



PSYCHIC OBSERVER

TRUTH

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Animal Healing

SINCE the release of information regarding the healing of animals and pets, dozens of letters have been received asking for the address of the man in England whose success in this type of healing has become widely known. His name is George Tomkins, known as "The Animal Healer of Mitcham."

As a matter of fact, stories have also appeared in The London Daily Mirror, whose vast circulation has made it possible for millions to become aware of the possibilities of psychic healing for animals and pets.

The address: George W. Tomkins, Animal Healing Sanctuary, White Lodge, 55 Mitcham Park, Surrey, England.

To my knowledge there are few, if any, healers in the U.S.A. who specialize in this type of work. It behooves some of our own spiritual healers to give this type of service serious thought. When any healer is satisfied, through results, that this type of work could be pursued, I am sure pet lovers would avail themselves of such service. Furthermore, the public could become aware of such service if a small ad was placed in the classified column of *Psychic Observer*.

Capitol Seeress

RUTH MONTGOMERY in her "In Washington Column" released over the International News Service, claims she interviewed the psychic, Jeanne Dickson, every four years prior to the presidential nominations and elections. As a result of a recent interview, the feminine prognosticator claims: "Eisenhower will be re-elected only if the Republican Party work much harder than it now believes necessary."

The same psychic told columnist Ruth, that Harriman and Symington are doomed to defeat but that Stevenson will be nominated.

Jeanne goes on to say that Eisenhower will set a pattern for all future presidents by delegating numerous duties, formerly on his shoulders, to well-selected staffs. According to Ruth, F. D. R. was Jeanne's star customer and sent the White House car for her when he desired a reading.

Jeanne's parting words to Ruth at the closing interview: "I should give up golf. The Republicans will have to campaign harder than they ever have before, if they expect to win the election."

"Master Christ"

DEVOTEES of Christianity and Spiritualism never seem to fully understand whether Christian Spiritualism should be regarded as Christianity plus Spirit communication or whether it should be classified as Spirit Communication plus Christianity.

To us, it appears that both groups are working both ends against the middle or that they want their cake after it has been eaten.

The fact remains that most Christian Spiritualists claim to be followers of Him they speak of as "the Master Christ" but this is the core of the matter, they also accept the teachings given them in His name from the guide of the medium.

One essential point of difference is that, on one side, Christ is regarded as a Savior while the "non-Christian" Spiritualists regard Jesus as a great medium, and one of a series of great religious leaders. Even so, the one point they seem to have in common is to repudiate any idea of vicarious atonement.

At one series of seances

Conan Doyle and Other Pioneers Come Back

TO AN ENGLISHMAN — — —
VISITING NEW YORK CITY

THE SPIRIT RETURN OF QUEEN VICTORIA IS DESCRIBED BY C. K. SHAW, A SPIRITUALIST WITH MORE THAN 40 YEARS' EXPERIENCE, TO WHOM SHE COMMUNICATED IN THE DIRECT VOICE.

The fact that Queen Victoria was a Spiritualist who held seances, at Buckingham Palace and elsewhere, the medium being John Brown, her ghillie, has been printed many times. Her spirit communicator was Prince Albert, her Consort.

Shaw describes the spirit return of many well-known Spiritualist pioneers at his series of seances with America's remarkable physical medium, Frank Decker. And he tells of a father who came back and spoke in Polish to his daughter. Decker, born a Syrian, cannot speak this language. But read Shaw's outstanding experiences for yourself. . . .

DECKER

The Medium

—By—

C. K. SHAW

IN THE COURSE of a recent business trip to the United States I had the advantage of an introduction by my old friend Horace Leaf to one of the most amazing of the physical mediums of the 20th century, Frank Decker.

Between the two of them—Horace in England and Frank in America—I think I have missed very little indeed of the mental and physical phenomena of 20th century mediumship.

Decker's mediumship is mostly manifested through the channel of "independent voice." A favorite device employed by his guides—for Decker himself is completely entranced—is to convince the skeptics of the reality of the voices being independent by placing two of the sitters on his knees (one sitter on each!) while the seance is in progress.

The hand of one of the sitters is held up against Decker's mouth—or actually inside it—in such a way as to prevent any possibility of speech or sound coming through.

While this is going on, the voices of Bert Wells and of Patsy, his two guides, come bellowing through the trumpet, now from the ceiling, then from the floor, and again from behind and in front, with the accompaniment of gusts, breezes, rumblings, lights, scents and all manner of other diversions that quite obviously could not possibly emanate from a normal human being, fraudulent or otherwise!

End of Skepticism

I was Frank's honored guest on about eight or ten different occasions, where 18 or 20 different people came and sat in complete darkness for a couple of hours or more, to study mediumship from all its angles, to develop their own mediumship, to escape for a while from the stress and strain of "civilization" . . . or perhaps to be amused.

I met only two who actually came as skeptics, but their skepticism was very short-lived. In the course of the seance, one of them—asked by the guide, Bert Wells,

if he was still in doubt—replied, "I am scared to believe in it." Then broke in the other, from the opposite side of the room. "Good God, I'm scared not to believe in it!"

Very often I felt not a little embarrassed at the attention I received from various personalities of the spirit world, at the expense of time which I felt should have been devoted to others present "on their own ground," so to speak.

It seemed that the news got around very rapidly that there was an English Spiritualist to be contacted in New York, though my trip there was a purely business one arranged at short notice, and my existence in America known only to one or two people in the country.

Same Personality

Some who came and spoke to me in Decker's seance room were old spirit friends I have known and communicated with—more or less regularly—for very many years. Others were newcomers to my own circle, but none the less welcome for all that.

There were some I had known personally during their own physical life.

(Continued Page 2, Col. 1)

Death does not Separate

Alternative Methods of "Communication"

If we love enough, we may maintain conscious communion with those who have become invisible.

—by—

ESME WYNNE-TYSON

Author of "This Is Life Eternal"

"WHEN you're dead, you're dead, and that's that," says the skeptic. "If you weren't, people would come back to those they're fond of and tell them so, wouldn't they?"

Like many apparently commonsense questions, this is full of logical flaws.

In the first place, what is "you" and what is "death"? When the body lies dead it is still visible. The identity which was "you" is not visible.

If a man who knew nothing of the evolution of caterpillar into butterfly saw an abandoned chrysalis, he would say of it precisely what the skeptic says of a human being. Identifying the entity with the chrysalis, he would be right in maintaining that it could not "come back" to life.

His mistake would lie in the false identification, for the thing itself would be flying above his head.

Sorrow and Emotion

So it is that the continual identification of man with the body, both before and after physical death, prevents our attention from being focused in the direction where survival alone is possible—in the mental-spiritual spheres.

The earthbound view demands the return of that which cannot return—the flesh and blood frame which has been cremated or buried—and looking in that direction those seeking proof of immortality remain blind to what is going on in another direction.

Our sorrow and emotion also divert our attention from where it should be fixed; and although the essence of that which we love is nearer than breath, we cannot "see" it for our tears.

For the fact is that the reason we fail to maintain our contact

with those "whom the unwise call dead" is precisely the same as the reason why we so seldom find God in evidence in our lives: because we do not give sufficient attention to their visible realities, the things which are not seen, which, as Paul told us, are eternal.

We are mesmerized by the seen and the temporal. It would appear to be unavoidable, because we have to live and earn our living, we have our duties to others, our interests.

All of these demand our attention, the only factor by which we can know anything, and which cannot successfully and profitably be given to two things at once, as we are instructed in the nursery and schoolroom.

Knowing this, at the time of bereavement, our friends and relatives, with the best intentions in the world, try to take our minds off it—off our sorrow and the cause of our sorrow.

Well-meaning Friends

The commonsense view is that it is a waste of time and life to fret or think about the beloved who has become invisible. He, they tell us, whether they are religious or not, has gone; we must learn to live, and, if possible, to live happily, without him.

To do this is to be brave and sensible. To refuse to do it is to give in, which disappoints people; or to take to Spiritualism, which horrifies them.

Therefore, the average person yields to the desires of his or her well-meaning friends and does the sensible thing, fighting down tender memories of the invisible beloved, trying not to wonder where he, who when visible wished to be nowhere but by her side, has gone.

They perhaps console themselves with some pious reflection that the "departed" is safe with Jesus, or in the bosom of Abraham, or, indeed, however their particular creed has taught them to think of the after-death state.

All this is undoubtedly a form of self-protection. No one who is normal courts suffering the instinct is always to avoid it. And there is torment in thinking of one still deeply loved who can no longer be seen or touched.

Morbidity is useless and evil, and it is right not to indulge it. What is not realized is that the invisible may be thought of and contacted without morbidity; but for that a definite education is needed.

Why the Medium?

The Spiritualists offer this in their particular form. But there is a doubt about Spiritualism, even in the hearts of those who are not afraid of it, or are cowed by the denunciations in the Old Testament of those who sought to speak with the dead.

And this doubt has validity. Why, such people ask themselves, if it is possible and right for me to maintain contact with my beloved, cannot this be a direct one between us, as it used to be? Why should we have to go to a medium, to a stranger, in order that we can speak together or gain a sense of our togetherness?

Well, the Spiritualists have an answer. They say that if your loved one went to Australia, you would use the medium of the post or telegraph in order to contact

Decker's First Public Appearance in Chicago



The photograph above, taken recently at Chesterfield Spiritualist Camp, shows left to right, Rev. Anthony Camardo, Juliette Ewing Pressing, and Frank Decker. Both Mrs. Pressing and Mr. Decker will be featured in Chicago when they will be presented Sept. 29-March 2, at the First Liberal Psychic Science Church, 3449 West Altgeld St.

The occasion will be the church's anniversary and dedication of the new addition to the headquarters building (see ad Page 2 and story Page 15).

(Continued Page 6, Col. 2)

DECKER'S MEDIUMSHIP

(Continued from Page 1, Col. 3)

cal life—Conan Doyle, Mrs. St. Clair Stobart and Mrs. de Crespigny (a novelist and ardent Spiritualist)—about whose personalities one could have no possible doubt, even apart from their actual voices. Mrs. Stobart, for instance, said just what she would have said here:

"I still stick to my guns in regard to reincarnation. Now I am more than sure! Some do believe, and some don't, even here! You need Decker in England!"

Among others, whose acquaintance I had not made, either in the flesh or in the spirit, were Vout Peters (a pioneer British medium) and Dr. Osty (a well-known French researcher). There — and many others whose names I failed to record from memory afterwards (for one's memory is remarkably short-lived after a long sitting in pitch darkness)—came and gave messages of welcome and encouragement which could almost be paraphrased as, "Go ahead, and we will help all we can from this side."

Denis Returns

Another such visitant was Denis Conan Doye, who seemed a trifle upset that some people, after his passing, had said that he was not a Spiritualist. He did not like the word, he said. I agreed that I had never liked it very much myself. He added that his own term was "After-death-creed." I could hardly resist the observation that even the word "Spiritualist" was preferable to that one!

He mentioned names that were unknown to me, such as "Nina" and also "Ivni"—and referred to the time he spent racing and hunting in Mysore, India. I have not yet checked up on these details, but give them for what they are worth. ("Nina is his wife's name.")

He looked upon this "creed of life after death" as something in the nature of a test, and also referred to a code of a diamond pattern in a floor, as a test of reliability. He said that his wife was against the work (i.e. Survival propaganda), and that on that account he had broken his promise to his father.

He seemed to be rather depressed and a little ashamed at not having kept faith with his father as against his wife. At one point he broke down completely, and Patsy came in to say that they were helping him. After a few moments Denis came back and concluded his message.

A Hitler Victim

Some little time then elapsed, during which a lengthy conversation was carried on in Polish between a sitter on my right and her deceased father.

This was most interesting, because it appeared that the father, who lost his life in the war with Hitler, had never had occasion to learn English. Whereas the daughter (as a refugee) had forgotten much of the Polish of her youth, and on two or three occasions had to ask her father to repeat what he had just said. This she did in English, while he replied in Polish!

In nearly every case of the latter kind, tenacious questioning on the part of Patsy or Bert Wells elicits the information that there had been some sort of personal manifestation, but that the person didn't think it sufficiently important to

say anything about it! I noticed that the people were amazed to be reminded, by Decker's guides, of the things they had experienced but forgotten.

It was at one of these developing circles that three different sitters, all unconnected with one another, described in three quite different ways, a person who "wanted to say something to the Englishman." I have already explained that I was not too anxious to encourage this sort of thing and, to start with, paid little or no attention to what was being said.

Accent Proves

All these people had their own problems and their own friends. I was content just to sit and listen to the different voices, very often in different languages, but always with different inflexions and personalities and characteristics, as one gets with an independent voice seance whoever the medium might be.

The sitter on my right had described a lady, over whose head was a large "V"—but she could get no more than that. About ten minutes later, after many intermediate messages had been given to seven or eight of the intervening sitters, another sitter, number 19 in the circle, described a person who gave the name Victoria, and did the Englishman know her?

"No, I'm sorry," I replied, "I don't know anybody called Victoria, but thank them for coming."

But that was by no means the end of the story. Number 20 in the circle, a woman with a very strong German-American accent, had taken up the story, and was offering her version (clairvoyantly) of the Englishwoman who had a message to give.

For 40 Years

Her guttural accent was intriguing. I was wondering how long she had lived in New York with such an accent as that . . . when gradually the accent disappeared, even while she spoke.

She had started in her natural voice, but it was clear that she was now going into trance, and the voice coming through her lips was quite different. It was the refined voice of an Englishwoman!

This was intriguing to me, because I know from experience how utterly impossible it is for a New York American to start talking perfect English—and vice versa—without many years of practice!

Then it was that I began to pay attention to what the voice was actually saying. "But in spite of such active opposition from my ministers . . . had for very many years made a practice of consulting the spirit world on matter of vital importance . . . urge you to continue untiringly and wholeheartedly in your efforts to spread the truth . . ."

All this seemed from a different world. It was completely and thoroughly English. It was without doubt Queen Victoria who was speaking, with her own, independent voice!

In 40 or more years of psychic work and research, I have encountered most of the immense variety of phenomena that go to make up what we call the "super-normal." There was one thing, however, that I lacked.

Poser For Science

I had seen plenty of apparitions, but never actually had one brought to me. It had always seemed to me that here we are completely up against the normal laws of science. If such things can actually happen, it means that every physical law of matter known to us goes overboard.

On the last occasion I took part

THEY TRAVEL BY BUS TO CHESTERFIELD



The photograph above was taken at Chesterfield Spiritualist Camp, Chesterfield, Indiana, when 41 Spiritualists traveled by bus to attend week-end services and seances.

The delegation was headed by Rev. Anthony Camardo and Rev. Herman Brostoff, leaders of the First Liberal Psychic Science Church, 3449 West Altgeld St., Chicago, Illinois.

in Decker's sittings, I had just come back unexpectedly from Canada. Not even Decker knew that I was not sailing home that day from Montreal, but had altered all my plans at the last minute—to fly back to England from New York—until about an hour before the seance took place.

"Will the Englishman stand up, please?" came the request from Bert Wells. I did so. "Will you put out your hand, please?" I held out both. "We are not going to cane you," came the voice with the famous laugh that only Patsy can give, "but to give you something."

Almost at once, I felt something put into my hand. It was small, like a shirt button. It was so not that I put it up to my cheek, to see if I wasn't making a mistake.

I thought it was a shirt button, and that it had come detached from my shirt, one which I had bought only a few days before from one of those many cheap-jack "cut-price" stores that one finds "down-town." I promptly forgot all about it.

It was some two hours afterwards, when I was just saying "Goodbye" for the second time to a few sitters I had come to know slightly, that one of them said, "Didn't you get an apport this evening?"

"An apport? No, I don't remember one." Then I remembered the shirt button incident, and put my hand into my waistcoat pocket to find it.

When I found it, and looked at it for the first time, it was not a button but a coin. It was a very small coin, with strange markings on it, obviously quite old, if not actually prehistoric.

Expert's Verdict

I have it still. A few days ago I took it to the British Museum to be identified. The head of the numismatic section tells me that it is medieval Hindu coin, and that the inscriptions are in Sanskrit. It appears to have quite a history attached to it, but to me its history has only just begun.

It is strange to think that 95 out of every 100 orthodox scientists would mark all this down as utter rubbish written for the gullible masses who have nothing better to do but read it.

We need more mediums like Frank Decker. I am fully aware that the whole army of Spirit

Might has gone over to healing as their best weapon of assault. But, in spite of that, I will be so bold as to say that I think they're wrong.

We live in a physical world of (apparent) hard fact. And in an age of atom bombs and supersonic

bangs we need to be provided with the sort of ammunition that will scatter our orthodox scientists and priests in all directions before we are going to make very much progress in the only language they understand!

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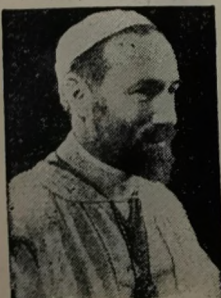
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SEPTEMBER 30th (Sunday) 2:30 and 7:30 P.M.—Address (both services) Juliette Ewing Pressing; Messages: Frank Decker

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The Message of Spiritualism

“YOU don't mean to say you're interested in that stuff? Why, it all died years ago!” These words were fired at me the other day when one of my fraternity brothers was milling through our stock of books here at the Psychic Observer office. He was plainly convinced that I was mad even to think of such matters; let alone to tie up thousands of dollars in stock.

It so happens he was in the midst of books written by over a thousand men and women, many having cited authentic accounts of their conviction of survival.

