

Mary—a Spiritualist

MARY PICKFORD, the world's sweetheart, is reported to have stated, in an interview with the N. Y. Daily News: "I found that I had gone so far as I could in the material world, and that there was no happiness in wealth or fame. Most Hollywood success is tragic, and life is the universal nightmare. We need awakening. I had to seek God to tune in with the infinite. Now I find I cannot get enough of it, so I dare to speak on this delicate subject in order to help others."

"After all, what does one lifetime amount to in face of the infinite. God is all there is of love, I know, but don't think I am pious. I never attend church. I began to study Spiritualism about ten years ago. My belief is something like a new thought, but I am not affiliated with any organization. It is through our affliction that beauty comes to us."

I recollect our conversation in the Arlington Hotel, Binghamton, N. Y., about 15 years ago, when Mrs. Pressing and I had a long talk with Mary. She hasn't changed a bit with the exception that today she is more outspoken. Then, she seemed to be afraid that someone might hear of her religious leanings.

"For the Book"

IN A RECENT edition of the Philadelphia Inquirer, a Catholic institute of higher learning, has created a laboratory for psychic research headed (perish the thought) by Dr. Carroll B. Nash, professor of biology, at this St. Joseph College, would know about psychic research is something for the book.

The doctor is quoted as saying that they will engage in the research of extra-sensory perception just as if Duke's Dr. Joseph Banks Rhine had not been all through that type of investigation.

The article fails to say whether he is going to investigate the students or the students are going to investigate him, but it must be said that Dr. Nash received his Doctorate at the University of Maryland and that he is a naturalist and biologist of some note.

Wouldn't it be best for him to confine his efforts to fields he knows something about?

Von Reuter Inspired

FLORIZEL VON REUTER, the famous violinist, is a great admirer of his illustrious Italian predecessor, Paganini, and believes he is inspired by his spirit.

Mr. Von Reuter recently attended a seance in this country when the medium suddenly announced: "There is here the spirit of a violin artist. He says he is called Paniponi... Panagini."

Mr. Von Reuter knew at once who was intended, though the medium was unable to pronounce the name correctly, however, she gave a correct description of the physical.

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Editor Is Ill

Ralph G. Pressing, editor of The Psychic Observer, is seriously ill at his Chesterfield home. He will not be able to resume his publication duties for an indefinite period.

Mrs. Juliette Ewing Pressing is taking charge of all editorial and business matters for The Observer and every effort is being made to maintain as normal an operation as possible. All book orders and supplies will be handled promptly as our staff is fully prepared to take care of business as usual.

Our sincere thanks for bearing with us during this trying period.

PSYCHIC OBSERVER

TRUTH

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BELIEF Prime Minister Confirms Roosevelt's Messages

By A. E. POWELL

By Stephen Lang

Can interest in World Spiritualism be best served by pursuing the objectives on a front of maximum breadth, impersonality and non-sectarianism?

THEORY, history, and practical experience have convinced me that the word "belief" has done more injury than any other word, dividing men into hostile, jealous factions, promoting intolerance and persecution, impelling into wars, and leading to the death, often by fiendish tortures, of literally millions of men, women and children, yes, even animals.

Reasonable Doubt

While "belief" may have several fairly distinct meanings, the sense in which it is used here is that of being something less than "knowledge." Knowledge is usually defined as something which is proved "beyond reasonable doubt." In blunt terms, this meaning of the word "belief," as something falling short of knowledge, cannot be given a status higher than that of an opinion, a surmise, a guess, something of which one cannot be quite sure, because one cannot prove that it is true.

History tells us that it is not proven knowledge, but precisely these "beliefs," opinion, "guesses," which have been the origin of so large a proportion of our quarrels.

It was a single word, embodied

(Continued Page 5, Col. 1)

EVIDENCE for the survival of Franklin D. Roosevelt has been communicated through the famous automatist Geraldine Cummins. The facts and indications of personality she received were verified and accepted by the late Mackenzie King, Prime Minister of Canada, and David Gray, N. S. Minister to Eire and related by marriage to President Roosevelt.

In her new book, "Mind in Life and Death," (Psychic Observer, Inc., \$3.50) Geraldine Cummins publishes the first full account of the communications and correspondence that preceded and followed Roosevelt's passing. I say preceded because the fascinating story begins with a warning of the president's passing a month before it took place.

It came from a communicator who intruded into a seance Geraldine Cummins was holding with her friend, the well-known investigator E. B. Gibbes, on March 19, 1945.

The communicator gave her name as Marguerite le Hand, and claimed to have worked for a long time with an important public man named Frank, about whom she had something important to say to David.

Two Chelseas

She mentioned also that she had died in Chelsea—the district where Miss Cummins lives and in which she was holding the seance. When attempts to trace her death there proved fruitless, she was questioned about it at a seance the following week and answered: "There is more than one Chelsea in the world."

This proved most evidential.

When David Gray checked with an American friend he considered to be "wholly familiar with the facts" concerning Miss le Hand, he was informed that she had died in Somerville, a suburb to the north of Boston.

It was more than two years later that he found his informant to be wrong and the communicator right; Miss le Hand died in the Chelsea Marine Hospital, Chelsea being a suburb south of Boston.

It was not until after Roosevelt's death on April 12, that Miss Cummins in a letter of sympathy to David Gray, whom she had not seen for eighteen months, made a reference to Miss le Hand's message.

He immediately asked for copies of the scripts so far received, and either immediately or after inquiry

HE VERIFIES IT



MACKENZIE KING

was able to confirm the details given.

