Melvina Krauss, Milwaukee, Wisconsin; and Arthur Ford, New York City.

Winterport, Maine: Abbie Bates, Bowdoinham, Maine, and Newell S. Perry were married recently. Best man, John Carleton; matron of honor, Doris Baker. Mrs. Perry is superintendent of Lyceums for the State of Maine.

Philadelphia, Pa: The 64th annual convention of the National Spiritualist Association will be held October 8th-13th at the Sylvania Hotel, Locust St., just off Broad, according to chairman Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia 40.

The convention will open with a banquet 6:30 P. M. October 8th. Reservations can be made by writing Mary Mooney, 5204 Akron St., Philadelphia, 24.

This convention is under the supervision of the Pennsylvania State Spiritualist Association—its officers and members.

Onset (Cape Cod) Massachusetts: Speakers and mediums featured (June 29th-July 1) at the annual celebration of the First Spiritualist Church, Highland Avenue: Rev. Arthur Ford, Rev. Ida Demopoulos, Meroy M. Morse, Rev. Gladys Worsenroft, Rev. Kenneth Custance and Gladys Custance.

Annual summer session begin July 2nd and close September 2nd. Speakers and mediums featured: Rev. Arthur Ford, Rev. Ida Demopoulos, Jean E. Wakeling, Meroy M. Morse, Rev. Harold Alderson, Rev. May Potts, Theodore Meinth, Rev. Kenneth D. Custance, Rev. Gladys Custance, Diana Blazar, Rev. William Hubbard, Gladys LaLiberte, Elizabeth Karlson, Gertrude Wier, Rev. Anna K. Rose and Beatrice Gifford.

Onset is 54 miles from Boston at the upper end of Cape Cod.

New York City: Speakers and mediums featured recently at the Temple of Light, 152 W. 52nd St: Rev. Lillie Briton, Rev. Dorthea Morris, Rev. Frances Parker, Rev. Bertha Murtha, Fred Schneider, Flora L. Chagnon Borg, Rev. Winifred E. Dawe, Rev. Nicolas Plastina, Rev. Harriet Whitehead, Rev. James Byrne, Rev. Margaret Sliffka, Frances Lorenzo, Robert Clancy, Nicolas Amidites.

The Memorial service for Rev. William Charles Owens, founder of the Temple of Light, was held May 20th last.

According to minister of the church, Rev. Marion Owens, they hold a charter with the Independent Association of Spiritualists.

## CHURCH NEWS

South Bend, Indiana: Rev. Vernon R. Cummins, business manager of the Federation of Spiritual Churches and Associates, Inc., San Antonio, Tex., was featured recently (April 17) at special services conducted in the home of Paul G. and C. Ruth Helm, 938 Emerson Ave.

At this service, application to join the F.S.C.A. Inc., was made by Rev. Alice Gentry, pastor of the Fellowship Spiritual Haven Church of this city.

Davison, Michigan: Splendid attendance has been reported by Rev. Ethel Knapp, pastor of the Church of Spiritual Light, 8291 E. Atherton Road. (See photos this page). The occasion was their formal opening last Easter, featuring Dr. D. W. Meyers, Howell, Michigan; and Mrs. and Rev. George Young, Ann Arbor, Michigan.

Speakers, medium and church members featured at the service: Nelson Knapp, Rev. Pierrette S. Austin, Hulmeville, Pa; Beatrice Ziegler, Columbus, Ohio; and Rev. Floyd C. Austin, Music: Lela Marr; Nettie Riddell, soloist.

Ephrata, Penn: Annual summer sessions at Camp Silver Belle for the 24th straight year will open with an address of welcome delivered by James M. Parrish, 2:30 P. M. June 23rd.

The "breaking ground" ceremony for the new Silver Belle Memorial Chapel is scheduled for Sunday, June 24th at 10 A. M. Open forums will be conducted by James M. Parrish and panel every Sunday evening. These forums were introduced several years ago by the editor of *Psychic Observer*. Since that time they have proven quite successful.

Regular classes on the science,

philosophy and religion of Spiritualism will be conducted every week-day morning by various teachers: Earl Williams, H. Gordon Burroughs, C. Harrison Engel, Virginia Leach Falls, Albert E. Vaughn Strode, Lena Barnes Jeffs, Kitty Leith and Arthur Ford.

Demonstrations of physical phenomena and psychic photography will be given by Jack Edwards, June 23rd and July 21st. Demonstrations of thermal ray healing and magnetic aura healing will be under the direction of George J. Smith, New Jersey certified healer, July 6-8 and August 3-5.

Two new mediums are listed on the official program. They are: William Donnelly and his wife, Elinor Bond Donnelly, New York City. Both are mental and direct-voice mediums.

Speakers and mediums listed on the official program in order of their appearance: James M. Parrish, Jack Edwards, Roy Burkholder, Ethel Post Parrish, Earl Williams, Albert Scheffler, Edna Gleaves, Elinor Bond Donnelly, William Donnelly, Elizabeth Giberson, Lena Barnes Jeffs, Elizabeth Fabian, Bertha Eckroad, Mollie Beck, Alice Ewers, Grace Betz, H. Gordon Burroughs, Virginia Leach Falls, George J. Smith, C. Harrison Engel, Melvin Sutley, Clara Senior, Robert J. Macdonald, Veronica Fleischman, Greta Thoms, Marion Miller, William Skidmore, Edith Green, Mary Fulton, Kitty Leith, Helen Chant, Arthur Ford, Albert E. Vaughn Strode, Isabelle Macdonald Kerr. Others available: Marion Nicoletti, Herbert Angell, John Kreisa, Bessie Frances, Margaret Holden and Ernest Holden.