I countered by saying, “Well, possibly so, but, until you have read them, judgment should be withheld.”

Readers of Psychic Observer could prove him very wrong, at least in regard to the outward manifestations many of the authors have experienced.

It would be interesting to try to assess what part the study of Spiritualism can play in these present days of chaos; and what it can or can not do to bridge the great gap between practical and spiritual advancement.

So far as the offshoots of Spiritualism are concerned, such as Astrology, Palmistry, Mysticism, etc., their hold on the people is as strong as ever.

Certainly, the interest in Spiritualism has not declined and some would say the need is greater than ever before; yet in these days of mass education, unthought of by the people of the Middle Ages, people are able to reason clearly and sensibly, and so are less likely to be duped. So much for the less profound side of Spiritualism. What of its deeper implications? Have they no place in the modern world?

Can we really believe we have no need to investigate the science, religion, and phenomena of Spiritualism which played so great a part in ancient civilizations?

Can we for a moment think that we, the moderns, are entirely self-sufficient and capable of managing our present-day world?

Instead of encouraging personal responsibility, it seems that we have been trying to take away individual initiative completely. In such an atmosphere, there can be little room for spiritual unfoldment.

In past centuries, the message of Spiritualism has always been that spiritual progress was dependent on putting self last, and that this life was a preparation for an existence of much greater possibilities on an unknown plane, after we had passed the phase we call death.

How does that concept look today, as we get farther and farther away from it? How would our world look to a visitor from the spirit world outside our sphere?

Here are the nations of the world, seething in uneasy so-called peace, all afraid to trust each other, and—as a means of protection—hugging the most dreadful weapon of destruction known to mankind.

Yet, the past has shown time and time again the existence of entities strong enough to change the direction of evil, and keep it at bay until it eventually dies away. But those powers do not come without request—they never force themselves upon the unwilling.

Wise men of today refer to this age as one of tremendous possibilities for both good and evil. The pitfalls lie in the fact that physical comfort and monetary security are not enough to make a good world to live in. Unless men satisfy spiritual needs before material ones, they carry within them the seeds of decay.

In our educational system, the teacher whose subject is unpopular and unsought after, finds her class becoming smaller and smaller until it disappears completely.

Many have referred to our earth as a kind of planetary schoolroom, where we come to learn valuable lessons. If the pupils refuse to learn, the teacher will withdraw, and the

(Continued Next Column)

JESUS VS. SIN

Practically all I know about Spiritualism is what I read in ten back copies of the *Psychic Observer* which I bought at a real bargain for one dollar, and from a few newer copies of your inspiring magazine. All I knew about Oral Roberts came from a book condensation by Col. Powell which was also contained in those ten issues, until I read your report in the current issue of *Psychic Observer*.

Didn't you mention in one of those old issues that the state of Wisconsin had outlawed any healing except those accomplished through the help of Christian Science practitioners? I am surprised to read now about healing meetings in Milwaukee, even sponsored by the local orthodox churches, especially the Lutherans.

One of our local papers appealed in an editorial for prayers for the discovery of drugs to aid the doctors in their business. I wrote a letter to the paper suggesting that as long as they seemed to believe in prayer to use the Christian way as shown by Jesus Himself, who used the power of His prayers to heal without any detour.

Being a newcomer but ardent student of Truth, I know Jesus never used the word “sin” in his native tongue, but used words indicating “mistake” and “sidestep,” which were changed in all Bible translations to “sin” and kept up this way during the centuries, seemingly for good reason.

I spent some time in the university city of Marburg, where St. Elizabeth was buried, and at whose grave countless healings were reported. There were no pilgrimages deluxe in those days; those seeking healing had to spend days or weeks of hardship to make the trip, and were generously rewarded for their belief, but those healings came to an end when Philip, the elector of Hesse, supporting the reformation, turned the world-famous Elizabeth church over to the Lutherans—had Elizabeth's remains taken from its beautiful sarcophagus and secretly buried within church grounds, forbade further pilgrimages, and thereby stopped the healings based on faith.

Strangely enough St. Elizabeth got company a few years ago, when the American army of occupation had the coffins containing the well-preserved remains of Frederick the Great and Von Hindenburg secretly buried in the same church to prevent them from being used in a nationalist uprising.

What do we care how healings happen, as long as they happen—using again wisdom gained while reading *Psychic Observer*. We do not have to go to the Holy Land, to Rome, Lourdes, Mecca or the town famous for its beer, to take a gable on getting healed. Healings occur daily in your town, and mine, and I have first-hand knowledge of healings as sensational as the miracles mentioned in the Bible not only for those who believe, but even those who do not or did not believe.

JOSEPH GULDNER
P.O. Box 422,
Seattle 11, Washington.

“BALL OF LIGHT”

For weeks, we had been listening to the broadcasts of several evangelists, and suddenly decided to attend a certain meeting. We started in an easterly direction, but for some unexplainable reason we changed our minds, turned south, and headed for the healing

EDITORIAL—(Continued)

school change its form in that respect. And so, if we moderns refuse to learn the lessons older and wiser generations mastered, what are our chances of ultimate survival?

The gods are not mocked, and their silence does not mean defeat. Rather, may it not mean that they are giving us enough rope to hang ourselves?

If the study of implications of Spiritualism were to reach the proportions it did in ancient civilizations, we might yet see a welfare state developed in the best possible sense, but controlled by spiritual precepts. Then we should indeed reach the formation of perfection such as no other era has known.

Need it all be a dream incapable of fulfillment? Or could a resurgence of spiritual study perform the miracles? Indeed, we do need Spiritualism in this modern world.

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.

meeting of Rev. Glen Thompson at Pine Bluff, Arkansas.

We made the trip from Joplin, Missouri, in a day, and settled ourselves in a nearby motel. There was still time to attend the evening meeting. We saw, gathered there, people from many states, some having driven several thousands of miles.

When Rev. Thompson appeared, I knew that here was a man of sincerity and purity of purpose, here was a man with compassion for humanity, asking only for an opportunity to serve, to help the sick and the afflicted.

During the healing, I saw streaks of light, not unlike lightning, flash in front of the healing line and in front of Rev. Thompson, then disappear. At the same time my sister saw a large ball of light above the people in the seats. It became elongated, shot toward Rev. Thompson, formed a ball of light above his head, and was gone. All this took place in a matter of seconds, just when the Reverend said the Spirit of God was in the room.

This writer has received many revelations from the planes beyond, and I was informed that the phenomenon was possible only when extremely high vibrations were present, that this was not the light of the planes beyond, but was truly the power of God, the Light of the Infinite. Whether it was observed by others I do not know, but I accepted it as a confirmation of the healing power in that meeting, and was grateful for the experience.

KATHERINE FREDERICK
c/o Mrs. Frances S. Pack,
Fenix Motel,
Webb City, Missouri.

WORTH A TRY

My friend Mary McCollum, Evansville, Indiana, sends to me your letter to her dated 17th Feb., 1956, and advises me to write to you direct.

My friends take me to be a medium although I am not quite confident about it myself. My elder brother Bapu, who died about fifteen years ago, communicates with me and my friends using me as the medium. I write and also speak at our seance meetings.

When I received your letter with Mary's mail I talked to my deceased brother about it. He advised me to write to you and suggest that you or some of your medium friends over there should try to contact my brother Bapu at a seance meeting. He said he would speak to you and try to carry messages between us. This struck me as a novel idea and I thought I should experiment. With your cooperation, we may look out for big developments.

If my brother, Bapu, is not available you might call his wife, Mrs. Kalindi Apte, or Miss Chhaya Bhattacharya.

If you succeed in contacting my brother or one of the ladies please ask to give some objective evidence of identity—say the names of Bapu's living relatives and friends, Indians and Americans, or something like that.

You may then send the information to us to check. Similarly if you let me have the names of

some good souls with whom you usually communicate and who would be willing to visit us over here, I shall try to contact them and let you know the results.

V. R. APTE

110 A. Ramkutir, Shiwaji Park,
Bombay 28, India.

SUDDEN INTEREST

December 15, 1955, I lost my dearly-loved husband who died of cancer. I am almost grieved to death and am ill and forsaken—also have a son aged 44 years, over whom I have great worry.

I wish to know if one can communicate with their dear loved ones and if someone has really proved that. Also if there is a scripture in our Bible to that effect. I know from experience that we can never get to Heaven, only through our Savior, the Lord Jesus Christ, whose blood was shed for our sins and Calvary. If we accept Jesus as our Savior and He accepts us, that is our only hope.

I believe that if I could have gotten a good healer last December, 1955, my husband might have lived. My husband was 74 years old but he was always young and wonderful and good until this awful cancer came on him. The operations did no good and when he died he no longer knew me. It was heart-rending and I will never see him again. Please help me!

LILLIAN R. LOWE

2117 North Place,
Los Angeles 31, California.

Since your only hope is to accept Jesus as your personal savior, why the sudden interest in Spiritualism? Your husband is no more dead than Jesus who must still be alive, else how could He save you? If you do not believe your husband lives, then my dear madam, wait till you are dead—then you will meet him!

CHURCHES WANTED!

Many, many times I have tried to purchase copies of your journal here in Detroit. I do not know why it is that either all the copies are sold nor why some of the churches do not handle them at all. Your journal has a wealth of knowledge and, what I know of things Spiritual, I have learned mostly by reading the splendid articles.

JAMES FERNIE

1440 Gelden Ave.,
Detroit 8, Michigan.

NOW WE'RE EVEN

I see by the paper that you have lost subscriptions due to your stand on reincarnation. Well, because of that stand, you have gained one.

Keep up the good work for pure Spiritualism. They are using this movement as a crutch. Just where would they be if the doors of Spiritualism were not opened to them? I agree with Converse Nickerson. It is not an integral part of Spiritualism so why foster the theory.

W. O. HARPER

Box 44,
Birch Tree, Missouri.

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Before me, a Notary Public, in and for the State of Indiana and County of Madison, personally appeared Juliette Ewing Pressing, who having duly sworn according to law, deposes and says that she is the owner of the *Psychic Observer* and that the following is to the best of her knowledge and belief, a true statement, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 1933, embodied in section 3071, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

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Ralph G. Pressing,
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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, "Encyclopedea 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.

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

CHAPTER XXIII Matthew

(Continued)

Some of these things I have touched lightly because comments will come in better when we get to the record as given by Mark and Luke.

In chapter 10, he gave his disciples power—that is, power to overcome undeveloped and evil spirits; he also developed their healing powers, and sent them out to heal and to preach.

He warned them that they would be tested to the utmost. Not only would argus-eyed opponents watch for tricks and opportunities to expose them, but they would be brought before legal tribunals. In every trial he believed the inspiration of the hour would be sufficient for them.

In verses 19, 20, he says: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not you that speak, but the spirit of your father which speaketh in you." Some think the phrase, "the spirit of your father that speaketh in you," refers to their earthly fathers.

Jesus—The Medium

In verses 24 to 27, he says: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore, for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in the darkness that speak ye in the light; and that which ye hear in the ear, that preach on the housetops."

I have proved that Jesus was a medium; further proof will be presented when we get to the Book of Acts. He here forewarns all mediums that the fate He suffered awaits them. Opposers will accuse them, as they did Him, of working demonic power. But, He declares "hidden things shall be revealed"—so they are. The medium gets many things "in the darkness," as He promised them. Also things are spoken "in the ear," that others do not hear. These things they were to proclaim on the housetops. All of this instruction applies to mediums. All this sounds like an old medium talking to younger ones whom He was developing for a certain work.

Question Unanswered

In 11:2 to 5, John sends a message to Jesus, and Jesus sends a reply. It is as follows: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again the things that ye do hear and see; the blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them."

Here Jesus did not answer John's question at all; He only stated the works done through Him, and allowed John to draw his own conclusion from the work done. If the work was divine, Jesus' mission was divine, and vice versa. Suppose the churches were today to

be tried by the same test, which one of them would prove its mission divine? Do they open blind eyes, unstop deaf ears, cause the lame to walk, and restore the apparently dead? Spiritual mediumship does more of this than all the churches in Christendom. If mediums do not fill the bill, who does? Mediums are every day performing all the work Jesus claimed to do, except to raise the dead, and that never was done. With all our knowledge of science, even today mistakes are made about people supposed to be dead. Hundreds of people are buried alive. In the case of the ruler's daughter and in the case of Lazarus, they were supposed to be dead, but were not.

The Usual Answer

In verse 14, Jesus said of John the Baptist, "This is Elias which was for to come." This can have no other sensible interpretation than that Jesus understood John to be under the influence of Elias or Elijah, which is the same thing. That John was a medium was confirmed by what they said about him. Verse 18 says: "For John came neither eating nor drinking, and they say, behold he hath a devil."

This language has become so familiar to mediums that they expect to hear it everywhere. The most common remark made about them is the one that they are obsessed by the devil. The word devil, in this instance, is from the Greek word demon, which, in the proper place, I will prove was by both the Jews and the Greeks applied to departed human spirits.

In verse 25 of this chapter, Jesus again refers to the inspiration given to or developed in mediums, as follows: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hath revealed them unto babes."

In 12:15, He healed the withered hand, and did a few other cases of healing. In Mankato, Minn., in March, 1867, I, under a strong influence from the denizens of the other side, healed a withered hand and an arm about as suddenly and with about as little manipulation as this.

Emphatic Diaglott

In verses 22, 23, Jesus healed one that was possessed with a devil. This caused the Pharisees to say, they they generally do, "This fellow casteth out devils but by Beelzebub, the prince of devils." In this charge Jesus accuses them of blasphemy against the holy ghost, the pneumatika haggon; that is, the spirit power. Verses 31, 32.

Jesus not only believed that good spirits could control mediums for good and noble purposes, but that "unclean" or undeveloped spirits could influence for evil purposes. See verses 43 to 45, where Jesus says:

"When the unclean spirit is gone out of a man he (the spirit) walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

This deserves a few words of comment. It is not the man, but the unclean spirit, that walketh

through dry places seeking rest and finding none. The Emphatic Diaglott renders it as follows: "When the impure spirit is gone out of the man it roves through parched deserts seeking a place of rest and find it not. Then it says I will return to my house (the man) whence I came." This is a case of obsession; the one spirit not being able to hold the medium goes and forms a circle or band of seven others, each of whom is as bad as he.

Swedenborg Said It

People who live in this world for nothing more than the gratification of their own fleshly desires, have cultivated nothing that they can enjoy in the spirit world. Such are always anxious to come back and attach themselves to some mediumistic person and thus get as thoroughly en rapport with fleshy enjoyments as possible.

Swedenborg said he had known them to induce their subjects to over-eat and over-drink so they could at least enjoy the spirit of that which had fermented in the subject's stomach.

All this gives us at least two lessons, one is that we should in this world, cultivate the ethical, the intellectual, and the spiritual, and thus render ourselves fit subjects to enjoy the spirituality of the world beyond. In which case we would not have such an inordinate desire in the other world, to come back merely for personal enjoyment or gratification. The other lesson taught is to always steer shy of spirit control. Good, wise and noble spirits seldom seek to control; they seek rather to cooperate with a medium than to control him.

In 13:15 to 17, Jesus undertakes to show the Jews that the grossness of their hearts is the cause of the lack of manifestations among them. His words are as follows: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; lest at any time they should see with their eyes, and hear with their ears and understand with their hearts, and should be converted, and I should heal them."

Truths of Spiritualism

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye hear, and have not heard them."

It was not physical sight and hearing that the Jews had lost; nor does Jesus refer to the physical senses of sight and hearing when He says, "but blessed are your eyes, for they see; and your ears, for they hear." The fact is, the Jews were spiritually blind, as millions of otherwise good people are today, and from the same cause; grossness of heart—a lack of spirituality.

Here, permit me to ask, may it not be that our trust in the gross forms and ceremonies of the church have prevented many from seeing and understanding the truths of Spiritualism?

In verses 54 and 55 of this chapter the people could not find the source of Jesus' wisdom; they were astonished that an unlearned son of a carpenter could do such mighty works. Verses 57 and 58 show that he was subject to just such conditions as mediums are today. The record says: "And they were offended in Him. But

Jesus said unto them, a prophet is not without honor, save in his own country, and in his own house. And He did not many mighty works there because of their unbelief." Thus it seems that unbelief prevented even Jesus from giving all the manifestations He could have given under other circumstances.

Chapter 14:2 leaves little doubt that Herod thought Jesus was a medium. He had killed John the Baptist; now he said to his servants: "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." Herod did not suppose John's body had come up out of the ground, but he believed John had arisen from or out of the dead—that is, out of the body—and was now operating through Jesus.

Pharisees' Demand

In verse 25 is the account of Jesus walking on the water. This is a manifestation of the same kind as levitation. It is on record that the medium Home was carried out of an upper story window and taken around seventy feet and brought in at another window.

Be it remembered that both of these cases was done in the dark. The case of Jesus walking on the water was in the fourth watch of the night. When the disciples on this occasion saw Jesus walking on the water, they were as skeptical as many are today. They could not believe it was a reality. In verse 26 they said, it is a spirit.

Let it be understood that the word spirit, in this instance, is not from the word *pneuma*, which is over one hundred times in the Bible applied to the spiritual part of man; but the word, in this instance, is *phantasma*, and means phantom, apparition, or will-o'-the-wisp.

The disciples did not think that flesh, blood and bones could really walk on the water. In verse 35 of this chapter Jesus did more healing. He also healed other cases in 15:30. In fact, healing seemed to be His principal business.