"I Was Active"

At further seances, there was not only relayed comment of Roosevelt's views on his passing, but much psychological and factual evidence from Miss le Hand and two other people connected with the president.

In June, Geraldine Cummins visited her homeland and Mr. Gray was able to sit with her in Dublin. At this sitting, Roosevelt himself communicated. Two extracts from the notes were particularly evidential.

"I well remember that last warm morning," declared Roosevelt. "I think it was horror at the prospect of a detestable lunch of gruel that made me collapse..."

"I was very active at my funeral and the only one who paid attention to me at the funeral was my dog. I was very amused at all the best brains in the country concentrating on that old shabby garment of mine that was being put under the earth."

"And there was I, as large as life, and when my dog saw me, he rolled on the ground—making quite a bit of diversion. But nobody guessed he rolled on the grass with joy because he saw me..."

About Fala

When David Gray tried to check this with his well-informed contact in the United States, he was told that it was warm on the day the president died, but that he was not having gruel for lunch. But when Gray himself visited the U.S. and investigated the following year he found that his correspondent was wrong and the communicator right, in essence, on this point.

Roosevelt did get gruel the day he died—but before lunch.

And he did not like it.

This information came from someone who was with the president when he died.

The dog referred to was Fala, who figured much in the press in connection with Roosevelt, and it had been mentioned that he rolled on the grass during the funeral.

Confirmed

Apart from any factual content of the messages David Gray and his wife felt strongly that the style was colored throughout by Franklin Roosevelt's personality.

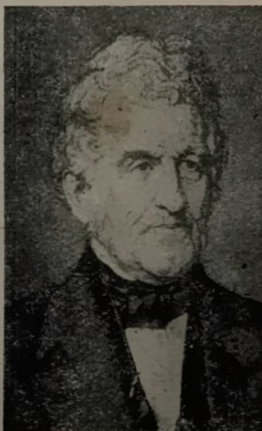
This applied also to the communications from Miss le Hand, both as to her physical description as conveyed by the control, Astor, and her idiosyncrasies such as her refusal to communicate.

(Continued Page 2, Col. 1)

Dr. Robert Hare's Apparatus For Proving Spiritualism

Unique significance of achievements to broaden the unified study of spiritual and psychical research.

REAL CRUSADER



DR. ROBERT HARE

—By— HORACE MATHER LIPPINCOTT

WE ARE ALWAYS interested in celebrating centennials. They call our special attention to notable events and notable people, which is good. There is a centennial this year which, by the judgment of history, is laid upon the University's doorstep.

It concerns Dr. Robert Hare, the first to employ scientific method in investigation of so-called "spirit manifestations"; and the first to demonstrate—by laboratory experiment—the continuing existence of human personality after death.

Oxyhydrogen Blowpipe

Robert Hare was one of the world's most eminent scientists of the first half of the nineteenth century. He was born in Philadelphia, January 17, 1781, the son of Robert and Margaret Willing Hare. At a very early age he began to make discoveries in the field of chemistry, to which he had devoted himself, and in 1801 invented the oxyhydrogen blowpipe.

He read a paper before the

American Philosophical Society in June, 1803, in which he described an apparatus by means of which he fused, for the first time in large quantities, lime, magnesium and platinum. He invented the calorimeter and deflagrator and improved the voltaic pile, and was the author of a process for denarcotizing laudanum.

In 1806, he was given the hon-

orary degree of Doctor of Medicine by Yale, and by Harvard in 1818 was appointed Professor of Chemistry in the Medical Department of the University of Pennsylvania where he served until 1848, when he was designated Emeritus Professor.

Dr. Hare was an honorary life-member of the Smithsonian Institution to which he donated his chemical and physical apparatus after his resignation from the University—only to have it destroyed by fire; he was a member of the American Academy of Arts and Sciences, and contributed largely to scientific periodicals.

He also wrote moral essays, under the nom-de-plume of Eldred Grayson. He married Harriet Clark in 1811, and died at Philadelphia, full of honors and achievements, May 15, 1858.

"Spiritoscope"

A brother, Charles Willing Hare, was a brilliant lawyer, and in 1817 was appointed Professor of Law in the University's Law School, succeeding James Wilson who founded it in 1790.

Edgar Fahs Smith says, in his "Life of Robert Hare": "In November, 1855, Dr. Hare appeared in New York City before an audience of more than 3,000 people with a lecture on "Spiritualism," in which he set forth the facts which induced his "conversion to Spiritualism and confirmed his hope of immortality."

After several experiences with a "circle," he said he had determined to construct a "Spiritoscope" an apparatus designed to prevent

(Continued Page 2, Col. 1)

"HARE'S PROOF FOR SPIRITUALISM

(Continued from Page 1, Col. 4)

the possibility of deception in communicating with spirits.

At Albany, at a meeting of the American Association for the Advancement of Science, he was permitted, after much opposition and in deference solely to his age and to his reputation as a scientist, to read an elaborate article on Spiritualism which did not, however, appear in its "Transactions."

This scanty note in an otherwise lengthy and full biography, pays too little attention to what became the chief objective of Dr. Hare's interest during his later years, an account of which is given in his book, "Experimental Investigation of the Spirit Manifestations," which was published in 1855 and ran into five editions.

In it, he says that previous to his investigations he was a materialist, denying the possibility of a future life and "utterly incredulous of any cause of the so-called spirit manifestations, excepting unconscious muscular action." However, when by scientific test he proved himself mistaken, he says that he felt commissioned "to teach truth and expose error . . ."