The Board of Governors of Camp Silver Belle Association: President: H. Gordon Burroughs; secretary: Ethel Post Parrish; treasurer: Lena

## MEMORIAL SERVICE AT ST. LOUIS



The photograph above was taken when the Easter Memorial lecture was delivered by Dr. Charles Rohlfing, pastor of the Christ Divine Science Church, 6223 Del Mar Blvd., St. Louis 5, Missouri. After the Sunrise Easter breakfast, the 35 persons in attendance viewed lantern slides exhibited by Dr. Rohlfing.

Barnes Jeffs; Trustees: Marguerite Holden, Clarence Hunsicker, James M. Parrish, Thomas Marsden, Melvin Sutley, Clara Senior, Herbert E. Angell, Bertha Eckroad, William Rishel, Jack Edwards, Virginia Leach Falls and John Kreisa. Mountain Springs Hotel, Inc., Board: Ethel Post-Parrish, president and treasurer; Lena Barnes Jeffs, vice-president; Melvin Sutley, secretary; Trustees: Thomas Marsden and Clarence Hunsicker.

St. Petersburg, Florida: Members of the International Spiritual Healers Fellowship, organized in November, have been announced by Rev. J. Bertran Gerling, business director.

This "charter group" consists of: Vine Connors, Rev. Adrain Durbin, Glayds Durbin, Hilda Fernandez, Rev. Elmer Fischer, Rev. Thelma Fischer, Rev. Helene Gerling, Dr. J. Bertran Gerling, Rev. John Kunst, Martha Max, Rev. Stephen Max, Albert Nichols.

Secretary-treasurer, Rev. Thelma Fischer.

Says Rev. Gerling: "The ISHF is dedicated to maintaining the Arts and Sciences of Spiritual Healing as a Religious Profession. It has been declared by resolution that there shall never be a required ISHF Affiliation Fee; that only co-operative contributions made as free-will offerings shall be accepted."

The ISHF Advisory Committee for 1956: Rev. Fred B. Black, Jackson, Mississippi; Rev. Elmer W. Fischer, St. Petersburg, Florida; Rev. Helene Gerling, St. Petersburg, Florida; Bishop Helen Graham, Rochester, N. Y.; Dr. Paul Herbert Herman, Bayonne, N. J.; William W. Hughes, Sarasota, Florida; Rev. Amy Lucas Jefferies, Richmond, Virginia; Rev. Charles E. Krueger, Syracuse, N. Y.; Rev. Ralph F. Raymond, Washington, D. C.; Rev. Sophie E. Bush Tracy, Denver, Colorado; Rev. Clara Ann Williams, San Antonio, Texas.

The ISHF International Advisory Committee for 1956: K.S.D. Ayer, India; Thomas Campbell, Belfast, Ireland; Rev. Vernon R. Cummins, San Antonio, Texas; Rev. Emmett W. Edwards, United States Air Force, France; Rev. Helene Gerling, St. Petersburg, Florida; Dr. Dirk Frits Henrik Sampson, The Hague, Holland; Rev. Anita E. Kennenheilm-Helms, Wiesbaden, West Germany; Lillian Ness, Malvern, Australia; Rev. Okoro Kalu Okoro, Nigeria, West Africa; Rev. Esther Rodriguez Perez, Ponce, Puerto Rico; Rev. Hugh Martial Saxby, London, England; Rev. Nancy Holt Wikingstad, Cristobel, Canal Zone; and Rev. Gordon William Wilson, Victoria, Australia.

## Church of Spiritual Light — Davison, Michigan



The photographs above were taken at the Church of Spiritual Light, 8291 E. Atherton Road, Davison, Michigan. Upper photo, left to right: Herbert Griffin, Alvin Hodges, Nelson Knapp, Rev. Ethel Knapp (pastor), Boyd Shepler and Zell Meyers.

Lower photo, left to right: Rev. Beatrice Ziegler, Columbus, Ohio; Rev. Pierrette S. Austin and Rev. Floyd C. Austin, Hulmeville, Penna.

## Spiritualists Broadcast in Puerto Rico



Rev. Esther Rodriguez Perez (right) and Rafael Alvarez Leandri (left) pastor and secretary respectively of the First Liberal Psychic Science Center, Luna and Concordia Sts., Ponce, Puerto Rico.

Says Mr. Leandri: "For the first time in the history of Puerto Rico, thousands have become aware of the fact that Spiritualism is a religion. This is due mainly to our recent radio broadcasts made possible through the cooperation of Professor Jorge A. Vasquez. Speakers and mediums featured at the Ponce Center recently: Perez Cadilla, Rev. Luis S. Sanchez and Prof. Vasquez.

Rye, New Hampshire: Jane Elizabeth Caswell and Allen Forbes Brown were married recently. Rev. Frank Daley, pastor of the First Spiritualist Church, Portsmouth, N. H., officiated. Best man, Richard Knowles; matron of honor, Lucy Anderson.

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