In 16:1, the Pharisees demanded phenomena, or a "sign from heaven," as they termed it, but, perhaps, conditions were not proper, and Jesus refuses them. The phenomena they desired could only be obtained at rare intervals, and under fine conditions.

In chapter 17:1 to 5, is the case of the transfiguration of Jesus and the appearance to Him of, and the conversation with, Moses and Elias. Moses had been transfigured fifteen hundred years before. See E. 34:29. So Stephen was transfigured afterward. Acts 6:15.

Angels Behold!

There was also a bright cloud of spirit light seen, and a spirit voice heard by the disciples. See verses 5 and 6. This transfiguration brought out the conversation, that John the Baptist was Elijah, or, rather, was controlled by the spirit of Elijah. See verses 10 to 13.

In verses 22, 23, the spirit of prophecy descends upon Jesus, and He correctly foretells His own death. This is often done. I can refer to a dozen mediums who have done the same thing. A wonderful manifestation occurred in verse 27.

It is as follows: "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for thee and for Me."

In 18:10, Jesus emphatically teaches the doctrine of angel care over earth's inhabitants. He says: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven the angels do always behold the face of My Father which is in heaven."

Spiritualists are great believers in seances—small and harmonious seances; Jesus believed in the same. He said, in 18:19, 20: "Again I say unto you that if two of you shall agree on earth as

(Continued Page 5, Col. 4)

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'The Mysteries' AND 'Mystery'

How many millions stoutly believe that every word of the Bible is literally true . . . the "inspired word of God?"

—by—

COL. A. E. POWELL

IN A RECENT issue of this paper, at the tail of an article on "Mysticism," was printed an editorial note, seemingly disparaging, if not deriding, Mysticism, and saying it is not necessary to "mess with mysticism, esoteric philosophy . . . or Eastern Teachings," and suggesting that, if anyone desires to be "mystified," all he or she need do is to "experiment" with Spiritualism.

These remarks, together with others, one finds in psychic journals etc., indicate a good deal of confusion in the minds of many, Spiritualists and others, regarding the true meaning and significance of such terms as The Mysteries, mystery, Mystic, mystify, and related words (including perhaps even "mistiness") and the need for both clarification and enlightenment.

The principle muddled misconception seems to derive from an old confusion between two TOTALLY DIFFERENT WORDS: "Mystery" and "mystery," words which, originally had no connection whatsoever with one another. From this unholy marriage of two disconnected, unrelated words, were born such words as "mystify" which, again, should not be associated with MYSTERIES, and have only a distant-cousin relationship with "mystery."

Readers are invited to verify what will be said here by consulting such reference works as the Encyclopaedia Britannica, Webster's Dictionary, the Oxford Universal Dictionary, Brewer's Dictionary of Phrase and Fable, and many other similar publications.

Mystery Schools

The term "MYSTERIES," or, more usually, "Ancient Mysteries," was the name of certain famous Schools, Universities, or Institutions of Learning, known and held in the highest repute all over the world, in olden days, notably in Ancient Greece, such as the Eleusinian Mysteries, or Mystery Schools, which Pericles found "highly important, and made them more so."

The name was derived from the Greek "mysterion," from the root of the verb "meuin," to close lips or eyes. There was no secret about the existence of these highly esteemed Schools, but what transpired in them was a secret, known only to "mystes" or Initiates — meaning "close-mouthed."

Now for the first confusion. The common word "mystery," meaning a puzzle, enigma, riddle, etc., derives from the Latin "misterium," which signifies a trade, craft, skill or art, or a body of persons engaged in a particular trade, a guild. The word is a variety of the Latin "ministerium," meaning service, office.

In the Mystery Schools, a Mystery was the term given to a Rite, Practice, or Doctrine, revealed only to Initiates.

"Mystery" was applied also, especially in Christianity, to an exoteric sacramental rite. Examples are: the Mass or Divine Liturgy, and the Eucharist.

It was used also to designate an incident in the life of Jesus, or an incident, regarded as having "mystical" significance, in the life of a Saint. Each of the 15 divisions of the rosary corresponds to the "mysteries of redemption" (1655). It was used also, in the plural, to designate the consecrated elements (1506).

The "three Greater Mysteries," in ecclesiastical language, were: the Trinity; Original Sin; the Incarnation.

It is rather amusing to note that, until the Reformation, the letters of the word *Mysterium*, engraved on the Pope's tiara, were said to

make up the number 666—the "Number of the Beast"!

The totally distinct word "mystery," derived from "misterium," was originally spelt "mistry," and that spelling is still given, e.g. in the Oxford Dictionary, as an alternative. Later, the spelling "mystery" was adopted, and the confusion was well under way. The Encyclopaedia Britannica says it should "properly" be written "mistry."

This term was applied to medieval miracle-plays, solely because these were often performed by members of a "misterium," or trade guild.

The terms "Mystery" and "mystery" thus became almost inextricably entangled and confused with one another — merely because, although totally different in origin and meaning, they were homophones, that is, they sounded alike! How many other misunderstandings, squabbles and fights, have arisen from confusion over mere words, by the ignorant!

Hymn of Jesus

What actually transpired in the Mystery Schools, naturally is not fully known, at least to the general public. Scholars inform us that there were four stages in a Mystery. (1) Preliminary Purification; (2) Communication of Mystic Knowledge, presumed to be by way of instruction or exhortation; (3) Revelation of Holy Things—the central point of the Rite; (4) Crowning or garlanding of the Mystic, or Initiate.

In the Central Revelation, it is known that it was not something spoken, or only spoken, but something that was done. Hence the conclusion that some sort of pageant or sacred drama was shown. Lucian says that all Mysteries included dancing, and there is reason to suppose that this is likely to be true.

In his classic work, "The Dance of Life," Havelock Ellis states that all religions were originally in some measure saltatory. Lucian states that "you cannot find a single ancient Mystery in which there is no dancing; in fact most people say of the devotees of the Mysteries that 'they dance them out.'"

This is so all over the world. The "Hymn of Jesus," thought to be the earliest known Christian ritual, is nothing but a sacred dance. It has been supposed that the Christian Church was originally a theatre, in fact the "daddy" of all theatres, the choir being the raised stage, even the word "choir" meaning a space enclosed for dancing.

Havelock Ellis

It is certain that at the Eucharist the faithful gesticulated with their hands, danced and flung their bodies about. The very idea of dancing had a sacred and mystic meaning to the early Christians, who remembered the text: "We have piped unto you, and ye have not danced."

After all, did not David "dance before the Lord"? In English cathedrals, dancing went on till the 14th century, in Paris, Limoges and elsewhere in France till the 17th, in Roussillon till the 18th. For a vast amount of further data, on this fascinating subject, the student is again referred to Havelock Ellis, a profound scholar and noted authority.

And yet today, especially in certain religious circles, dancing is condemned as frivolous, and even condemned as almost indecent.

How, then, did such words as "mysterious" and "mystify," originate? Well, it seems reasonable to surmise that those who were not Mystics, Initiates, and so did not know what took place in the Mysteries, naturally needed a word, when speaking of these, so "mysterious" would be coined as an adjective to apply to anything pertaining to The Mysteries, which the uninitiated did not and could not understand.

Hence the adjective would, in time, inevitably be extended to mean, as it does today, anything

unknown, puzzling, bewildering, incomprehensible.

We can now perceive that these later meanings were, in a sense, false, for they told, or at least suggested, something that was not only not true, but the opposite of true. For, in The Mysteries, the Hierophant—which means the "REVEALER of Holy Things"—was the one who prepared and guided the would-be Initiate.

The Mysteries, therefore, so far from creating "mysteries," did the reverse, revealed, perhaps even explained, them. We could say that, instead of "mystifying," they "demystified" people. Hence the utter absurdity and falsity today of accusing Mystics—Initiates—those who know—of inventing mysteries, and mystifying people. The truth clearly is that those who make such thoughtless, uninformed, careless accusations, are themselves the "mystifiers," who merely increase the confusion.

Well-known Phrase

What was done to such words as "mystify" may perhaps be illustrated by the analogical, unkind fate which befell a few other words. A carpenter, mechanic, mason, plumber, will often speak of his "craft," as a woodsman speaks of "woodcraft," and as in what used to be known as "the art and mystery of printing."

In passing, we may note that the French, as they often did, contracted the word "mystery," put a circumflex over the vowel to mark the grave of the omission, and made the word "metier," meaning trade, craft, profession.

From the noble word "craft" we made the adjective "crafty," and gave to it the ignoble meaning of sly, deceitful, hypocritical.

In the well-known phrase: "my right hand has not lost its cunning," (as "cunning," to know, be able) skill, delicacy of touch, and so on. Yet, when we speak of a man as "cunning," we twist the word to indicate craftiness, a person capable of perpetrating a hoax, a humbug, one who plays on people's credulity, thus manufacturing a dishonest adjective from an honest word.

One seems, in these examples, to taste the bitterness of sour grapes, the jealous contempt of the ignorant for the learned.

The reasons for secrecy, of course, both in the Mysteries, and in trades and crafts, suggest themselves. In both fields, knowledge of process, or a secret formula, might well prove a danger to the ill-trained, unprepared, unworthy person, as well as to others. An unscrupulous, unethical individual might put his knowledge to improper use. Also, in a trade or craft, as well as in the Mysteries, a man, insufficiently skilled to use his knowledge wisely, might turn out work which would discredit his School, his "ministerium" or guild of fellow-craftsmen.

Shall we now take up the question of moral value, if any, in all this etymology and verbal histology? I suggest that there may be many valuable lessons to be noted from our little excursion into the evolution of words, which often has been, may we say, perverted from its natural, wholesome course?

Words being, on this plane at least, our principal means of communication, of imparting information or guidance, it is manifestly our bounden duty to be sure we use words that are precise, accurate, truthful. They should also be unambiguous, crystal-clear, not vague, incorrect, indeterminate, "mystifying," "blab" words, lest we lead others astray, and confess rather than enlighten.

True Occultism

Hence a true occultist, or humanitarian (same thing!) will seek ever to perfect himself in the science and art of communication with others, which means diligent training of himself in word-usage, both in speaking and in writing. Such a man will welcome criticism, and, above all, practice constant self-criticism in all he says or writes, especially if he sets out to be a teacher, in however mild a degree.

There are, as we know, many who cannot even describe to a stranger how to find his way from one place to another. Many are they who mistake quantity for quality, splashing out torrents of words in bucketfuls, where a cupful would be ample. Rare is the individual who seriously thinks out what he is going to say.

Many repeat themselves over and over again—a mild insult to the

BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

touching anything that they shall ask, it shall be done for them of My Father which is in heaven; for where two or three are gathered together in My Name there am I in the midst of them."

In 20:18, He again foretells His own death, giving more particulars than He did before. Joan of Arc used very similar language in foretelling her betrayal and death.

What Peter Denied

In 21:2, His clairvoyant powers tell Him where to find a colt on which to ride. He sends for the colt telling His friends what to say to its owner, and foretells that the owner will send it to Him. It will be discovered in 21:46, that the whole nation had discovered Jesus' mediumistic power.

Chapter 22:33-33, contains His noted debate with the Sadducees, where he proves that Abraham, Isaac and Jacob, are still living, for "God is not the God of the dead but of the living."

He foretells His betrayal and crucifixion the third time in 26:2. Also in verse 12, He says His body is being prepared for its burial. In verse 21 it is revealed to Him that it is one of His own disciples who is to betray Him. In verse 31, He tells His disciples that they will every one forsake Him.

Peter denies it, but He tells him that even he will deny Him three times before the cock crows the next morning. In verse 42, He foresaw the cup and prayed that if it were possible (consistent), it might pass from Him. In verses 53, 54, He says He could secure the services of more than twelve legions of angels.

In verse 68, His enemies undertook to test His mediumship, as the enemies sometimes undertake similar things today. They blindfolded Him, and then slipped up to Him and struck Him with the palms of their hands and asked Him to prophesy unto them who it was that hit Him, but His clairvoyance was not equal to the task.

Christian Idea

In 27:39, they tested Him again. Even the priests this time asked Him to prove His power by coming down from the cross. See also verses 41-43.

That the prevalent belief was that people could return and assist, when necessary, is proved by their understanding of Jesus. They said, "Let us see whether Elias will come to save Him." Verse 49.

Verse 50 says: "Jesus yielded up the ghost," that is, yielded up the spirit.

In chapter 28 is the history of that physical manifestation called the resurrection. In the first place the stone was rolled from the door of the empty sepulchre. This was done in the dark, as usual. The angel's countenance shone as the lightning, his garments were as white as the snow. See verses 1 to 3.

In verse 9 Jesus so thoroughly materialized that some of His disciples touched His feet. The manifestations connected with the appearance of Jesus, though they convince millions who never saw them, were not convincing to all who beheld them. Verse 17 says: "And when they saw Him, they worshipped him; but some doubted."

Verse 20 says: "Lo, I am with you always, even unto the end of the world." This idea comports more with the Spiritualist doctrine of spirits on the other side remaining with mediums and being their guides than it does with the Christian idea that Jesus has gone off to heaven to plead with His Father for poor sinners.

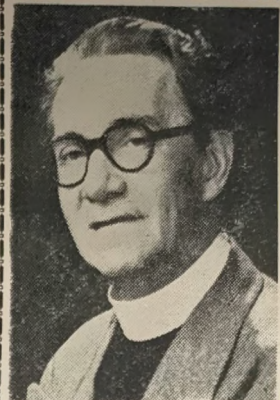
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DEATH DOES NOT SEPARATE

(Continued from Page 1, Col. 5)

him. This is reasonable only if we can admit that the beloved has "gone" somewhere—is at a distance.

But this does not ring true to our mystical sense, which knows that the invisible world is outside of space and time. We are more inclined to the view of Swedenborg, who wrote that:

"With truly united pairs, the death of one does not effect even temporary separation, except as to conscious presence, for 'the spirit of the deceased continually dwells together with the spirit of the survivor, and this even to the death of the latter, when they again meet and are reunited, and love each other more tenderly than before.'"

Enduring Attention

This rings true to the love in our heart, even if it were not confirmed by the testimony of the mystics of the law of affinity which draws like to like. Boehme tells us that we attract "magically in the earnestness of the will."

If, therefore, the love, the desire and the attention are faithfully given to the invisible beloved, we can maintain our unity with them after they become invisible.

We do not do so for a variety of reasons, the chief perhaps being the rarity of a love great enough to survive, not death, but the distractions of the world that so soon begin to crowd in upon the survivor.

In addition there is the strong feeling resulting from age-long theological instruction that such continued contact is not meant.

"The Lord giveth, the Lord taketh away," and we bow in sorrow to His decree, forgetting that the Lord is unchanging in His will and His love, and if He has ever truly given, he will not take away.

Directly attention is taken away from a thing we begin to lose sight of it. Enduring attention depends wholly on enduring interest and urgent love. And if we are honest we must admit that these are not in evidence over long periods in most of our human relationships.

On the whole, one gets used to doing without things, and people. Other interests claim our attention.

Therefore, without the existence of an overwhelming love, a factual spiritual oneness, the sense of the invisible beloved being our alter ego, time and new activities and acquaintances will work wonders.

On the other hand, there is the too great personal love—which desires beyond all things evidence of tangible survival—that has in it more a desire for the presence of the personality than for the assurance of continued mental-spiritual unity.

In His Image

This state of consciousness defeats its own ends by seeking to have and to hold that which no longer exists, instead of adjusting itself to the new relationship with that which still exists and must exist eternally.

Such a state of mind sometimes seeks relief in the seance-room, and sometimes grows embittered; the belief in death (when the loved one makes no sign) often resulting in disbelief in God.

But such reasoning is fallacious, for God Himself is eternally invisible, and yet the true religionist never doubts His presence. Furthermore, by prayer, or mental communion, true believers do get a practical experience of His presence in the harmonizing of their lives.

"Hitherto hath the Lord helped us" is the firm conviction of many simple religionists. And conviction must have a basis.

Therefore, if the Father of all may be experienced throughout our lives without ever being visible, why should it be thought strange that our loved ones "made in His image and likeness," and so essentially invisible, should not also be experienced in our daily lives?

If we love enough, we may, at a price, maintain conscious communion with those who have become invisible. Not only in the psychic moments of vivid reminder, or the feeling of his or her nearness, known to common experience, but in a way so tangible

that we can still help one another as before.

Edward Maitland described this when he wrote of his continuing collaboration with Anna Kingsford after her physical 'death.'

Proper Conditions

He said: "I was conscious of assistance from her, not verbally and audibly but by means of enhancement of perception and judgement." And also:

"One of the methods adopted by Mary" (his name for A.K.) "to convince me of the genuineness of the impressions made by her on my mind was the communication of them to some friend at a distance who was sufficiently sensitive to her influence, with a charge to transmit to me."

But eventually, with the passing of time, their communication became simplified, and he wrote:

"The stage in our intercourse had long passed at which an intermediary was necessary. I was able to hear her voice or to receive on my mind the vivid impressions of the ideas she desired to convey."

Not being clairaudient, I have not experienced the first part of this last quotation with my own collaborator*, but all the rest I have undoubtedly known, especially the perception of ideas that he wished to convey, and help so practical that it can be traced step by step from the conception of a piece of work up to its publication.

But—and I feel it is not merely a happy coincidence—I have been given in the last few years the ideal conditions for this continued communion; solitude and quietness, the advantage of not having to work at something that would divert my attention from our collaboration and our mutual work.