A real Test

"My own deep conviction of the righteousness of my course founded, as I believe it to have been, on the most precise, laborious experimental inquiry . . . so that it was utterly out of the power of any mortal to pervert the result from being a pure emanation from the spirits."

In the course of his experience with mediums, his own psychic powers were developed so that he was able to communicate with spirits by means of some of the appliances which he had himself devised, and he narrates much of interest with respect to his own experiences.

On one occasion while at Cape May, he addressed a request to a spirit friend asking her, as a test, to carry a request to a medium living in Philadelphia to dispatch her husband to the Philadelphia Bank to ascertain the time when a note would come due, and to convey the answer back to him within three hours.

The answer was duly returned, and Dr. Hare, when again in Philadelphia, had the incident confirmed by the medium, her husband, and the note-clerk at the bank.

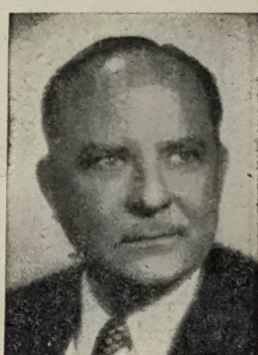
General Cadwalader

On another occasion, under similar test conditions and in the presence of a medium ignorant of Latin, a spirit purporting to be Dr. Hare's father spelled out upon the lettered disk the very words he had pointed out to him in Virgil more than fifty-five years before, expressive of the beating which Entellus gave Dares—"pulsatque versatque," also the word which so much resembles the sound of horses' hoofs trampling on the ground—"quadrupedante."

"On another occasion," he writes, "I was sitting in my solitary study room at Cape Island, invoking my sister as usual, when to my surprise I saw 'Cadwalader' spelled out on my disk. 'My old friend, General Cadwalader?' said I. 'Yes.' A communication of much interest ensued.

"But before concluding I requested him, as a test, to give me the name of a person whom I met

THEY WILL BE FEATURED AT CASSADAGA SPIRITUALIST CAMP



The 63rd annual season of the Southern Cassadaga Spiritualist Camp-meeting Association will open at Cassadaga, Florida, December 30th and close March 31st, according to secretary George Blodgett.

Speakers and mediums to be featured, left to right, above: Betty Possehl, Buffalo, N. Y., lecturer, teacher, mental and trance medium; Curtis B. Morris, Columbus, Ohio, pastor of the Truth Tabernacle Spiritualist Association, lecturer, teacher, mental and physical medium; Arthur Ford, New York City, internationally-known lecturer, teacher and trance medium; and C. Harrison Engel, Etna, Maine, lecturer, teacher and mental medium. Modern Hotel Cassadaga, open the year round; apartments available at moderate rates.

in an affair of honor more than fifty years ago, when he (General Cadwalader) was my second. The name was forthwith given by the pointing out on the disk the letters requisite to spell it."

These incidents and many others which are set forth in Dr. Hare's book, indicate the extent and varied character of his experimentation, and the care that he took to protect himself against deception and charlatanism.

We cannot but wonder at the immense industry, ability and devotion which, in the brief period of eighteen months, enabled this venerable scientist to investigate, systematize, and edit the principal experimental aspects of an ascent science; and to do so with so discriminative a judgment as to render his work a model for all later investigations in this field.

Noble Character

He lived but three years after his great thesis was published and now, after a century, the true significance of what he did is only beginning to be justly appreciated. Some of his eminent contemporaries who also became investigators of spirit manifestations, pay generous tribute to Dr. Hare's noble character and high professional standing, and to the principles of scientific procedure which he elaborated and followed.

Sir William Crookes, famous scientist and inventor of the "Crookes' tube," tells in his "Researches in Spiritualism" (1874) of his own successful experiments, and of his use in one instance of

apparatus similar to that designed by Dr. Hare, of whose experiment he says, "The young man with whom Dr. Hare was experimenting, was prevented from having any other communication with the apparatus except through water; yet, under these circumstances, the spring balance indicated the exertion of a force equal to 18 pounds."

Alfred Russel Wallace

And Sir William Crookes repeated this experiment in his own laboratory, achieving similar results.

Alfred Russel Wallace, noted natural scientist and co-discoverer with Charles Darwin of the principle of natural selection, speaks of Dr. Hare in his "Miracles and Modern Spiritualism" (1874) as follows: "In 1855 Dr. Hare's attention was first directed to table-turning and allied phenomena, and finding that the explanation of Faraday (that the phenomena were due to unconscious muscular action) which he had at first received as sufficient would not account for the facts, he set himself to work to devise apparatus which would—as he expected—conclusively prove that no force was exerted but that of the persons at the table.

"The result was not as he expected for, however he varied his experiments, he was in every case only able to obtain results which proved that there was a power at work not that of any human being present. But in addition to the power there was an intelligence, and he was thus compelled to

believe that existences not human did communicate with him."

"It is often asserted by disbelievers in these phenomena, that no scientific man has fully investigated them. This is not true. No one who has not himself inquired into the facts, has a right even to give an opinion on the subject till he knows what has been done by others in the investigation; and to know this it will be necessary for him to read carefully, among other works, the account of Dr. Hare's investigations."

William Howitt

"His book contains, besides the details of his experiments, numerous discussions on philosophical, moral, and theological questions, which manifest great acuteness and logical power. The experiments he made were all through private mediums, and his apparatus was so contrived that the medium could not possibly, under the test conditions, either produce the motions or direct the communications that ensued . . .

"A considerable space is devoted to communications received through the means above mentioned, describing the future life of human beings; and as far as my judgment goes, these descriptions, taken as a whole, give a far more exalted and at the same time more rational and connected view of spirit life, than do the doctrines of any other religion or philosophy; while they are certainly more conducive to morality, and inculcate most strongly the importance of cultivating to the uttermost every mental faculty with which we are endowed."

William Howitt, eminent British scholar, in his "History of the Supernatural" (1863) names Dr. Hare as "the most famous practical chemist and electrician in the United States," and recounts his career in enthusiastic detail.

Judge Edmonds

Quoting Judge Edmonds, who knew Dr. Hare, he says, "He was an excellent man, and all who knew him loved him for his purity, simplicity, and candor." He added that "his courage arose from the fact that he did not know what it was to conceal or disguise the truth."

After the death of Dr. Hare in 1858, the growing tide of materialistic thinking which denied every claim—however well-founded—of the spiritual nature and destiny of man, made itself felt at Pennsylvania as at other cultural centers. Dr. Hare's epochal experiment—truly a milestone in the progress of man's knowledge of himself—was ignored and all but forgotten; his ingenious apparatus lost or destroyed.

But the facts thus proved, still remained facts, receiving as the years passed an ever widening confirmation, and taking organized form in terms of Spiritualism and of its associated activity, Psychical Research.

These developments had their reflection in the life and thought of the University. Older graduates will recall Professor William Romaine Newbold's active connection with the British Society for Psychical Research in whose Journal (1896-7) he set forth in detail, certain strange experiences of two of his colleagues—Dr. William A. Lamberton, Professor of Greek and Dean of the College, and Professor Herman V. Hilprecht, the University's renowned authority on Assyriology.

Dr. Lamerton's experience re-

lated to the solution, by supernatural means, of a geometrical problem that had greatly intrigued but continually baffled him. On awaking one morning he saw—projected for a moment quite objectively upon the opposite wall—a mathematical figure complete with ellipse, foci, lines and tangents whose arrangement supplied a perfect solution of his problem.

Dr. Hilprecht's case concerned the classification of certain small pieces of agate in the University's collection, which he associated with King Kurigalzu, but whose precise character eluded him. Frustrated and weary, he fell into a deep sleep and dreamed of the appearance of a priest of pre-Christian Nippur who led him into a temple treasure-chamber where other agate fragments lay about, and where there gave him the explanation which clearly identified his own items.

In another case, Dr. S. Weir Mitchell tells of the appearance at his door, late one stormy night, of a shawl-wrapped little girl who besought him to follow her to the tenement room where her mother lay, critically ill of pneumonia. After guiding him to the door the little girl was no more seen, and Dr. Mitchell, on complimenting the mother on the intelligence and persistence of her daughter, was told that she had died a month before, and was shown the plaid shawl which—dripping wet—he had seen her wearing, hanging—perfectly dry—in the cupboard.

But the impact of Spiritualism was reflected at the University in a more significant educational form when, in 1884 in accordance with provisions of a gift founding the Adam Seybert Chair of Moral and Intellectual Philosophy, the Trustees appointed a "Commission to Investigate Spiritualism."

Of this Commission Provost William Pepper was chairman ex-officio; Dr. Horace Howard Furness, acting chairman; Professor George S. Fullerton, secretary; and the following were members: Dr. Joseph Leidy, Dr. George A. Koenig, Professor Robert Ellis Thompson, Mr. Coleman Sellers, Dr.

(Continued Page 5, Col. 3)

Roosevelt's Message—(Continued from Page 1)

strangers the nickname by which she had been known to the Roosevelt family though she readily gave her formal middle name—Alice—which was unknown even to Gray and had to be checked.

Accord

Her description and comments on Roosevelt's daughter, Ann Boettiger, who had replaced her as confidential secretary, were entirely in accord with what David Gray knew of both women. Leaving the factual information aside, neither Miss Cummins nor Miss Gibbes, but only someone who knew them intimately, could have reproduced such characteristics.

The same can be said of evidence concerning General Watson, Roosevelt's military aide and friend

who died while returning from Yalta with him.

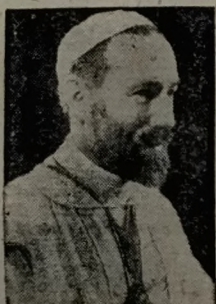
It should be stated that Gray has testified that neither he nor his wife ever discussed the Roosevelt family or any of their American friends with Miss Cummins.

This is what Mackenzie King wrote after he had received transcripts of the communications connected with Roosevelt.

"All of the persons therein mentioned excepting Mr. Gray I knew or still know personally. To me, the whole account could not be more evidential than it is. I doubt if it could be more so."

"I shall wait for some other time to point out wherein, like David Gray, I was able to verify the account almost line by line."

"Psychic News"



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ARE YOU IN PUBLIC LIFE? then "Your Life Is NOT Your Own"

IT HAS BEEN a mistaken conclusion and a position taken by many servants of the public that their life is their own to live as they see fit. Were these same people not in public work, there might be some basis for such democratic reasoning, but since they have made their choice to serve the public their life is not their own.

Now, this statement applies to actors, singers, commentators, orthodox preachers, bishops, or any other person who mounts a rostrum and prides himself on being able to tell other people how they should live.

When you are a public servant you belong to the people and anything you do or say becomes a matter of importance to those people. When you get out of character and break all the rules then you are hurting yourself, as well as whatever cause you espouse.