And I realize that the same technique and conditions are required in order to commune with the invisible beloved as with the Invisible Beloved. Indeed, the process is not two-fold, but one, and all true mystics is not two-fold, but one, and all true mystics have described it as a single-minded attention to the highest good.

* The late J. D. Beresford.

MYSTERIES AND MYSTERY

(Continued from Page 6, Col. 3)

intelligence of their hearers—where a single, plain statement would suffice. Countless are they who confuse a mere opinion, a guess, surmise, with definite knowledge, proved by evidence "beyond reasonable doubt."

Few are those who listen attentively to what is said to them, or will take the pains to give a straight reply to a straight question, or even any reply at all. They are too busy talking themselves! Many hold the floor, boringly, for long periods, so that their victims can barely slide a word in edgewise!

Lamsa Claims

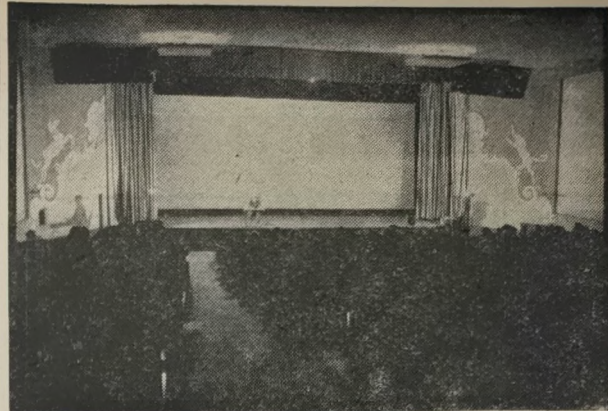
Then there is the obvious fact that scarcely a word, even the simplest, has precisely the same meaning to one person as it has to another. One has only to travel a few miles, in one's own country, to realize that even everyday words have taken on a different connotation.

More especially is this true when one moves in time. Innumerable words, which we learned in childhood, have changed their meaning or significance, sometimes drastically.

Inevitably, this leads us to appreciation of the danger, not to say the supreme folly, of pinning one's faith to words written or spoken long ago, often by persons totally unknown, notably in what we know as "scripture"—another word whose meaning has changed from the original one of "writings"—which has been translated, and re-translated, often ludicrously mistranslated, chopped and changed, excised and added to, copied erroneously, and so on, as every student knows has been the case over and over again.

Lamsa, for example, whose native language was Aramaic, claims he discovered some 1300 mistakes in the Old Testament alone, while another time, if my memory be

CHANEY FEATURED AT MARCAL THEATRE DEMONSTRATES MEDIUMSHIP



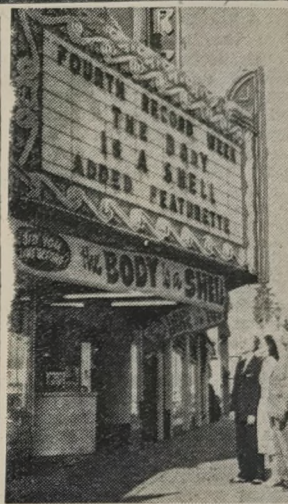
PSYCHIC MOVIE IN FOURTH WEEK

Rev. Robert Chaney (above) shown on the stage of the Marcal Theatre giving a psychic demonstration of billet reading, appeared at ten showings of the movie for this purpose.

Following his first appearance, one of them on "Astara Night" (which was attended by 350 Los Angeles members of Astara) many requests for additional demonstrations resulted.

The photograph (right) shows Peter Ballbusch, author of the story and screen play, "The Body Is A Shell," and Robert and Earlyne Chaney, directors of Astara Foundation, proudly pointing out the line "Fourth Record Week" on the marquee of the Marcal Theatre, Hollywood, where the movie shattered all recent attendance records.

Just recently, Chaney was a guest on the Dan Lundberg Show. The panel discussed the question: "Should there be limits to our religious freedom?" Other members of the panel: Attorney James Ingebreetsen, Elder Stanley M. Jefferson and Dr. George Warmer.



correct, more than 30,000 mistakes were found in the Christian Bible.

Yet how many millions, even in these days of literacy and schools, stoutly "believe" that every word, down to the last comma, of the Bible, is literally true, the "inspired word of God"? I have even heard of some who could scarcely believe that the Bible was not originally written in English? How many of the 624 Christian sects originate from a slightly different shade of meaning attributed to a few words in the Christian Scriptures?

The Golden Rule

Why do so many cling so tenaciously to the "letter" of the law? Perhaps it is traceable to what psychiatrists are given to stressing—the desire for "security." People do so like to have everything written down in black and white, settled and determined once and for all. Then they do not have to do any more thinking, which is troublesome, disturbing, and hard work, but are safe and "saved," for ever more!

To cut short this discourse, which threatens to run away out of hand, one who wishes to impart to others what he believes is the truth, must recognize the duty of making a constant, exacting study of the wise and proper words, at all times, lest he propagate inaccuracy and untruth, or what has aptly been termed the worst of all lies—half-truths!

May I revive the old Golden Rule for speech and writing? In the split second before you open your mouth, or attack your type-writer, ask yourself these three questions: "Is what I am about to say True? Is it Kind? Is it Helpful?"

But, alas, gold, though beautiful, is very soft in use. Platinum is less beautiful, perhaps, but it is much harder, and even more precious. So may I offer you my little Platinum Three-fold Rule for speech? "Have something—worth while — to say: Say it; Stop talking."

One Man's Opinion

If you have found your scribe's meanderings entertaining, possibly even instructive, please extend your thanks to our Editor, whose whip-lash on my laughter-rippling hide urged me to seize pick and shovel, and go a-digging into the pedigree of words. But, woe is me, I am now wondering whether it will be deemed as reprehensible to "mess" with the genealogy of vocal

sounds as it was said to be to mess with mysticism, esotericism, et al.

Worse is to come. As Jonah would say, in his Aramaic idiom I am "in a great fish" (in a stew, a jam, a fix, a pickle), puzzling why it is blameworthy to "mess" with esotericism and the rest, but commendable with Spiritualism.

Would some kind Reader help to extricate this scribbler from his piscatorial pickle in the "belly of the fish"?

And please explain also why probing into one's own nature is a "mess," but hobnobbing with discarnates is an "experiment"?

Thirdly, if it is not asking too much, do not many "messes" often become promoted to "experiments," and do not "experiments" sometimes degenerate into "messes"? So that one student's "mess" may become another student's "experiment," and vice versa. Which brings us round once more in a circle to the precept: "Watch your words." Are they true, kind, helpful?

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Where are the Witnesses?

Man cannot die. He survives the dread thing called Death. It is absolutely proved without the necessity of Faith.

It is difficult to understand how reincarnation can be proved by any of man's physical senses.

— By —

W. D. CHESNEY, M.D.
Milton, Wisconsin

DEMANDS PROOF



W. D. CHESNEY

Whether one believes in the divinity of Jesus Christ, or whether one accepts Him as the epitome of Love, or a great psychic teacher, the fact cannot be dodged that His wisdom was far beyond all human conception and understanding. One of His greatest commandments was, "Take with thee witnesses that in the mouths of two or more the thing may be established."

In considering some of the bizarre and hard-to-believe statements one reads and hears nowadays, let us think of Mark Twain's Life On The Mississippi. He tells of a mysterious barrel—the coffin of a murdered infant—that followed the trail of the murdered, the child's own father, and brought great misfortunes on every raftsmen in that every one of them fell and sprained his ankle. A tough river rat heard the report and remarked, "Jist show me the bunghole and I'll believe in the barl."

Bridey Murphy

The writer has the good, or evil habit of producing the truth, or keeping a tight-closed mouth. As the Spanish say, "Boca cerrada, no coge moscas." (Keep a closed mouth and you won't get any flies in it).

Mind you, all of you, I do not say that reincarnation is not true. But I do say, "where are the witnesses?"

It is somewhat shocking to read the various letters from readers, and lead articles in magazines that claim that the Bridey Murphy matter has proved reincarnation. Now, as a matter of fact, it proves nothing that would stand up in a court of justice because the only witness is a tape of recordings purporting to be from the said Bridey Murphy who lived back a century or so ago in Ireland.

Now let us take a look at the cold facts: investigations carried on in Ireland have proved that over 50% of the statements made by the alleged Bridey Murphy were just not true. The writer, also, has lived in a strictly Irish community, and he knew a number of colleens named Bridget. And the endearing nickname for Bridget was 'Bridgie' not Bridey. That is only my personal experience.

Others may have had known of the nickname, 'Bridey', but I am from Missouri. Yes, reincarnation may be true. But witnesses, with plenty of testimony of a provable nature are in order. At least, we should like to see the bunghole.

French Medium

There are several tenable theories that might explain the Bridey Murphy case but they might be just as bizarre to those who believe in reincarnation, as the evidence, or lack of it, presented by the tape of Bridey Murphy. So, why not go to something we can positively prove by tapes, sight, hearing, feeling, smelling and by taste—yes, I said taste.

I meant taste for I sat with a great French medium in Paris in the dead of winter, where everything had been covered with snow for weeks, and experienced the thrill of seeing African wild flowers and fresh fruits teleported into a chamber locked and sealed, and as impervious as the tomb of King Tut before it was dug out of the talus of time.

This was before the days of the daily delivery, by air express, of tropical fruits, nevertheless, there were fine peaches on a peck of

green leaves, in the very center of the table. I was granted permission to eat one of them and I was not hypnotized because I carried away the peach pit in my pocket and on my return to the States, I carved a small jug out of the peach seed. It rests before me as I write.

To me this is a positive proof, but I cannot now produce any living witnesses to this positive test. But be assured that there is nothing so very strange about my experience for if the reader will read the matter of the Bailey apports into an absolutely impregnable cage, at the home of the railroad magnate, Stanford, he will know that tropical fruits, tropical flowers, live, squirming fish, animals skins, reeking with fresh blood from animals thousands of miles away, eggs, tropical birds, ancient coins, just to name a few out of thousands of items, have been, can still be apported; for distance and time are of no account to Spirit. The fish and fruits were sampled by living mortals.

Witnesses? Hundreds of them of ministers, judges, college professors, diplomats. Mr. Stanford willed thousands of these, non-perishable apports to Leland Stanford University, together with hundreds of thousands of dollars to establish a department to study psychic science.

Proofs, Not Theories!

Sad to say, the bigotry and intolerance of this great University was so deadly that the money was thrown into the general coffers of the University, and the large number of cases of apports has been either concealed or destroyed. Every statement is a positive, provable fact.

Obviously reincarnation is a theory. At the moment it is equally obvious that there is no means to prove it scientifically. Probably there never will be. Who knows? But the tenets of Spiritualism have been scientifically proved because the proofs were furnished by scientists employing every physical sense that man possesses—sight, hearing, feeling, smelling, taste (as in the Bailey apports) and all of them reinforced by chemistry, physics and photography. In fact by every gadget that science has ever used to make a proof, or formulate a hypothesis, about any subject ever presented.

Now just as a matter of fact what has been added to the Hydesville raps and the Katie King of Sir William Crookes? Crookes went into the subject under the belief that Spiritualism was a delusion and a snare. In fact he wrote a paper in 1871—and it was published stating:—

"Hitherto I have seen nothing to convince me of the 'spiritual' theory. I confess that the reasoning of some Spiritualists would almost seem

ment that many dogs had the power to come to much more logical conclusions."

And then Crookes made the most thorough scientific investigation that has ever been made of the subject of Spiritualism employing every scientific method. He became the greatest advocate of Spiritualism and survival the world has ever known. Consult Crookes' life and works in a reputable encyclopedia and you will discover that any modern scientist compares with Sir William Crookes as a toy pea shooter compares with an A-bomb.

Stands Test

Bigotry on behalf of ecclesiastical tyranny sought to destroy Crookes entire records, and his witnessed photos of Florrie Cook (medium) and Katie King (spirit). Intolerance and ignorance only succeeded in destroying a portion. What remained amply scientifically proved survival. All of this reminds us that a dictatorial church collected and publically burned every English translation of the Bible.

And the church that committed that horrible deed today says we work with satan. Another hierarchy accused Jesus of the same thing. A church prelate in Britain dared a medium to produce one single spirit, in broad day, in a London square.

The medium smilingly replied, "You just call forth one single little devil, and I'll show you a multitude of witnesses." The richness of it all was that the medium could have made good. The churchman did not have a 'ghost' of a chance cause there just ain't no devil outside orthodox ecclesiastical minds, if any.

In 1869, the London Dialectical Society appointed a large committee to investigate spiritualism and report their findings. The committee met and invited the highest type people to aid in the investigation.

Churches Ignore

In July, 1871 the committee filed the report, a volume of 412 large octavo pages. The accepted report was so consentaneous and positive that one must marvel at anyone that has not accepted the Spiritualist concept.

Among other things it declared that a large majority had been actual witnesses to every phase of the spirit phenomena; touches by unseen hands; musical instruments played by unseen players; red hot coals handled by several of them without burns; rapping on hundreds of inaccessible places; writing by spirit hands; prophecies that later turned out to be correct; levitations of animate and inanimate bodies, countless materializations; spirit drawings and paintings, made in a few minutes that would have required hours to days by an artist on the earth plane; and excellent examples of psychic healing.

Then came just another example of the orthodox churches ignorance, bigotry and intolerance, for the church of England fought it. How strongly this reminds of the farcical attitude taken by the present church hierarchy that appointed a committee of high ranking members of the church some fifteen years ago, to investigate and report to the Archbishop of Canterbury.

Immortal Man

The report favored the Spiritualistic concept so highly that church leaders tried to quash the report. They blew themselves out of the water.

It appears clear that spirit photos were being taken before Crookes took excellent photos of Katie King and her medium in 1871. In fact the Spiritual Magazine for December, 1872, contains a list of forty names with the proper addresses, of people, who had seen spirit photos taken of known 'dead' relatives, whose likenesses were perfectly recognizable.

Thus we see right straight down the line that for now one full century, every one of man's five senses, plus photography and mechanical devices, positively prove that man cannot die. He may depart from that old, decrepit clay house, but the real, the immortal man lives on because he is spirit, as God is Spirit, and spirit cannot die.

Dr. Robert Hare, emeritus professor Pennsylvania University, was most surely a scientist. He, too,

SUMMERLAND

ARMITAGE, Rev. Elizabeth (93), Detroit, Mich., June; Rev. Harry Hilborn officiated.

BRICKWOOD, Ida (77), Camden, N. J., March 8; member Fourth Spiritualist Church; survived by husband, Arthur; Rev. Elizabeth Giberson and Rev. Kathryn Broome officiated.

BRONG, Claude D. (71), Ithaca, N. Y., Feb. 9, member Freeville Spiritualist Assembly and trustee of Harmony Center Spiritualist Church, N.S.A.C.; Rev. Mildred Stevenson officiated.

CASH, James H., Sr. (64), Portsmouth, New Hampshire, July 11; Rev. Frank Daley officiated.

CONOVER, Harry W. (69), Philadelphia, Pa., June 2; member Universal Spiritualist Brotherhood Church; Rev. Anna K. Rose officiated.

CUNNINGHAM, Norman (80), Detroit, Mich., April 10; secy. M.S.S.A.; Rev. Peter Evert officiated.

DAWSON, James William (66), Cortland, N. Y., March 5; member Freeville Assembly, Freeville, N. Y.

DEFRAIN, Mary Esther (88), San Diego, Calif., May 9; Honorary Life Member of Progressive Spiritualist Church; Rev. William C. Donovan and Rev. Carrie Kelly officiated.

ENGLUND, Rev. Beulah (72), pastor of the Spiritualist Church of Divine Light, July 5; Los Angeles, Calif. Dr. Jeron King Criswell officiated.

GUFFING, Margaret R., (60), Philadelphia,

Pa., May 25; member Third Spiritualist Church; Rev. Anna K. Rose officiated.

HASSEN, Robert F. (70), Chicago, Apr. 5; trustee First Spiritualist Church of Divinity; Rev. Ernst Schoenfeld officiated.

HITTLE, Gertrude E. (71), Philadelphia, Pa., June 6; member Universal Spiritualist Brotherhood Church; Rev. Anna K. Rose officiated.

HOTCHKISS, Julia Drusilla (63), Dallas, Texas, June 18; Nancy A. Huston, pastor First Spiritualist Church officiated.

IRELAND, Ruby C. (69), Phoenix, Arizona, May 6; member and pianist First Spiritualist Church; Rev. Walter L. Holder, officiated.

LONG, Elvora (77), Indianapolis, Ind., Apr. 28; member Psychic Science Spiritualist Church; Dr. B. F. Clark officiated.

MULKEY, Maggie S. (86), Phoenix, Arizona; June 1st; member First Spiritualist Church; Rev. Walter L. Holder officiated.

SCHNEIDER, Fred (65), New York City, July 26; president Spiritual and Ethical Society (for additional details see next edition).

SCHULZ, Emma (74), Ashtabula, Ohio, Apr. 9; member First Spiritualist Church; Rev. Alice Lamb Tower, officiated.

STONE, Edna (58), Brocton, N. Y., Apr. 22; Rev. Oscar Erzkus officiated.

THORNTON, Frances M. (69); St. Joseph, Mo., June 6; mother of Rev. Floyd A. Thornton and Millard Thornton.

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Where are the Witnesses?

(Continued from Page 7, Col. 3)

went into the subject as a sceptic. After many years of tireless research, he published his masterpiece, "SPIRITUALISM SCIENTIFICALLY PROVED." Just let any sceptic look up the scientific record of Dr. Hare in a reputable encyclopedia.

Truly, we humans are really something or other which one could not describe in a magazine. We use Crookes' radiometer, his Crookes' tube, his spintharoscope, his textbooks on analytical chemistry. We know he won a Nobel prize and was a Gold Medalist in the French Academy of Sciences. And, nevertheless, we let some little pipsqueak kid scientists deny his greatest discovery of all—man just cannot die.

Man used Dr. Hare's oxhydrogen blowpipe and calorimeter with terrific impact on civilization. But when Dr. Hare proved survival scientifically, we wail, "Oh, if some scientist would just give us scientific proof of Spiritualism!" Just what does humanity use instead of a reasoning brain? Why do mortals permit orthodox churchmen to delude them? To change a God of Love into a Being of hate and revenge?

Lodge Accepted

To leave a spirit, part of an everliving God, to sleep for ages amidst a festering mass of putrid flesh? As said Jesus, "Oh ye of little faith!"

Sir Oliver Lodge was indeed a scientist. He proved that man cannot die. He wrote, "I have proved that the people that communicate are who and what they say they are. The Conclusion is that survival is scientifically proved by scientific investigation."

Orthodoxy in religion and science (falsely so called according to the apostle Paul) accepts Lodge's findings on everything excepting the most important of all provings—the survival of man. By that one refers to the survival of man into an existence of greater usefulness and higher evolution and fear-free enjoyment, and not into a drone's Paradise where he may loaf for all eternity receiving more than he asks for, or has any logical reason to expect.

In my very old Spencerian copy-book was a maxim to be copied many times: "An idle mind is the devil's workshop." Could any sensible person be happy to fly around twenty-four hours a day, picking false notes on a harp, shouting 'Hallelujah! And looking down at our less orthodox friends frying in an orthodox hell!

Let any sceptic read Catholic and Adventist books and literature, if the facts set forth are doubted. One of the rarest birds of that last creed recently told this author that he expected to see his own father and mother in everlasting torment because they had dropped that credal insanity.

Prof. Ochowicz, a scientist in University of Warsaw, wrote, "When I remember that I branded as a fool that great investigator, Crookes, because he had the courage to assert the reality of psychic phenomena, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, forgive!' I have sinned against the light."

Barrett Said It

No reasonable person denies that Sir William Barrett was a really great scientist. He wrote, "I am absolutely convinced of the fact that those who once lived on earth can, and do communicate with us. It is hardly possible to convey to the inexperienced an adequate idea of the strength and cumulative force of the evidence."

Hundreds of real men of erudition and knowledge attended the seances of Jean Guzik. The circle and the medium were padlocked together; the medium was naked, when women were not present; the doors were locked and sealed by adhesive tape on which over one hundred leading scientists wrote their names attesting as follows:

"We simply affirm our positive

conviction that the phenomena obtained by Jean Guzik are not explainable by illusion or hallucinations, either individual or collective, nor by any trickery whatsoever."

The principal manifestations were materializations of countless humans, a Cro-Magnon man of say 2500 B.C., dogs, cats, squirrels and many other animals. Many humans raved at the thought that animals survive and, as in earth life, stay with those humans they loved and served, and died to protect.

Before proceeding let us set that matter straight.

There is better evidence that certain animals survive than that man survives. Why does God note the fall of a sparrow? Why did God make an everlasting covenant with Noah and every animal and bird that entered the ark? Why is Jesus spoken of as 'The Lamb'?

Spirit of God

What did Isaiah mean when he has wild animals co-existing with our lesser domesticated brothers while they are lead by a little child? Why did Jesus command? "Preach the gospel to every creature." (Look up the definition of 'creature' in your Webster or Oxford).

Why was the Spirit of God pictured as a dove when Jesus was baptized? Why did John (Apocalypse V:13) write, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the seas, and all of them; heard I chanting, 'blessing, and glory, and honor, and power be unto Him that sitteth on the throne: and unto the Lamb forever and ever!'"

There are far too many excellent photographs of the spirits of dogs and cats in existence to think for a moment that you can get rid of God's lesser creatures through the gate called death. As one inspired poet sang:—

"No heaven would a heaven be
Unless my dog is there to welcome me."

We might hesitate a moment to meditate on the fact that Orthodoxy has martyred and murdered tens of millions of those Jesus loved. There are no such blood-stained records regarding the whole animal kingdom. For almost thirteen years the bravest, best, most loving and lovable little wire hair ruled our home. Her one great desire was to serve and to love.

The Doubters

My spiritual sense had been at a low ebb for years because of persecution launched against me and mine by a number of psalm singing patent thieves. Within three hours after Chica's mortal body was carried from my home in Kansas City, I had the most positive evidence anyone could ever wish, or receive that:

"They are still here and love us yet
The dear ones they have left behind
They never can forget."

And there were plenty of witnesses. There are still. Let any doubter get February, 1935 issue of Reader's Digest and read and think about, "The Ghost Dog of Sunny."

TWO FACTORS

SPIRITUALISM has two important factors. The first is mediumship, the life blood of the movement and without which there could be no Spiritualism. The second, the ministry of the churches. Both are necessary to each other and the progress of Spiritualism depends upon the good work which is done by the mediums and the churches.

A high standard of mediumship is necessary and churches can help to ensure it by paying attention to the merits of the mediums engaged. Mediums have the right to expect fair and proper treatment at the hands of church officials and if a period of quietness is required before a service, the opportunity should be provided.

Churches have the responsibility of organizing their ministry so that they may provide services of worship which are uplifting and helpful and in which spirit communication is satisfactorily demonstrated. It is a ministry which embraces the healing of the sick, giving spiritual help and guidance to those in need in which cooperation between mediums and the churches they serve is essential to the mission.

HORACE LEAF

Reincarnation —a misunderstanding?

By ELSIE PATERSON CRANMER

Divine worlds are infinite, the progress is not confined to the earth.

side of the picture.

The feeling of familiarity with scenes and persons hitherto unknown is no proof of reincarnation. For instance, there is the collective unconscious or racial memory.

Then there is the world of dreams. What a strange unfathomable world is this! Unfathomable, that is, to the ordinary mind. The psychic experiences of the soul are often realized in the world of fact, weeks, months or even years afterwards.

Dreams leave so slight an impression on the mind, very few being retained after the first second or so, that when the dreamed-of event materializes, in the world of fact, one has completely forgotten it and is puzzled by the feeling or sense of familiarity. Then at once comes the thought: "All this has happened before."

Abdul Said It

It is generally held that the theory of rebirth had its origin in the Aryan religions, yet some people state that the earliest Hindu books do not refer to reincarnation as it is now understood and taught.

May the later theory be due to a misunderstanding or misinterpretation of the spiritual truths given by Krishna or Buddha?

A friend of mine, an ex-theosophist and occultist, once remarked: "The Buddhist belief is in the return of the qualities."

Those who believe in reincarnation are sometimes disturbed when they go to the Discourse of the Buddha and read of "rebirth," and then the denial of the existence of the ego, i.e., the selfish aspect of the self.

What is it that undergoes rebirth? Abdul Baha, exemplar of the Baha'i Faith, stated: "The outward is the expression of the inward, the earth is the mirror of the Kingdom . . . Observe that in the sensible world, appearances are not repeated, for no being is in any respect identical with, nor the same as, another being . . . If all the granaries of the world were full of grain, you would not find two grains absolutely alike . . ."

The return of material beings with regard to species, i.e., return of the qualities, is evident.

Meaning of "Return"

So the trees which in former years brought forth leaves, blossoms and fruits, in the coming years will bring forth the same blossoms, leaves and fruits . . . by the composition of new elements the species has returned.

The return of the soul after death is contrary to the natural movement, and opposed to the divine system.

The spirit is an incorporeal being, and does not enter and come forth, but is only connected with the body as the sun is with the mirror.

If it were thus, had the spirit by returning to this material world could pass through the degrees, and attain to essential perfection, it would be better if God prolonged the life of the spirit in the material world until it had acquired perfections and graces; it then would not be necessary for it to taste of the cup of death, or to acquire a second life.

The divine worlds are infinite, and progress is not confined to this earth. The spiritual worlds are infinite and limitless. "If the divine worlds culminated in this material world, creation would be pure child's play."

"Return" as spoken of and mentioned in the Holy Books is not the return of the essence, but of the qualities.

The return of Jesus does not mean the actual person of Jesus, but of His perfections.

In the Gospel it is written that John the son of Zacharias is Elias. These words did not mean the actual return of the person of Elias, but rather that the perfections and qualities of Elias appeared in John.

"Prediction."

(Continued Page 14, Col. 2)

Flies

ED. MORRELL was in solitary confinement in San Quentin. "One time, a few flies strayed in . . . a vagrant ray of light would straggle in . . . it was a bright spot, and after making the acquaintance of my flies, I found a new pastime. . . .

"I began to study our much despised housefly, discovering many traits which appeared amazing to me. He was almost human, sensitive to pleasure and pain.

My hearing was abnormally keen . . . the buzzings registered different degrees of emotion. The revelation was marvelous. To my crude mind, it was uncanny.

I established the sun spot as a danger line, snatching at the flies and trying to catch them if they rested on it. They soon learned that I would not harm them if they remained out of this zone. The fact that I never could catch them on the sun spot proved that they understood perfectly. From any other part of the wall I could gingerly pick off the fly in my fingers.

"In my first attempts to hold them captive, they would emit strange vibrating sounds, which would change instantly to a soothing buzz when released. At last, satisfied that I did not intend harm, they seemed anxious that I hold them in my hand. After this, they never showed any signs of fear, and forgot all thought of our strange association, lost in the ecstasy of joy and play.

"One little trick, that amused me particularly, was a desire of the flies to rest upon the extreme tip of my nose. This was a coveted spot, and great rivalry existed among my little friends for its vantage point. The lucky one who first secured the place would fight his companions off fiercely, buzzing loudly, as if teasing them, at every attempt to crowd him from the spot. Occasionally I lifted the little demon up bodily. At this, he would plainly sulk, showing evidence of anger at me for daring to interfere, while one of the others would dash for his place, emitting a cackle of derision at the discomfiture of his opponent.

"Oh, I knew all my flies. Each was distinctly an individual. The multitude of differences between them was surprising. I knew the happy-go-lucky fellow, always willing to give way to the others for the sake of peace—the nervous one, the phlegmatic one, the demon of the bunch expressing in every act and sound a selfish, swinish nature. The Beau Brummel of the crowd was there too, his strut denoting that he thought the very universe revolved around his ego.

"I soon realized that I was closely studying a miniature world of humanity, every emotion being expressed there, love, anger, envy, and hate. Believe me, when I say I am serious, that our despised insects and houseflies possess all the traits of civilized man, even to his callousness."

From "The 25th Man," by Mildred M. Ward.

Ectoplasm

Two Varieties

THE EDITOR, "Two Worlds," writes of a seance he attended, with a non-professional medium, at which Harry Boddington, veteran Spiritualist pioneer, spoke in direct voice, as did also Jack Webster, outstanding physical medium, about whom Harry Edwards wrote a book.

They experimented at this seance with ultra-violet light, with "heartening results," enabling them to see two kinds of ectoplasm, one white, the other brown.

The white strip came from the medium's nose, and the brown from one ear. Later, there were two brown strips, one from each ear.

Under red light, only one color was visible in all the strips—a whitish blue.

The brown ectoplasm, they were told, was of a "lower vibration," and was composed of material in the room, furnishings, carpets, curtains, etc. The white came from the medium's body.

The ectoplasm from the medium's nostrils could be examined and handled. It was bone-dry, and felt like fine cloth. They saw it

form a rod to move the trumpet.

Photographs of faces, from this ectoplasm, under flashlight, have been taken. One shows a stool, the other a chair, almost touching the ceiling.

The guide was Robbie, a 16-year old boy.

At Cambridge

Photographing the Etheric

IN "PSYCHIC NEWS" there is a report of a lecture by Brigadier R. C. Firebrace at Marylebone Spiritualist Association Headquarters, on the De La Warr radionic camera.

Orthodox atomic science is approaching the etheric world. Fifty years ago, Dr. Abrams discovered that each disease, and each bodily organ, has its own radiation. Today, these can be detected from a drop of blood, hair or sputum. The sample, placed in the camera, is rotated until it is 'linked' or 'tuned' to the patient.

Then the camera is set to the wave-form of the disease. If wrong, the plate is blank.

The Brigadier has taken 500 pictures, and is convinced we are photographing etheric matter, with "its own laws, not the same as physical laws, otherwise we could not photograph a woman's stomach from a drop of blood, while she is thousands of miles away in New Zealand!"

Seven years ago, engineer De La Warr invented the camera, and has a research laboratory in Oxford; another camera is being studied at Cambridge University. The camera is about the size of a large refrigerator; has many dials and tuning devices; requires two operators, whose radiations affect the result, so that each camera has to be built for each operator.

The process is akin to psychometry. Firebrace showed 30 slides, including radiations of pregnancy, cerebral tumors, tuberculosis, breast cysts, and stomach ulcers. Diseased portions always show up white. While radiations usually are pictured, sometimes shapes are unmistakable.

A bottle of homeopathic aconite produced a picture of the flower! Poorer, but clear, pictures were produced from seeds of honeysuckle and other plants. Water, blessed in church, gave the usual water picture, but in the center was a thick white cross.

Many photographic diagnoses were made, where X-rays had been negative.

Of course they have instruments which give successful radiation treatment.

Some doctors support these investigations, as do famous studs and racing stables.

No Agony

Death at 9 P. M. Foretold

HENRY CHASSEAUD, French doctor, practicing in Smyrna, in his book "Contribution à l'Etude de Certaines Facultés cérébrales Méconnues," relates a remarkable case.

John Vitali, 39, stout, sanguine, was perfectly healthy. Suddenly he developed fever and arthritic pains, diagnosed as acute rheumatoid arthritis. His condition was "awful": Swollen, painful articulations of shoulders, elbows, knees, hands and feet, with high fever. The next day, the doctor was surprised to find him dressed and smiling, without fever or pains.

This he attributed to a vision, in which his deceased father touched him and brought relief, and then said he was to die at 9 P. M. that night, and should prepare himself for death. So he "confessed" his sins, thanked the doctor for his services, and assured him it was no dream. "I was perfectly awake; my father really came; I saw him clearly; I heard him distinctly. It was an incontestable reality."

The doctor found pulse and temperature normal, and called in a colleague, who joked, but said privately the brain was affected, and that he does not look at all like a man who is going to die today." He added that it was ridiculous even to think of fixing the hour of death.

At noon, the doctor found the patient striding about, without pain or fear, so he allowed him

to have a substantial meal, as he "had the appearance of a perfectly healthy man."

At 8 P. M. the doctor found Vitali cheerful, talking with humor and sagacity. Gathered relatives also were talking and laughing. The confessor had, to please him, confessed him and given him the sacrament.

At 8:59 P. M. Vitali said: "The time has come." He kissed his wife, brothers and sisters, leaped agilely on the bed, arranged pillows, stretched himself—and never moved again!

"He had really died," said the doctor, "without agony, without death-rattle, without even a sigh, in a way I had never witnessed before." Suspecting syncope or cataplexy, burial was postponed. But soon rigidity appeared and decomposition set in.

Vitali had died—right on time.

Dorothy Kerin

Outstanding Healing

IN THAT admirable magazine, "Sharing," is described the healing of Dorothy Kerin, Burrowswood, Groomsbridge, Kent, England, author of "Fulfilling." St. Luke's Press, 2243 Front St., San Diego 1, California.

On the death of her father in 1902 Dorothy Kerin's health rapidly failed. In 1907, during pneumonia, for two weeks her life was despaired of. The diagnosis was phthisis. Almost bedridden for five years, the last of 28 doctors said the case was hopeless. On December 26, for four weeks, during tubercular peritonitis, she was often unconscious, and blind, ascribed to tubercular meningitis. February 17, Dr. Norman warned of imminent death, probably that night.

Yet, to her, "this time was one beautiful day, passed in an indescribably lovely place, where everything, both to see and to feel, was exquisite harmony," and on that day, she was made "every whit whole, strong in every organ and limb."

Sunday, February 4, while receiving the Sacrament, she saw, radiating from the chalice, "a golden light, which enveloped the priest." All grew dim and misty. In the evening, her little sister tried to sing "Abide With Me," not very successfully, but "we heard it sung from beginning to end so beautifully. My sister heard it, as distinctly as I did. We were certain it must have been the Holy Angels, for there was no one singing in the house or outside." After this, "I seemed to drift into space . . . my spirit overflowing with joy and love, and a transcendent feeling of supreme happiness, impossible to describe in human language."

She saw, in front of her, "a wonderful altar, formed as it were, by Angels. There were six at the back and one in front, more beautiful than the rest. He was holding a chalice, from which he gave me to drink. They all disappeared . . . soon I heard a great flocking sound, and saw, coming from every direction, white-robed figures, some carrying lilies, some had haloes.

She thought one was coming for her, but he smiled and said: "No, Dorothy, you are not coming yet." Then came "a great light . . . and an Angel took my hand and said: 'Dorothy, your sufferings are over, get up and walk.' "He passed his hands over my eyes and touched my ears. . . . I found myself sitting up in bed. My mother and a number of friends were standing around my bed, all looking frightened. . . . I asked for my dressing gown, telling them that I was quite well, and that I must get up and walk. They were all too astonished to speak or move."