Now, there may be another side to the matter. Ministers are expected to set an example but so also must the laymen. The latter has no right to demand, according to some, that the minister be any more perfect than those who follow him.

And then there are some who say: "To err is human, but to forgive is divine"—all of which is very beautiful provided the errors do not supersede the forgiving.

There are still others who quote the Master: "He who is without sin, let him cast the first stone." Whilst sin prevails, there never seems to be a shortage of stones.

Of course, we cannot overlook the fact that there will always be a lot of unjustifiable criticism from those pious and self-styled spiritual persons. These same people sometimes turn out to be the chief stone-throwers BUT they are terrifically cautious in the sense that they keep their spiritual closets locked lest skeletons fall out.

There is also the "doorway to reformation is never closed" declaration so often quoted which ends with "here or hereafter." I don't know too much about the "hereafter" part, but am inclined to think that many a deviator from the "paths of righteousness" in the field of Spiritualism, has had the door slammed in his spiritual face in spite of the lip-service given the declaration by the congregation.

Regardless of how many sides there are to the question, the lives of public servants are not their own to lead any way they see fit—if they are to expect support, allegiance, confidence and respect.

Down through the years, ever since editing this journal, we have received admonitions and complaints regarding the conduct and behavior of some of our leaders.

By the very nature of our religion, and because of the adverse criticism of mediumship, which is and always has been the source of controversy, it is imperative that our leaders follow the straight and narrow even to a greater degree than those who embrace other religions.

By their way of life, they are the advertisements for our declaration of principles; consequently, Spiritualism per se can only be judged by their behavior.

Insofar as ministers are concerned, they sometimes think and even say their life is their own and what they do or do not do is their own affair—meaning their private life. These same persons point out that so long as they conduct themselves properly when before the public, their duty to the public is fulfilled.

This viewpoint may be the result of warped thinking for I repeat, in reality their life is not their own. They decided to serve the public (they were not forced into it) and having made their decision their life (every bit of it) belongs to the public and what they do or what they do not do is the public's business.

In nearly every other religion, this is the case: any orthodox minister, priest or member of the clergy, even momentarily deviating from the so-called "path of righteousness," is immediately called before a tribunal, so to speak, and urged to mend his ways. Spiritualism has no such tribunal—or has it?

"BISHOP" LEADBEATER

(Ernest Wood Answered)

Judged by the criteria declared to be essential by Leadbeater himself, he had no right to the title used by him. In his ultra-devotion to ritual, he had made clear that, in his opinion, no priest could legally present the mass or perform other ritualistic functions unless his consecration ran back in an unbroken line of Apostolic Succession.

Suppose we examine Bishop Charles' consecration. Working with J. I. Wedgwood it was decided to cast in with the Old Catholic Church. Wedgwood induced a man named Willoughby to consecrate him, Wedgwood, as Bishop.

He at once sailed to Australia where he passed consecration on to Leadbeater, who once was characterized by Col. Olcott as "a country curate on a bust."

However examination proved that Wedgwood was not a member of the Old Catholic Church. The following from page 313 of THE PASSIONATE PILGRIM completes the story.

"That summer (1917), a year after Leadbeater's assumption of the title of bishop, the Archbishop of the Old Catholics in Great Britain publicly repudiated Wedgwood. It developed that he was not even a member of the Old Catholic Church, and that his supposed consecration had been performed by a man who had previously been unfrocked for sex perversion by both the Church of England and the Old Catholic Church."

A more fantastic jumble than the writings of Besant and Leadbeater on chemistry may exist in the world somewhere. Doubtful.

H. M. WAGNER,
Regional Director B.S.R.A.

Route #2,
DeFuniak Springs, Florida.

WOOD ANSWERS

Mr. H. M. Wagner, writer of a letter on the subject of Charles Leadbeater's consecration as a bishop, makes statements casting doubts upon Leadbeater's right to that title.

In the first place, I should like to affirm that it would have been very contrary to Bishop Leadbeater's character to accept the consecration and title unless he was quite sure that it carried the correct Apostolic Succession. He himself was confident that it was validly derived from the Church of Rome.

The following is a very brief resume of the facts, of which full details may be read in the "Liberal Catholic," volume XVIII, published in London, England, from October 1937 to September 1938, and available for reference at most of the Liberal Catholic Churches scattered through this country.

1. The account begins with Archbishop Mathew. This gentleman, who was Earl of Llandaff of Thomastown, was ordained a Roman Catholic Priest in 1877. He left the Roman Church, joined the Old Catholic Church of Holland, and was consecrated a Bishop at Utrecht in 1908. In 1911, back in England, he was Archbishop in charge of the Old Catholic Church in Britain. Afterwards, after nine years of presiding over the Old Catholic movement in England, he decided to return to the Holy See at the Vatican in Rome.

2. The next name to come in is that of Bishop Willoughby of the Old Catholic Church in Britain. He was a M.A. of Cambridge; entered Lichfield Theological College, and was ordained in the Church of England by Bishop MacLagain, afterwards Archbishop of York. Later, as he had doubts of the essential validity of the Anglican Orders, he entered the Old Catholic Church, and was consecrated a Bishop (auxiliary Bishop for London) by Archbishop Mathew in 1914. Later, he too left the Old Catholic Church and turned to the Roman Church.

3. The third name in this succession is James I. Wedgwood, a Canon of the Old Catholic Church, who was elected in 1915 and consecrated a Bishop by Bishop Willoughby—assisted by Bishops King and Gauntlett—in 1916 in London.

4. Charles W. Leadbeater was consecrated by Bishop Wedgwood in 1916 at Sydney, as Bishop of the Old Catholic Church for Australia. The Old Catholic Church had its orders originally from Roman sources.

At a Synod of Bishops held in London in 1917, it was decided to change the official title of their church to the Liberal Catholic Church with the sub-title of Old Catholic.

Your correspondent repeats an

LETTERS TO THE EDITOR

Agree? Disagree? Comment to make or line of thought to suggest? This is your section of Psychic Observer and we heartily welcome your letters. Type or write legibly on one side of the paper and keep your letter short. Your name and address, legibly, must accompany your letter. Letters may be condensed. Psychic Observer does not necessarily identify itself with any views expressed by a reader.

★
old accusation against Bishop Willoughby's personal character, without giving chapter and verse. It may or may not be true, but in any case, I understand, would not be regarded as affecting the consecration, since the belief is that nothing can take away the Apostolic Succession once it is acquired.

Unfrocking, if it occurred, would only remove the man from his office in the Church. If a fall into personal sin could affect the Succession it would perhaps have been irrevocably broken many times in the course of its history.

The validity of the Apostolic Succession as such from the beginning and in general is quite a different story. But according to the beliefs in such matters held by the Roman Church it seems that Bishop Leadbeater was rightly in the Succession, as he believed. It could perhaps also have been broken at many points, by being given without faith, in which case the "intent" essential to the success of the proceedings would be absent.

These items of information I have acquired as a result of an association and friendship with some of the people concerned, never having been myself a member of the Church, and not being at all interested in ceremonials.

The reference of Colonel Olcott, whom I also knew, to Mr. Leadbeater as "a country curate on the bust," many years ago, was not meant unkindly. At that time Mr. Leadbeater had resigned from the Church of England, in which he had ordination, and was no doubt feeling much relieved from the restrictions of his former work, and greatly enjoying his new freedom and friendship with the theosophists and Buddhists and Hindus in India and Ceylon, where he had gone.

I knew him in India for years, when he exemplified religious freethought, and it was a surprise to me later when I heard that in Australia he had again turned to Holy Orders. Later still I knew him in Australia and can confidently say that he still retained his attitude of religious freethought, and maintained freedom of belief as a cardinal principle of his Church (hence the name Liberal Catholic) even while performing traditional ceremonies.

Your correspondent also makes a gibe at "Occult Chemistry." I am not holding a brief for that work, but I well remember that when I was a student in England there was an article in one of the leading encyclopaedias of the day in which a learned Professor of Mathematics of a leading Scottish University declared that it would always be impossible for man to fly in the air with a machine heavier than air, and casting some ridicule upon those who were aiming at that feat.

Let us be kind, and see how many persons are trying to do great things, whatever the mistakes by the way. We may disagree with many of the beliefs involved in these efforts—and must indeed do so in many cases, for they often differ to the point of contradiction—but we can appreciate the persons.

ERNEST WOOD

★ THANK YOU!

I could not be without your valuable paper. It is doing much good in the world. I am interesting my neighbors in Spiritualism.

LULU M. SMITH
2609 Cloverfield Blvd.,
Santa Monica, California.

★ 100% SPIRITUALISTS!

I have been a Spiritualist for many years, in fact, before the National Association was organized in 1893. I was ordained in 1914 in Columbus, Ohio. Have served National Churches in 12 states and Washington, D. C. I am surprised to note many churches advertise as Spiritual Churches... Why?

Are they ashamed to be called Spiritualists? Also the picture in the Dec. 25th issue of the first convention of The American Federa-

tion of Spiritualist Mediums. Again I say, are they ashamed to be called Spiritualist Mediums?

If the N.S.A. had not incorporated as a religious body, they could not use their gift of mediumship.

REV. JENNIE DE LONG
207 James St.,
Syracuse 2, N. Y.

★ THUMBS DOWN!

We of the church board do not wish to sell your magazine. No one cares to buy them, and we cannot afford to give them away.

MRS. EDNA GRIMES,
Secretary-Treas.

Spiritualist Church,
1206 Coolidge Ave.,
National City, California.

After all, each church that tries to sell 10 copies of Psychic Observer every two weeks, receives a free church ad. Some churches feel they have received their money's-worth even if they are unable to sell all the papers. Some do not!

The total cost of the papers for one month is \$3.00—most churches can afford that much, especially in view of the fact that The Christian Science organization is backed by churches that give away hundreds of dollars worth of papers.

Then, too, the devotees of the religion championed by the magazine "War Cry" stand on the street corners and sell their own periodical. No one "cares to buy them" but they sell them just the same because they BELIEVE IN WHAT THEY ARE DOING.

★ NO PAPER IN INDIA!

I enclose an appeal with the very fervent hope that you will favorably consider it for publication.

I am a Spiritualist of many years standing and have, from time to time, contributed articles on the subject both to the Indian and British Press. Even now, I am writing a series of articles, "Do the Dead Return?" for the Deccan Herald, a newspaper with which I have for many years been connected.

Should you desire further proof of my abiding interest in the subject, I can only refer you to Dr. Marcus Bach, Professor of Religion, University of Iowa, U.S.A. He was in India recently and I was pleased to have two interviews with him. I was pleased to learn he was proceeding to London to study psychic research and I understood he would be returning to the U.S.A. early in June.

Should one of your staff desire to interview him on his return, it is possible that an interesting story for your paper might be the result. He was definitely skeptical of the subject, but I provided him with what I felt was all the worthwhile information.