The Angel again said: "Get up and walk." She put on the garment, got out of bed unassisted. Part of the Angel's light came to the right side of the bed, "led me out of the room, and back into my bedroom, though I had not walked for nearly five years. I walked quite steadily, not a bit shaky; indeed, I felt well and strong, and might never have been ill at all."

They brought her milk, but she

declined it, "going in search of food myself, down two flights of stairs, returning with a real meal. How I enjoyed it, too! . . . the first solid food for a long time and . . . not the slightest discomfort after eating it."

"There were 16 people in my room, all very mystified and amazed at what they saw. I was perfectly well. All pain had left me, my sight was restored, and I felt better and stronger than I can ever remember feeling before. It was half-past nine in the evening when I got up; midnight, I went back to bed, and slept until 8 o'clock the following morning.

"When I got up, my mother and friends, who knew that I had been like a skeleton the day before, were amazed to see my body quite normal, and in perfect condition. I was quite plump, all my bones were covered with firm, healthy flesh. This in the space of 12 hours! 'Blessed be God!'"

The biography tells of the healing, and subsequent years presiding over healing homes.

With truth can I say that this is one of the most spectacular healings of which I have ever read; and I have read of many hundreds.

Hindu Approves

Spiritualism In India

PROFESSOR H. P. SHASTRI, recently deceased, representative of Hinduism in Britain, Brahmin priest, often spoke from Spiritualistic platforms, saying that Spiritualism confirmed a certain phase of Hinduism.

At a test seance with John Myers, photographic medium, there appeared on a plate a spirit extra, which he recognized as that of the famous "Tiger Mahatma," so vividly described by Yogananda in "Autobiography of a Yogi." To Shastri's knowledge, there was no picture of the "Tiger Swami" in Britain.

For centuries, he declared, orthodox Hindus had talked with discarnates, mainly through clairvoyance and trance. He said also: "Spiritualism has been an instrument of relief to many souls. It is free from dogmas and sectarian narrowness. Its platforms are open to everybody. It is free from fanaticism. I prefer Spiritualism to many narrow creeds and Churchianity. A Spiritualist must be a progressive person."

We can but wish the Professor well, and plenty of useful occupation in the Summerland.

Swedenborg

Pioneer of Spiritualism

"PSYCHIC NEWS" reminds us that Emanuel Swedenborg, Swedish scientist, philosopher, religious writer, was a pioneer of modern Spiritualism.

A child-prodigy at the age of 4, he meditated constantly on God and human problems. All his life he had visions, heard voices, saw spirit lights, went into trance, received spirit commands and revelations. He has been called the greatest Spiritualist medium that ever lived.

"Man is so created," he said, that he cannot die. He is conjoined to God, and is to live to eternity . . . he is at the same time in the spiritual world and in the natural world."

Emerson said of him: "He led the most real life of any man in the world." Criticizing his experiences with a scientific eye, he was not likely to be deceived by mental illusions. He was known to be a pattern of sincerity, virtue, and piety, as well as the most learned man in the kingdom. He was on intimate terms with spirits, who spoke to him "as one man speaks to another." His parents stated that, as a small boy, "angels spoke through his mouth," and at the age of ten he received apportioned papers with spirit messages on them.

He foreshadowed the nebular hypothesis, 21 years before Kant, and 62 before Laplace; he realized there were motor centres in the brain, discovered the atomic the-

ory, the undulatory theory of light, that heat is a mode of motion, and that molecular forces are due to the action of an ethereal medium.

The poet Atterbom, calling on Swedenborg, heard a lively conversation in the next room, out of which came Swedenborg, face beaming with joy, attention fixed on someone invisible to Atterbom. The conversation was in Latin, and the poet heard Swedenborg ask the invisible guest to come again some time. To Atterbom, Swedenborg said: "I had, as you observed, a visitor, the poet Virgil—a fine and pleasant fellow. He is modest and witty."

One of the best known, and best documented, cases of clairvoyance is related at length by Immanuel Kant, in "Dreams of a Ghost Seer."

At a friend's house in Göttingen, Germany, Swedenborg stated to the company that at Stockholm, 300 miles away, a dangerous fire had just broken out, and was spreading fast. A friend's house was already in ashes, and his own was in danger. After "watching" the fire at intervals, he announced at 8 o'clock that it had been extinguished at the third door from his house.

The story was passed, the same evening, to the Governor, who questioned Swedenborg about it, the next day, as no news of it had arrived. Swedenborg described how it began, how long it lasted, and how it ceased. When the Royal Courier arrived, he confirmed every detail given by the clairvoyant.

Swedenborg said that the other world is a busy place, where education, art, music, literature, architecture and science are pursued, our earth-knowledge being the basis for a higher knowledge.

While these matters were being talked about all over the world, Swedenborg wrote to John Wesley: "I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favor me with a visit."

Wesley had a strong desire to meet Swedenborg, though he had not mentioned it to anyone. He wrote, suggesting a date.

Swedenborg replied that the proposed visit would be too late, because he (Swedenborg) "would go into the land of spirits on March 29, nevermore to return."

On March 29 he died, to be, as he said, "among angels, but one who could at the same time live on earth among men, so that heaven and earth might be together, and form one."

Battle Re-Fought

After 200 Years

ADAM PENDER, in the Dublin Evening Herald, tells of a sportsman, returning home, who seems to have walked into a battle fought 200 years before.

He could see nothing. No one was in sight. But he heard, in a way no different from ordinary hearing: "A single shot . . . seemed to signal the opening of the engagement. Volleys of gunfire, bugle sounds, and even the jingle of advancing cavalry, came clearly to his ears in the evening air."

He was told later that, 200 years ago, at Strabane, a company of British troops was sent to arrest some of the members of a rebel family, named Mackey, for high treason. The three Mackey boys and their widowed mother fought off the soldiers until their cottage was set on fire. The three young men perished in the flames, their mother, wounded and burned, was taken prisoner. Many soldiers also were killed or wounded.

In ensuing correspondence, Pender found that "according to the bulk of the letters I have been receiving, there are very many people who have good reason for believing in ghosts."

One might surmise that the sportsman now has a few such.

Society can overlook murder, adultery, or swindling; but it never forgives the preaching of a new gospel.

Frederick Harrison

10 SPIRITUALIST CHURCHES

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

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 85 West Portland St.; Services: Sunday 9:45 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALPine 4-1990

ARKANSAS

Hof 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 Spiritual Unity Center, 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. Gulta Prineas; Phone: Diamond 3-8596.

El Monte: Norwood Valley Spiritual Science Church, 4720 N. Peck Road; Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordana St., Puente, California; Phone: Edgewood 6-3633.

Encino: Valley Spiritualist Church, 4925 Pico Robles Ave.; Lyceum: Sunday, 6 P.M.; Sunday services: 7:30 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: DI 3-3508; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, Cal.

Fresno, California
Universal Educational Religious Society of Divine Science, 744 Mildreda 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 evenings; Rev. Janet Stine Wolford; Phone: 1738.

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

Church of Divine Power, 5017 Sunset Blvd.; Services: Sunday and Wednesday 7:45 P.M.; Founder and Pastor: Rev. Eula Raine La Vani; Phone: HOLlywood 4-8383.

Long Beach, California
People's Spiritualist Church, 785 Juniper St.; Sun. 7:30 P.M.; Wed. & Thurs. 7:30 P.M.; Minister: Rev. Edith 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 P.M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

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. Rose Louise; Phone: HEMLock 6-3523; Rev. Chloe Birch, Asst. Pastor.

Los Angeles, California
Temple of the Healing 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 Weisz; 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. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030.

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 8-220; Co-Pastor: Walter H. Goff.

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

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

Spiritual Temple of the All-Seeing Eye 41 West 85th St.; Services: Sun. 7:30 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Anna F. Crosby; Phone: PI 17301.

LOS ANGELES—Continued

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.); Pastor: Chaplain 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 Alheim Class, Thurs. 7:45 P.M.; Minister: Rev. Beulah Englund; Phone: DI 9-1956.

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

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

Oakland, California
First Temple of Spiritualism, 1442 Elia St.; Services: Sun. & Tues. 8 P.M.; Minister: Mitzie Monroe, 1444 Fifth Ave.; Phone: EMplebare 5-3442; Sec'y: Earl Dowd.

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

St. James Spiritual Unity Center, Ebell Hall, 1440 Harrison St.; Services: Monday, 7:30 P.M.; Ministers: Dr. and Rev. E. L. Archer, 2233 Central Ave., Alameda, Cal.

Kosmos Centre Church, Ebell Hall, 1440 Harrison St.; Meetings: 7:30 P.M. Thurs. and Friday, and Saturday only; Phone: HIGHLate 4-7218.

San Bernardino, California
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 2467-3.

Spiritualist Episcopal Church, 134 East 8th St.; Services: Sunday, 1:45 P.M.; Class: Mon. 1:30, also Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 89533.

San Diego, California
The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M., lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

Fraternat Spiritualist Church, Inc., 1502 Second Ave.; Services: Sunday, 11 A.M. and 8 P.M.; Divine Healing: Sunday, Tuesday and Thursday, 7 P.M.; Minister: Rev. M. A. Springs; President: Rev. Lillian Creer; Secretary: Hattie A. Harold.

The Progressive Spiritualist Church of San Diego, N.S.A., 2843 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.

San Francisco, California
Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday 8 P.M.; Sec'y: Jane Musick; Minister: Rev. Florence S. Becker, 1904 Brentwood Ave.; Phone: JUIniper 7-4860; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TUesday 9-9976.

The Little Church of St. Andrews, 2005-15th St. (near Church St.); Services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes; Minister: Rev. Alda Scheierman, 3478-18th St.; Phone: UNderhill 3-4587.

The Spiritualist Church, 3224 17th St. (near Mission) Services: Sunday 2 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.

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

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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.

San Jose, California

First Spiritual Science Church of San Jose, 65 South 7th St. All message service, Sat. 7:30 P.M.; Lecture, Sunday, 7:30 P.M., also healing and messages; Communion 1st Sunday each month at 11 A.M.; Minister: Rev. Gladys Shea, 1546 Hester St.

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

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 Billets, 1st Sunday each month; Dinner 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennell Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Torrance: Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M.; Minister: Hazel Sladek, 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson.

Venice: Church of Universal Truth, 142 Lincoln St.; Services: Sun. & Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

San Bernardino, California
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 2467-3.

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DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, Suite #321, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

FLORIDA

Bradenton: Universal Spiritualist Episcopal Church, 947-13th St. West; Services: Sunday & Wednesday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phone: 4-4392 and 4-4265.

Daytona Beach, Florida
First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave.; Services: Sun. 7:30 P.M.; Thurs. 7:30 P.M.; (N.S.A.) Minister: Rev. Enid Brady, Berkley Road, Ormond Beach; Phone: 9996; Sec'y: Marion Elks, 127 N. Peninsula Drive.

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

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 Hobson; Phone: 253-M-4.

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.

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

St. Petersburg, Florida
First 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. Elia Gardner; Phone: 60351.

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

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. and Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI-8-8912.

Universal Church of The Master No. 408, 7450 S.W. 57th Ave.; Message Circle and Classes; Minister: Rev. Mary Shillito; Phone: (South Miami) MO 7-0672.

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.

Dr. Gilbert N. Holloway and Associates, P.O. Box 1227, Coral Gables, Fla.; Phone: 83-8630 or NEWTON 5-6057; write or call for information.

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

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

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

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

Shrine of The Master Spiritualist Episcopal Church, 3416 Grand Central Ave.; Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy Flexer; Phone: 31-7341.

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

ILLINOIS
Aurora: Christabelle Spiritualist Church, Y.M.C.A.; Services: Sunday 7 P.M.; Minister: May Calverly; Phone: 2-2743 (U.S.S.A.) Treas.: B. D. Jones, 200 Willow Ave., Joliet, Ill.

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, 4028 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Comodore Drive, Belleville; Sec'y: Ottillio Dyroff, 810 North 24th St., E.S.L.

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, 230 P. M.; Minister: Rev. Frances Fisk; Sec'y: Laura L. Davis.

Lery: J. J. E. J. Crumbaugh Spiritualist Church, 313 East Center St. Services: Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev. Richard Lind.

Peoria, Illinois: First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St. Services: Sunday 7:30 P.M.; minister, Samuel Coughy; Phone: 2-7622 Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

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

Brester: First Spiritualist Church, 525 Frech St. Services: Sunday 7:30 P. M.; 1st Sun: 2:30 & 7:30 P. M.; Ministers: Roy and Nora Gustin P.O. Box 198

INDIANA

Elkhart: Christian Spiritual Temple, 209 1/2 South Main St. Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton R.F.D. No. 8, Elkhart.

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

Fert Wayne, Indiana: Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 3 & 7:45 P. M.; Sun. 10:30 A. M. 7:30 P. M.; Minister: Rev. Bernice Brock 1604 Andrews St.; Phone: A-4507.

Gary, Indiana: First Spiritualist Church, 2430 West 11th St. Services: Sunday, 8 P.M.; Minister: Rev. Velma H. Dickson; President: Ruth Jones; Sec'y: Reba Schallan.

Alpha Spiritualist Episcopal Church, Victor Room, Y.M.C.A. Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Freda B. Titus 2636 Miami St., East Gary; Phone: 2-7121; President: Edith Ireland; Sec'y: Nellie MacLean, Room #104, Hotel Gary.

Hammond, Indiana: Unity Spiritual Church, 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 service, 7:30 P.M.; Tues. Afternoon and Evening: President: Paul Leach; Phone: Fleetwood 7-9026.

Psychic Science Spiritualist Church, 1415 Central Ave.; Services: Thurs. 7:30 P. M.; Sun. 7 P. M.; Minister: Rev. Dr. B. F. Clark, President of the Indiana Psychic Spiritualist Association; Phone: MEIrose 4-6672; Sec'y: Ed Lingenfelter, 516 East 10th.

The First Church of Christ Divine Guidance, 8701 East Ivanhoe St. Services: Sunday, 7:30 P.M.; Minister: Rev. Agnes C. Hansen; Phone: EL 9-1284.

Spiritualist Center Church, 1901 Lexington St. Services: Sun. 7:45 P.M.; Wed. 2:30 and 7:30 P.M.; President: Hazel Davis; Sec'y: Grace Driskell, 2235 North Butler Ave.; Phone: IRVington 9427.

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 E. MeRose; Sec'y: Gertrude Rochar; Phone: 2-1618.

Muncie: Unity Spiritual Church, 517 Rex St. Services: Sunday 7:30 P. M.; (Midweek Classes) Minister: Rev. Virginia Leach Fells, 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 Welsch, 161 1/2 North Broadway; Phone: 6359; President: Herbert Reusch.

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: Athelenn Minnes (U.S.A.)

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MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science), 500 East 39th St. Sun. 11 A. M. & 7 P. M.; Wed. & Thurs. 8 P. M.; Minister: Rev. Elizabeth H. Dennis

The Spiritual Sanctuary, 2106 Eutaw Place, Services: Sunday, 8 P.M.; President: Frances Converso; Sec'y: Clara E. Shepherd, 2912 Woodlawn Ave.

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. J. M. Todd, 470 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.

Fitchburg: First Spiritual Alliance Church, Knowlton Terrace, Services: Sunday, 3 and 7 P. M.; Sec'y and Treas.: Mrs. Marion Rockwell; President: Emily Sanborn.

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, Michigan

Church of Divine Science, 516 North Detroit St., Sun. 10:30 A.M.; Lecture and Bible Study 11 A.M.; Lecture, Healing and Messages 7:30 P.M.; Messages: Wed. 7:30 P.M.; Minister: Rev. Dorothy Elliott and Rev. Allan Dittman. The Friendly Temple, 3rd Floor, Masonic Temple; Services: Thurs. 8 P.M.; Minister: Rev. Fred Phillips; Phone: Noman; 2-6074; Sec'y: Miriam Ecklar, 823 Brown St.

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

Spiritualist Church of Divinity, 11 Green St.; Services: Sunday 7 P. M.; Minister: Rev. Clifford Bristol (U.S.A.); Pres: Glenn R. Brenner; Sec'y: Florence E. Dillon, 171 North Ave.

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 P. Teeters.

All Souls Memorial Church, 2619 Cass Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: UN-1-3466.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Vessey; Phone: TASsmo 9-1314.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Rd.; second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Youngs; Phone: LI-1-3148; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

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MICHIGAN — Continued

Flint, Michigan

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

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

Grand Rapids: First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P. M.; President: Frank Wilforth, 1211 Calgary, N.E.; Sec'y: Elaine B. McMann, 301 Lemay St., S.E.; Cherry 37834.

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

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

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

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

Port Huron: Divine Spiritual Temple, 1,001 E. Hall, Lapeer St.; Services: Sun. 7:30 P.M.; Minister: Rev. Rebecca Brobst, 115 Howard St., Port Huron.

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 Lindblom, 1712 West 3rd St. Duluth

Minneapolis, Minnesota: Spiritualist Episcopal Church, I.O.G.T. Hall, 2222 Cedar Ave.; Services: Sun. 3:30 and 7:30 P.M.; Thursday at 3:48 Park Ave.; Healing 2 P.M.; Message service 7:30 P.M.; Tuesday Children's Problem Clinic; Minister: Rev. Clara S. Johnson; Phone: REgent 7815.

Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A. M. & 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. Peter son.

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.