As regards the starting of a Spiritualist newspaper here, I feel it is an imperative necessity as a first step towards the propagation of the truths we hold. Unfortunately, journalism out here is a precarious livelihood and I cannot contribute financially to the starting of a paper. In the absence of mediums, churches, healers, etc., a Spiritualist Press is our only hope.

And, although I say it myself, I am thankful to the Great Spirit that I am competent enough to conduct such a Press, given the required financial help. It only needs a few churches, circles, groups, etc., to become interested in this venture and I am confident we out here will soon have a Psychic Press to compare favorably with its counterpart in the West.

There are comparatively few in this land of over 300 million who do not believe in survival in some form or other. What a field in which to sow the seeds of Spiritualism! It can be done, it MUST be done.

C. A. FORDE
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Richmond Town, Bangalore
S. India.

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"Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

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

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

★ 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 XXVI John

John Not the Author—Imitation of Justin Martyr — Does Not Agree with Other Gospels—"First Miracle"—Jesus a Psychometrist—Nicodemus—Jesus at the Well—Healing at a Distance—Bethesda—Miracles Not Convincing to Those Who Enjoy Them—A Mind Reader—Not Miracles Enough—Jesus' Remedies—Turned Out of Church for Being Healed—A Spirit Voice—Rulers Did Not Believe—Jesus Preaches His Own Funeral Sermon—The "Comforter"—Promises to "Manifest"—Jesus Prophecies—His Mediumship Acknowledged—Knocked Down by Hypnotism—Jesus' Materialization—Comes in Through Closed Doors.

"THE GOSPEL according to St. John" was not written by John; its existence was not known until near the middle of the second century, after Jesus was supposed to have existed; and no one ever thought of charging John with this perpetration until it was done by Theophilus of Antioch about the year 180.

If this book was written by a Jew at all, it was probably written by a Gnostic Jew, sometime this side of Justin Martyr, who wrote about the year 150. It contains all of Martyr's peculiar ideas; and if Martyr had known of the existence of such a book, he would have quoted from it. Instead of that the book seems to imitate him.

The most probable hypothesis is, that the book was written by a Greek, who was determined to fasten his theology upon the Jewish mind. It is supposed by Christian scholars to have been written as a kind of addendum to the other gospels some thirty to fifty years after the other were written.

Jesus' Mediumship

It records many things not found in either of the other gospels, among them the story of Jesus and the woman of Samaria; the circumstance of the healing at the pool of Bethesda; the story of the woman taken in the very act of adultery; the resurrection of Lazarus, and many of Jesus' talks with the Jews.

In fact, while Mark has but twenty-four verses not found in either Matthew or Luke, two-thirds of the book of John is not in either of them. But with this I will not now meddle; my present duty is to bring out some of the main spiritual points in this book.

In chapter 1:32,33, John tells of the test he got of Jesus' mediumship. In verses 48 to 51, Jesus demonstrates to Nathaniel his clairvoyant power, and promises more.

In 2:6 to 10, is the not very pretty manifestation of turning water to wine for people who had already "well drunk."

In verse 18, the Jews, who had been witnessing Jesus' mediumship, did not believe, and said to Him, "What sign showest Thou unto us?" Thus it seems always, that the more the people saw, the more they demanded and the less they believed.

In verses 24 and 25 the psychometric power of Jesus was described as follows: "But Jesus did not commit Himself unto them, because He knew all men, and need not that any should testify of man, for He knew what was in man."

In 3:1 to 8, Nicodemus, a member of the Jewish senate, went to Jesus in behalf of the Jews, and acknowledged His mediumship. He

said: "We know that Thou art a teacher come from God, for no man can do those miracles that Thou doest except God be with him." In speaking of Jesus' mediumship, John said: "God giveth not the spirit by measure unto Him." Verse 23.

In chapter 4, is the conversation between Jesus and the naughty woman of Samaria. In this Jesus, after telling in a kind of blind way of His mediumship, asks her to call her husband. When she says she has none, He answers in verses 17, 18: "Thou hast well said I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." This caused the woman to say: "Sir, I perceive that Thou art a prophet." Verse 19.

All-Good God

Our modern idea of a prophet is a fortune-teller, or one who foretells future events. But though that may have been embraced in the idea, it was never the leading thought when the word was applied to Jesus. The word medium would always fit the case better than the word prophet. See Luke 1:16, 24:19; John 6:14, 7:40, 9:17.

Jesus' talk to the woman convinced her so thoroughly that she went to her friends and said: "Come, see a man which told me all things that I ever did. Is not this the Christ?" There really is no better definition of the word Christ than medium; the woman really said: Is not this a medium?

All the conversation between Jesus and this woman is not recorded, for in verse 39 she again says: "He told me all that ever I did."

In verse 42 the Samaritans said to the woman: "Now we believe, not because of thy saying, for we have heard Him ourselves."

In verse 50, Jesus heals the son of a nobleman at a distance.

In 5:1 to 9, Jesus, at the pool of Bethesda, finds a "great multitude" of sick folks, and heals just one. If Jesus was a medium subject to all the conditions of modern mediums, I can see why only one was healed; but if He was an all-powerful and an all-good God, I cannot see why He did not, while He was in the miracle business, heal all this "great multitude." The position taken by Spiritualists is one that His mediumistic power told Him that there was one He could heal, and, having performed that one cure, He went away and left the whole multitude there sick.