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

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

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

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

Memorial Spiritualist Science Church of St. Louis, Albrecht's Hall, 3549 Arsenal St.; Progressive Lyceum, Sun. 7 P.M.; Church service, 8 P.M.; Minister: William R. Fuller; Phone: FLanders 2-2436; President: Mrs. R. C. Kroll; Public Relations Chairman: Robert C. Kroll.

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. Everman, 1145 "P" St., Lincoln, 8, Nebraska; Phone: 2-3486.

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

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 3-7446.

East Orange—Ch. of Spl't Harmony, 7 Hollywood Ave., Connie Clark

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 3-7446.

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NEW JERSEY—Continued

Elizabeth—Seventh Ch. of Psychic Science 415 Madison Ave.; Sun. 7 P. M.; Wed. 2 & 4 P. M.; Guest Ministers: Rev. Veronica Fleischman; Phone 3-3515.

New Milford—1st Spiritualist Church of Milford (N.S.A.) 485 Elizabeth St. Services: Sunday, 2:30 P. M.; Wednesday, 8 P. M.; President, Luisa Christiansen, 485 Elizabeth St., Phone: Dumont 4-6795. Lucy Bertoni, secretary.

Newark: Mother Temple of Psychic Science, 532 Springfield Ave., Tues. 1 & 7 P. M.; Rev. Dorthea C. Dancer, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M.; Rev. Matthew Matulwich, healer and seer, 605 E. Dorthea A. Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 1 P. M.; Rebecca Barrett; Friday 7 P. M.; Rev. Dr. Jhea Dancer, Psychometrist; Sunday 3 & 7 P. M.; Guest Ministers: First Sat. of the month 7 P. M.; Progressive Circle.

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

Rumson: First Spiritual Science Church, 15 Highland Ave., Services: Tuesday 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1-1148.

Union City, New Jersey: Divine Psychic Mission of Consolation, 419 40th St., Leaning Tower, Anna Doerner Simms; Pastor: Rev. H. C. Millare.

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

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

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

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

Batavia: Church of Spiritual Truth (General Assembly of Spiritualists) 6 Bank St.; Services: Sun. 7:45 P.M.; Thurs. 8 P.M.; Medium's Day: 1st Sun. each month, 3 and 8 P.M.; Minister: Ethel L. Ames, R.F.D. No. 3, Box 1129; Phone: 1290-J.

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

Buffalo, New York: John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M.; Minister: Rev. Edith Sandy Wendling; Phone: RIVERSide 1698; Church phone: Elmwood 5397; Sec'y: Margaret Luthers, 151 Woodside 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. Shirley Bryson, 49 Woodhaven Road, Orchard Park, N. Y.; Phone: Idle wood 3190.

Temple of Divine Science, Spl't Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day 4th Sun.); K. I. Henderson; (Phone: WY 4621).

Nazarene Unity Science Church, Inc., 172 Goodell St., cor. Michigan; Services: Sun. day 7:45 P.M. Fellowship Day, 2nd Sun. day of each month, 3 P.M.—7:45 P.M. Services: Wed. and Fri. Message Circle 2 P. M. & 8 P. M.; Dr. Rowland Henry Dr. John G. Devine, Ministers, Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual Mediums).

Corlanti, N. Y.: Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (U.G.A.S.) Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Marjorie Newman; Phone: SE 6-2357 Sec'y: Kathryn Hall, 15 Grace St.

First Spiritual & 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: TRafaigar 6-7188; Associate Minister: Carroll Badman; Healer: Mable A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9319.

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

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 3-7446.

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NEW YORK STATE—Continued

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

12 SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY - Continued

First Church of Spiritual Vision, Suite 301, 100 West 72nd St.; Services: Tues. and Fri. 8-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister: Rev. Angela Call Wanderer; Phone: RA1043-3-8525

Stead Memorial Center, Apartment 5-B, 211 West 106th St.; Class: Wed. & Fri. 8 P.M.; Minister: Rev. Bertha Marx Luecher; Phone: RIverside 4-0133

Center of Divine Guidance (Universal Church of the Master) Suite No. 203, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 7 & 7 P.M.; Minister: Rev. Martha Seider; Phone: Circle 5-4915

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

The Franciscan Order of Good Will and Harmony, 199 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. 702, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M.; Sat., Sun. Thurs. 8 P.M.; Healing & Message circle, Tues. 8 P.M. & Wed. 2 P.M. Classes, Wed. 8 P.M.; Dr. San Ram Man, P.O. Box 301, East Liverpool

Chapel of The Eternal Star, 237 West 72nd St.; Services: Wed., Fri., Sat. & Sun. at 7:30 P.M.; Tues. 1 P.M.; Minister: Rev. Rose Ann Erickson; Phone: TRafalgar 3-3113

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

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

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

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. Rosebud Vogel Wilhamson, 676 Chilton Ave.; Phone: 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2518

Spiritual Church of Divine Love, 35 Richmond St.; Services: Sunday 11 A.M.; Wed. 8 P.M.; Medium's Day: 2nd Sunday, 3:30 & 7:45 P.M.; Minister: Rev. George P. Wood, D.D.; Co-pastor: Naden Wood; Phone: BAker 9-099

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

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

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

Progressive Spiritualist Church, 6 Mynderse St.; Services: Sunday 4:30 & 7:30 P.M.; Minister: Rev. Alice M. Hughes; Church Phone: RK 4-0677; Sec'y: Lillian Weir, 7 Center St., Scotia, N.Y.; Phone EX 31410

Tenawanda-Kilmawo Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:30 P.M.; Eleanor Gardel, Pastor

OHIO - Akron, Ohio: St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P.M.; Messages: Wednesday 8 P.M.; Sunflower Club, 1st Wednesday; Minister: Rev. Reva Rosbush; Phone: ST 4-0234; Sec'y: John D. Cole; President: Ada C. Richards 345 Para Ave.

Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P.M.; Thurs. 2 & 8 P.M.; Healing: Sun. 10:30 P.M.; 1 to 5 P.M.; Pastor: Rev. Hulda Stewart

Ashley: White Lily Chapel, 30 South Main St.; Services: Sun. & Wed. 8 P.M.; Minister: Margaret Flung; Church Phone: 3774; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association

Canton-First Spiritualist Episcopal Ch. Tuscawarra St., West; Sun. 7:45 P.M.; Estyl Fuller, 917 2nd St. S.W.

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OHIO - Continued

Cincinnati, Ohio: Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services: Sun. 7:30 P.M.; Healing and Messages: Thurs. & Sunday 7:45 P.M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt

Tower of Light Spiritual Science Church, 3429 McHenry Road; services: 1st and 3rd Sunday, 7:30 P.M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul N. Straky; Phone: Montana 1-2057

Cleveland, Ohio: Sunflower Spiritualist Church, 19204 Pawnee Ave.; Services: Sun. & Wed. 8 P.M.; Minister: Rev. William H. Kost; Phone: KE 1-2339

Columbus, Ohio: Truth Tabernacle Spiritualist Association, 516 South Parkview Ave.; Services: Sun. 7:30 P.M.; Tuesday 7:30 P.M.; Minister: Rev. Curtis B. Morris; Asst. Pastor: Rev. A. Chapman Straley; Church office: 160 Little Flower Lane; Phone: BE 1-4469

The First Linden Spiritualist Church, 1751 Aberdeen Ave.; Services: Sun. & Thurs. 7:30 P.M.; Minister: Maudeella Rowe, 37 East Franches Ave.; Phone: WA 2752

Church JE 1631; Sec'y: Evelyn Gossell

First Spiritualist Temple, 6th & State St.; services: Sun. & Wed. 8 P.M.; Minister: Dr. W. A. Volce

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

East Liverpool, Ohio: First Spiritualist Church, 707 Dresden Ave.; Services: Sunday 8 P.M.; President: Sara H. Bowersock; Sec'y: Mary M. Martin, P.O. Box 301, 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.

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

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

First Spiritualist Episcopal Church, 636 Western Ave. (at Field) Services: Sunday 7:45 P.M.; Tuesday 8 P.M.; Minister: Rev. Fred L. Felix; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: HE 9-5399

Youngstown, Ohio: Ingersoll Memorial Ch., 339 West Federal Road; Sun. 7:45 P.M.; Thurs. 2:30 & 7:45 P.M.; Loss Engle, 137 North Fruit St.; Phone: RI 7-0906

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

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

First Spiritual Science Church, 711 S. Cheyenne St.; Services: Wed. & Sun. 8 P.M.; Class: Tues. 2:30 P.M.; Special Class: Spiritual Unfoldment every Friday 8 P.M.; Minister: Rev. Orpha C. Beaulieu, 1231 S.J. Frankfort St.; Phone: LUther 5-3394

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

Portland, Oregon: Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5729 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PProspect 1-8986; Sec'y: Dulcie Jackson

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave., Beaver Bldg.; Services: Sunday-Healing 8 P.M.; Regular service Sunday 7:30 P.M.; Minister: Rev. Jean Gudhart, 5123 N.E. 21st St.; Phone: AT 1-4541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln

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Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. & Tues. 7:15 P.M.; Services: Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marie Koski; Assistant: Ethel Gross and Rev. Jerome Konicki; Ph: Olympe 7-6863

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New Castle, Penna.: Spiritualist Church of Truth, McGoun Ave., 21574 East Ward St.; Wed. & Sun. 8 P.M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson

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

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 2-8531; Sec'y: Margaret Beecher; President: Charles W. Gallagher

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

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 Hopkins, 33 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.; Lecture and Service 7:30 P.M.; Message service: Wed. 8 P.M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston

Beaumont, Texas: Progressive Spiritual Church Center, 424 Harding Drive; Services: Sunday 7:30 P.M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: Georgia Ragan

Golden Rule Spiritualist Christian Church, Willow Inn Hotel, 715 Willow St.; Services: Tuesday and Friday 8 P.M.; Minister: Rev. C. M. Davis, 612 North St.; Phone: 20369

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

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

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

VIRGINIA: Norfolk: Memorial Spiritualist Church, 307 West 37th St.; Services begin November. Penel C. Florence Siebert, 634 37th St., Norfolk, Virginia

Richmond: Temple of Truth (Universal Psychic Science) 19 North Stafford Ave., Apt. 2; Services: Sun. 3:15 P.M.; Class: Tues. & Fri. 7:30 P.M.; Spiritual Healing by appointment; Minister: Rev. Amy L. Jefferys; Phone 84-0576

WASHINGTON: Bellingham: First Spiritualist Church, Girard and "D" Sts.; services: Sun. 7:30 P.M.; Minister: Fern Baluis; Phone: 3292; Sec'y: Reva Kuhns, 1310 Humboldt St.

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

Seattle, Washington: Universal Spiritualist Library, 3009 Arcade Bldg.; Mediums daily beginning at 10:30 A.M.; everybody welcome; President: John A. 2; Services: Sun. 3:15 P.M.; Sec'y: Walda Solbakke; Phone: ME 9085; Librarian: Esta Richards

American Liberal Christian Episcopal Church, (Chapel of Flowers) 1811 Summit Ave.; Services: Sun. 10:30 A.M.; Minister: LeRoy Norton; Services: Sunday and Wednesday 7:30 P.M.; Phone: MI 1203; Sec'y: E. E. 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 5021

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M.; Minister: Rev. Milton Rhinehart; Phone: FRanklin 6046

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

Christ's Brotherhood Little Chapel, Highway No. 90 between Tacoma and Seattle (west side of road). Services: Sun. 2:30 P.M.; Class: Mon. 8 P.M.; Seance: Fri. 8 P.M.; Minister: Rev. Bessie E. Casterlines; Sec'y: Grace A. Clarke, Route No. 2, Box 733, Tacoma

WEST VIRGINIA: 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: 8654

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Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P.M.; Rev. Anita Kuchler, Pastor; Phone: DIvision 4-0043; 1416 North 14th St.

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Healing—Continued

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DIVINE HEALING: I.C.C. Practitioner: Laying on of hands with prayer; absent or distant treatment. Write: Glen Selberg, 6704 Oliver Ave., South, Minneapolis 25, Minnesota. (P-437)

Questions Answered

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It Pays to Advertise in These Columns

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CHICAGO, ILLINOIS: Rev. Richard Ireland, pastor of the J. T. & E. J. Crumley Spiritualist Church, LeRoy, Illinois; Suite No. 610, Fine Arts Bldg., 410 South Michigan Blvd.; Classes Friday 8 P.M.; Services: Saturday 8 P.M. (P-437)

CHICAGO, ILLINOIS: Rev. Crystal Star, certified Reader, afternoon and evening; healing, free-will offering; Gladstone Hotel, 6260 South Kenwood Ave., Chicago, Ill. Phone: HY 3-4100. (P-435)

CHICAGO, ILLINOIS: Psychic, Divine Healer, Metaphysician, Teacher, inspired lecturer of Occult Soul Sciences, Spiritualism and Ancient Wisdom. For help, health and unfoldment, and Divine Healing, send self-addressed stamped envelope. Give birthdate and facts. A prompt personal reply will follow. Faith do not let this opportunity slip. No calls or appointments. Write: Dr. Reinhold Hartmann, 920 Florence Drive, Park Ridge Illinois. (P-432)

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NEW YORK CITY: Chapel of Eterna Star, 237 West 72nd St., New York City 23, N.Y. C. Tele. phone: BRAdford 1-3113. Services daily 1:30 P.M. with the exception of Monday and Thursday. Noon Services: Tues. & Thurs. 12 P.M. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, Minister of the Eterna Star, 237 West 72nd St., New York City 23, N.Y. (P-433)

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(More Ads Page 14, Col. 1)

Dreams—Continued

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AMAZING HEALING by Astral Projection. Personal and Absent Treatments. Love Offering. Also send for the booklet: "Why You Are Sick and Rules For Good Health"; \$1.00 plus 9c postage. Dr. Hal Styles, Box 978 Beverly Hills, California. (P-431)

"LETTERS TO A DISCIPLE"—Eugene Cosgrove's "Artful Beauty of True Medi- tation." Techniques used by this famous author in training a group over many years. 257 pages, \$3.00; order from Cen- tral Book Center, P.O. Box 8435, Chicago, 80, Illinois. Free Catalogue. (P-434)

REV. JAMES W. JOHNSON: KOSMOL- OGY. Invites you to join him in prayer for the things you need. Send \$1.00 for brochure and copy of secrets—*Cosmic Law of Abundance*. Write: Rev. James W. Johnson, Kosmology, Inc., Emmett, Idaho. (P-436)

"DIVINE REBIRTH" (Manuscript Lesson) by Lawrence E. McDade. Explains the mystery of SEX AND SPIRITUAL CON- SCIOUSNESS. How to use your glands—Gonads, Pituitary, and Pineal—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 (500 copies). Order Now! Price \$1.00 Postpaid; From: Lawrence E. McDade, P.O. Box 331, Phillipsburg, Kansas. (P-436)

TOO LATE TO CLASSIFY

FOR RENT: Spiritualist Church at 1006 Magnolia Ave., Beaumont, Texas. On bus line, 5 blocks from Post Office. Post- paid capacity, 250; rostrum and pulpit; three adjoining rooms for pastor's quarters; no other Spiritualist church in city; rent \$75 per month; write: Rev. Pearl M. Davis, 812 North St., Beaumont, Texas. (P-437)

CHESTERFIELD, INDIANA: Rev. Penny Umbach, lecturer, teacher and direct- voice medium; available for engagements at Spiritualist churches; private con- sultations by appointment ONLY; write: Rev. Penny Umbach, Chesterfield, Indi- ana. (P-438)

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Give me a healthy mind,
O Lord
To keep the good and
pure in sight,
Which seeing sin is not
appalled,
But finds a way to set it
right.

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Chester Cathedral, England

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Where Are the Witnesses?

(Continued from Page 8, Col. 4)

stripped to the skin, every orifice was examined—every single orifice to assure she had swallowed nothing. She was given a rapid cathar- tic to see that nothing was con- cealed in the bowels. She was made to vomit to ensure there was nothing in the mouth, throat or stomach.

She was made to drink a decoction of a brilliant dye that would dye everything a bright pinkish- purple that might have been con- cealed and later regurgitated. Nev- ertheless, the spirit phenomena came through—materializations of heads, of pseudopods; pieces of furniture that had been nailed to the floor so that no living human could tear them loose, but were, nevertheless, torn from the floor and the pieces scattered about.

The researchers just had to ad- mit that there was such a thing as the supernatural and that Spiritu- alism appeared to be the only tenable concept.

Thus one could go on ad infinitum. Thus we dare say that no honest scientist investigated the truths of Spiritualism that did not, himself, become a Spiritualist. Not one real addition has been made to the factuality of Spiritualistic communications in well over fifty years. We are prone to toss the term Telepathy all over the lot as an explanation for proved Spiritu- alism. Nothing is further from the truth.

Telepathy has had a new uni- form created and named ESP. But it is the same old thing. It is not new for it is so positively proved in Myers' Human Personality pub- lished an even fifty years ago, that only a dogmatist would even question the faculty. But the great fact exists that one can only read another's mind of something that is known. Tens of thousands of Spirit communications gave infor- mation that was only much later discovered to be the truth.

The Chaffin will case is just one of the thousands of examples. There is one reasonable thing held by those that believe in reincar- nation—it presupposes survival. While offering no condemnation of the belief for it may be true for ought I know, it seems to me that it is like the Dutchman's twin boys—if one of them got into mischief, he walloped both of them so he was sure the guilty party was punished.

If there is an unalterable and unbreakable law of reincarnation, then it will operate whether we believe in or desire it. I do not want to go through another earth life, but there is nothing I can do about it, and I shall accept it with the best grace possible.

But one thing is positive; Man cannot die. He survives the dread thing called death. It is absolutely proved without the necessity of faith. Reincarnation has not been proved. It is most difficult to understand how it can be proved by any of man's physical senses, or his thousands of scientific gadgets. I would still like to see the bung- hole. That is, if there is one.

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About

BOOKS

BEYOND DOUBT (\$3.00) by Mary LeBeau; published by Harper & Brothers, New York City; distribut- ed by *Psychic Observer*, Inc., 230 Grandview, Chesterfield, Indiana.

WE LEARN from the publish- ers' statement that Mary LeBeau screens her identity under a pen-name because of her husband's position in the govern- ment. As a teacher, poet and psy- chologist, she realizes the worth- whileness of her psychic and spiri- tual experience. She here sets it down frankly for the benefit of those who like herself have felt the natural doubt and questioning or a sincere mind first brought into conscious awareness of psychic factors in daily life.

To accept "hunches" and "intu- itions" is taken as a matter of course by both simple minded and highly sophisticated persons, but hearing voices inwardly, seeing visions and writing automatically with the hand not under ones own individual dictation are still all too generally regarded as signs of sickness of mind or of gullibility, and of an egotistic desire to im- press others.

Convincing Experiences

Mary LeBeau in giving her per- sonal experience and spiritual training simply and directly dis- arms any such criticism. In four- teen brief chapters, she tells how she discovered her own powers of receiving from the supersensory world.

Elementary predictions were in variably correct, that her fiancée was coming and the time of ar- rival of his train. News of the death of a young bombardier, son of a friend, who was about to go overseas in World War II from Wendover Field, Utah, was correct.

As she entered her darkened home after a day she had spent happily with his mother, she heard: "Aunt Mary, please call mother and tell her I am all right." The voice was so natural she thought he must be in the house, as he had a latch-key, but she switched on the light only to dis- cover he wasn't there.

He repeated the message twice but she couldn't bring herself to deliver it for inwardly she knew he was dead—as indeed he was. The Air Force shortly informed the family.

Such convincing experiences led to a use of her ouija board in a course of training and develop- ment of technical skill and deeper understanding by one who an- nounced himself as a teacher ap- pointed for the purpose.

He refused to give his name be- cause it was that of a well-known poet, and her consciousness of it might prove a barrier to her. She needed the teaching without the impressiveness of a noted name to endorse it.

Not Trivial

She has learned to see the deeper meaning of daily experience of sorrow, of service to others, of joy. All as a part of the evolu- tionary process in human con- sciousness, paralleling the univer- sal principles effective in all ranges of life, now and hereafter.

Her teacher trained her by in- teresting answers to her queries and those of a class of students who gathered around her. Talks on the problems of survival of death, the possibilities of reincarnation, and the ways of service open between the worlds of consciousness. This is well illustrated by homely details of personal history, not mawkishly or egotistically given. She has the judgment to give what to some might seem trivial items easily recognized by the inquirer, but not possibly in her own mind or memory as she wrote them down automatically.

There are some pages an expert could find a bit boring. But terse- ly worded insights on character building, on the actual vital rela- tion between the living and the "dead," the solution of certain con- fusion connected with illness and health both psychic and physical, give the book unusual interest and value for even the casual lay reader. "Beyond Doubt" will hold the attention of a public needing, and seldom finding, what it gives.

ARTHUR FORD

A Way of Life

A
COURSE
OF
STUDY
• IN
21 LESSONS



—by—
Lena Barnes Jeffs

Lecture Eleven

THE TEXT

Galatians 6:7. Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap.

THE SUBJECT
Compensation

In spite of Paul's many misun- derstandings regarding the simple doctrine of the Man of Galilee, he did try to teach the disciples to understand Nature's law and to put it into operation in their lives. In every decade, we have had thinkers who have had the cour- age of their convictions, and who were not afraid to espouse the teachings of natural law even though it was sometimes contrary to the theological dogma of the day.

Nature is ever a great balancer and harmonizer of all things. She is kind to us and yet withal she requires payment for everything she gives us. Compensation is one of the great laws of life. Ralph Waldo Emerson has given us a most constructive interpretation of this law in his essay entitled "Com- pensation." We would suggest that each student purchase a copy of this essay and study it carefully.

It is evident from the teachings of the Man of Galilee that He thoroughly understood this law and tried to teach and demonstrate it to His disciples. In the gospel of Luke 6:38, we find Him quoted as saying:

For with the same measure that ye mete withal it shall be measured to you again.

Paul, in his letter to the Gala- tians, was evidently trying to make them understand compensa- tion when he said:

Whatsoever a man soweth that shall he also reap.

This law does not teach that we are always repaid in kind. Some- times we suffer loss of health or material things, we fail to accept our own responsibility for the action of the law, and are likely to blame anyone but ourselves and wonder why we have been so shabbily treated. If we will sit down and recall our past errors, we will understand why these things have come upon us, and we will realize that we are only reaping the harvest of our own thoughts sown in days past.

Know—Then Act!

Mental Science teaches us that our entire progress depends upon the kind of thoughts we think, and that we are outwardly the results of our inner thinking. To one who understands the law, the man or woman who believes the world owes them a living, is in great need of pity but in greater need of being brought to a knowledge of self- realization. The world owes no man a living, and will not give anything unless in some way it exacts payment for that gift. We give for all we receive, and in turn we receive for all we give.

In seeking knowledge, we must remember that we are also assum- ing a sacred obligation. Once we have received that knowledge we are responsible. To know a law, and not to put it into action, is a desecration of God's gift to man. If you would grow, you must ac- cept responsibility and serve to the utmost, remembering that the existing conditions in any home or community are but the compensa- tion of the collective thinking of the souls living in that community, and you are responsible for your part of that thinking.

MEDITATION

I realize my freedom through conscious adjustment with God and His law.

Books

You Should Read

- THE ZODIAC AND THE SALTS OF SALVATION by Carey Perry; illus \$10.00
- THE JOY OF LIVING AND HOW TO ATTAIN IT by Jensen, \$4.50
- THE IMPENDING GOLDEN AGE by Sanctilean \$3.00
- NATIVES OF ETERNITY by Florence Newhouse \$3.00
- THE LIVING LIGHT \$3.50
- TEACHINGS OF THE SECRET ORDER OF THE CHRISTIAN BROTHERHOOD by Hodges \$3.75
- THE ARMY OF LIGHT by Donovan \$2.50
- THE BOOK OF AZRAEL \$2.00
- LIFE IN OUR WORLD by Reed \$3.00
- JESUS, THE CHRIST: GOD'S MAS- TERPIECE by Holmes \$2.10
- FLYING SAUCERS by Sanctilean \$1.00
- MENTAL ILLNESS by Gregory \$2.00

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(P-448)

COMING EVENTS

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: Flora Peterson, Route No. 2, Box 539, Tacoma, 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 Riffle, 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 Lake, Ohio; for 1956 program, write: Della Kingsbury, secretary, Brady Lake, Ohio.

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 26th: Annual season New Era Spiritualist Camp, Canby, Oregon; for 1956 programs write Herman Richter, Route 1, Box 517, Canby, Oregon.

July 1-Aug. 17: 55th annual season Western Wisconsin Spiritualist Camp Association, Wonowoc Wisconsin; for programs, write: Rose Kress, 1522 South 7th St., West Allis, Wisconsin.

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, 6 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 25-August 26th: Annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1956 programs write: Grace L. Starnes, 2423 North Third St., Clinton, Iowa.

Aug. 5-Sept. 2nd: Annual sessions Etna Spiritualist Camp, Etna, Maine; for programs, write: Ella A. Campbell, Sec'y., Winterport, Maine.

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

Sept. 15-16: Independent Spiritualist Association Homecoming; Church of Truth, Grand Rapids, Michigan. For information, write: Rev. Nettie Riddell, 1162 West Rankin St., Flint 4, Michigan.

October 5-7, 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 5-7: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Gasaway, 91 Laipie St., Bridgeport, Ohio.

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, Pa.

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.

Dec. 30, 1956-March 31, 1957: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; for programs, write: President, Ray Babcock, Cassadaga, Florida.

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CHURCH NEWS

made for private or small group seances.

San Diego, California: Regular services are being conducted at the Fraternal Spiritualist Church, 1502 Second St., according to Cecil F. Cawthorne.

Says Mr. Cawthorne, "We have a circulating library and reading room containing over one thousand volumes pertaining to the science philosophy and religion of Modern Spiritualism. It is in this library that healing services are held every Tuesday and Thursday evening. Spiritual healing precedes the regular Sunday evening services."

Cassadaga, Florida: The 63rd annual season of The Southern Cassadaga Spiritualist Camp-Meeting Association will open Dec. 30 and close March 31, 1957, according to President Ray Babcock. Three services will be held every Sunday with week-day services Tuesday and Thursday evening.

Spiritualists and mediums featured: Billy Turner, Lily Dale, N. Y., Dec. 30 to Jan. 24; Arthur Ford, New York City, Jan. 27 to Feb. 7; C. Harrison Engel, Philadelphia, Pa.; Feb. 10 to Feb. 28; and Curtis B. Morris, Columbus, Ohio, March 3 to March 31. Hammond Organist, Nell Spencer.

Two apartment buildings will be available for rent during the entire season. For rentals and 1957 program, write George Blodgett, secretary.

Wanewoc, Wisconsin: Splendid attendance has been reported during the current summer sessions at the Western Wisconsin Camp Association by secretary, Dorothy Kuhlmeier.

The current session (July 1st to August 27) featured: Rev. F. Lorenz Lamping, Joy Kircher, John Mann, Lucia Herman, Lena Kleim, Elizabeth Grokowsky, Clara Twale, Mary Pritchard, Myrtle Allen, Rev. Floyd Humble, Rev. Warren M. Smith, Rev. E. H. Branch, Myrtle Branch, Rev. Frederick W. Mitchell, Rev. Henry M. Paulson, Daisy Pease Tait, Molly Ebert, Elizabeth Folkush, Martha Schmaelze, Addie Sawyer, Leah Golin-Reining, John Koorn and Mr. and Mrs. Guy Staley.

The officers for current year: President, Martha Schmaelze; vice president, Rose Kress; 2nd vice president, Fred Liebrantz; treasurer, Lucia Herman; and secretary, Dorothy Kuhlmeier; trustees: Clara Twale, John Allen, Charles Pritchard, and Walker Schoeknecht.

Minneapolis, Minn.: Rev. Ella Sutton, Owosso, Michigan, Missionary-at-Large for the Spiritualist Episcopal Church is currently (Sept. 16-20) being featured at the Psychic Science Center Spiritualist Episcopal Church, 2922 Cedar Ave., according to secretary Joan Leonard.

Minister of the church, Rev. Clara S. Johnson will introduce Rev. Sutton who is scheduled for lectures, classes and blind-fold billet demonstrations.

San Francisco: Four members of the Golden Gate Spiritualist Church, 1901 Franklin Street, recently received certificates for healing from the California State Spiritualist Association.

The candidates were presented by church secretary, Donald Haddick; the formal charge by Rev. Clyde Dibble, first vice president of the C.S.S.A. who was introduced by pastor of the church, Rev. Florence S. Becker.

The candidates were: Ethel Weishaar and Oscar Lilyblad; and Evelyn Nielsen and Naomi Roth, the latter two being certified mediums, received Class "A" credentials.

Others taking part in the special service: Rev. Pearl Manning, trustee of C.S.S.A. and pastor of the Brotherhood Spiritualist Church, Alameda; and Clyde Brodie, another trustee of the C.S.S.A.

After extending the right hand of fellowship to the four new members, Rev. Becker conducted the message service—assisted by Charlotte Detels. Music: soloist, Serena Nielsen; pianist, Mae Hartley; and organist, Dorothy Haddick.

New York City: Three new candidates were recently (July 13) ordained into the ministry of the Spiritualism at the National Congress of Healers and Spiritual Consultants, Inc. 211 West 57th St., according to Annie Stefano. The ordaining minister was Rev. William H. DuBois, assisted by Rev. George H. Clark, President, and Rev. Elsa Strassburger.

Those ordained were Robert von Dadische Rheinfeiden, House of Rheinfeiden, Germany; organizer of charities and publicist; Audrey Kargere, traveller, writer and lecturer; and Irene Delrose Boyd, pastor of the John Francis Boyd Memorial Spiritualist Church, Jamaica, N. Y.

Rev. DuBois said: "Spiritual education is among the greatest of the needs of man. Without understanding of subject matter and techniques, we merely enter into and promote confusion. Our purpose is to dispel the darkness of ignorance and fear from the hearts of men."

A brief lecture was also given by Rev. Saint George and Dr. James S. Rigberg. Music: piano, Lorene Cameron; soloist, Rose Lento; Message service: Rev. Irene Boyd, Rev. Olive Kruger and Rev. Elizabeth Andresen.

Jasper, N. Y.: Services are currently in session at the Golden Era Wigwags Spiritualist Camp, according to Rev. Jarsolav Tuma, president.

These services, which started early in August, will continue September 30 and feature Rev. Maymie Rosenbaum, Rochester, N. Y.; Rev. Helen Graham, West Bloomfield, N. Y.; Rev. Eleanor Gardei, North Tonawanda, N. Y.; Rev. Converse Nickson, Somerville, Mass.; Mr. and Mrs. Fred Shaw, Bradford, Penna. and Rev. Mae Potts, Toronto, Canada. Sunday afternoon services are conducted by Rev. Ruth Gerould and Florence Ewing.

Board of Directors: president, Rev. Jarsolav Tuma; vice president, Muriel Ackert and secretary, Mildred Fay, Addison, N. Y.

Etna, Maine: The 80th Annual Session of Etna Spiritualist Camp

Highly Recommended



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Testimonials on file at **Psychic Observer** office, all duly notarized, are signed by Clara Holten, Otto Hoglund, Mrs. E. D. Lindloff, Mrs. E. O. Ingebrigtsen, Mrs. E. M. Kean, Mrs. R. R. Ostrom, Amanda C. Bergland, Daniel Carmichael, Ruth Eide, Ada Miller, John E. Peterson, Dorothy Peske, Mrs. Lorence Anderson, Mrs. R. W. Johnson, Mr. and Mrs. Clyde Brown, Richard K. Beatty, San Magnolo, Estelle H. Krenz, and Robert Nascene, all of Minneapolis.

Testimonials also from Mrs. Alton Degerstedt, William Harders, St. Paul; Mrs. Joe DeGarmo, Rush City; LeRoy Rustad and Herman Orloff, Hopkins; Joyce S. Carmichael, Morrilton; Mrs. W. H. Matlock, Lewis, Wisconsin; Henry Fraser, Silver City, New Mexico; Mrs. Engnar Sholing, Goodhue, Minn.; and Mrs. A. Haugo, Cannon Falls, Minnesota.

opened currently August 5th and closes September 2nd, according to Estella A. Campbell, Winterport, Maine.

The program included classes, lectures, spirit healing and various phases of both mental and physical mediumship. Victor Wrene is president; Hugh Jameson, organist.

Speakers and mediums: Rev. Marian Blaisdele, Alice L. Mooers, Reuberta S. Byam, George Hoxie, Julia A. Barker, Myra L. Burgess, Georgia Duncan, Abbie B. Perry, Madeline Wing, Margaret Stevens, H. Francis Stevens, Chester H. Lucas, Ella Hammond, Edythe B. Meader and Clarence E. Stewart.

Hydesville, N. Y.: Services are currently being held at Hydesville Spiritualists Camp, according to president, Rev. Margaret Lewis. The camp is located one mile from the town of Newark, on the New York Central Railroad. Motorists take route No. 88 connecting Newark and Fairville; also route 31 from Rochester to Newark.

Speakers and mediums featured on the official program: M. McBride Pantan, Herbert Lewis, Joseph Sampson, Gwen Laws, Alice Paige, Beatrice Walker, Robert Daniels, Margaret Lewis, Joseph LaBarr, Ruth LaBarr, Mable Holcroft, Charles Rohlfing, Catherine Daines, David Parker, George Bates, Florence Ewing, Elizabeth Dorsey, Myrtle Hill, Martha Padlock and James McNeil.

Harry Gardner, Mona Gardner, Carroll Badman, Mable Smith, Ruth Mathies, Marie LaMont, Stanley B. Matrunick, Ruth Gallagher, William Davies, Edwina Davies, Ella Moore Thompson, Claude Thompson, Harold Cramer, Margaret Tice, Albert Potter, Catherine Pharo, Shirley Bryson, Betty Fischer, Hattie Burt, Edith Klenz, James McEwen, Fanny Wekenman, Arthur Wekenman, Jerry La Della, Marion Dubie, Ethel Andrews, Ernest Andrews and Elva Burbank.

What one does, one becomes.
To admit a fault is the beginning of wisdom.
Although the sage may hate the fault, he will not hate the man.
Shinto Proverbs

N. S. A. President Ordains Aldred



The photograph above was taken when president of the National Spiritualist Association, Rev. Robert J. Macdonald "left" ordained by sanction Rev. William Aldred pastor of the First National Spiritualist Church, 600 Jefferson Ave., Muskegon, Michigan.

Taking part in the service: Rev. Alphonso Esh, Nunica, Michigan; Rev. Ford MacFarland, Lake View, Michigan; and Fannie Koehn, Howard City, Michigan. Music: Jennie Nelson, Marvel Francisco, Bertha Evans, Helen Salvage.

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