Power To Believe

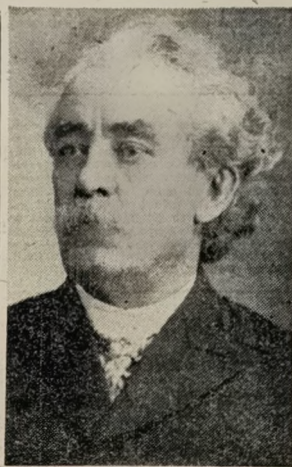
In 6:17 to 20, is the history of Jesus walking on the water. John was very particular to say this was done in the dark.

In verses 28 to 30 of this chapter, is evidence that "distance lends enchantment to the view." Jesus naturally wanted that great multitude who had seen and tasted the evidence of His power to believe, but they were not half as willing to believe as are the people of today who receive the story through the fourth or fifth trituration. All this proves that we see more through the eyes of other people, than we do through our own eyes. Those people who saw and tested that miracle said: "What sign showest thou that we may believe what dost thou work?" They they told the signs witnessed by their fathers—signs which they could believe, but in which these same fathers had no faith. See Heb. 3:17,19; 4:6,11.

Verse 64, this chapter, shows that Jesus was a mind-reader. It says: "Jesus knew from the beginning who they were that believed not, and who should betray Him." In 13:21, Jesus is inspired to foretell that one of His supposed friends shall betray Him. After a while He was able, by a physical manifestation through His own hand, to tell who it was. See verse 26.

In verses 33 to 38, Jesus foretells his own suffering and death. In verse 38, He uses language which afterward proved to be a test for Peter. See 18:27.

In 14:1 to 28, He delivers what might properly be called His own funeral discourse. He tells His friends that He goes to prepare a place for them, and that He will come again and receive them. Verse 3. He promises them that they shall have the power, and even greater power than He had. Verse 13. This, by the way, does not look as though He esteemed Himself as the one and only Christ; it looks more as though He regarded Himself only as a medium.



MOSES HULL

who they were that believed not, and who should betray Him."

In 7:15, the Jews marveled at Jesus' education, He never having learned His letters. People in this new dispensation have often marveled in like manner at the wisdom of the discourses given through some of our uncultivated mediums.

In 7:40-41, some of the Jews acknowledged Jesus' mediumship, others debated the question whether He was the Christ. Some are never satisfied with what they see and hear. The Jews of Jesus' day were eminently satisfied with what Moses had done fifteen hundred years before, but not with what occurred before their own eyes. All this proves that people are apt, as I have said, to see more through other people's eyes than with their own. See John 6:28-32. So in this chapter, verse 31, they say: "When Christ cometh, will He do the more miracles than this man hath done?"

About Lazarus

In verse 46, some acknowledged His power by saying: "Never man spake like this man." Yet others were afraid to believe because the thing was not popular. They say: "Have any of the rulers or of the Pharisees believed on Him?"

In 9:6-7, Jesus opened the blind man's eyes by spitting on the clay, and making a salve of clay and spittle, and anointing the man's eyes with it. This caused the man to say, in verse 17: "He is a prophet." That is, a medium.

A long discussion followed between these righteous church members and the young man who had his eyes opened by the medium Jesus, with clay and spittle, which culminated in the young man being turned out of the synagogue, or turned out of the church. See verses 22,34.

In 11:47-50, after he had raised Lazarus out of supposed death, the record says: "Then gathered the chief priests and Pharisees a council, and said: What do we, for this man doeth many miracles? If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation."

"And one of them, named Caiaphas, being the high priest that same year, said unto them: Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation."

The words, "and this spake he not of himself," shows that the writer acknowledged the influence accompanying Caiaphas.

Chapter 12:28 to 30 says: "Father glorify Thy name. Then came there a voice from heaven, saying: I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others

said an angel spake to Him. Jesus answered, and said: This voice came not because of Me, but for your sakes." Here a spirit voice speaks to Jesus, and even the Jews recognize it as the voice of an angel.

Jesus Inspired

Prejudice was as strong in those days as it has ever been since. Verses 42 and 43 state the matter as follows: "Nevertheless, among the chief rulers, also, many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

In 13:21, Jesus is inspired to foretell that one of His supposed friends shall betray Him. After a while He was able, by a physical manifestation through His own hand, to tell who it was. See verse 26.

In verses 33 to 38, Jesus foretells his own suffering and death. In verse 38, He uses language which afterward proved to be a test for Peter. See 18:27.

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In verses 16, 17, He promises them that He will send the comforter, even the spirit of truth, to them. In verse 18, He says: "I will not leave you comfortless; I will come to you." Many Spiritualists have made like promises to their weeping friends.

Jesus' Dying Sermon

In verse 19, He says: "Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." This is a plain promise to them of clairvoyance; besides that, He instructs them that the phenomenal evidence that He is alive is to be taken as evidence that they shall live also. That is the very kind of evidence that Spiritualists use.

In verse 21, He says: "I will manifest myself to him." Verse 26 says: "But the comforter, which is the holy ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you." This comforter, the holy ghost, I have elsewhere shown to be spirit power. "He shall teach you all things."

How many mediums there are in the world who never had any other teacher.

In verses 28 and 29, he says: "Ye have heard how I said unto you I go away and come again unto you. If ye loved Me ye would rejoice, because I go to My Father, for My Father is greater than I. And now I have told you before it came to pass, that when it is come to pass ye might believe." Stronger discourses on Spiritualism cannot be found in any of the mediumistic discourses of today than is found in this, Jesus' dying sermon.

In 15:26, the matter is again referred to as follows: "But when the comforter is come, whom I will send to you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of Me."

In 16:4, Jesus again indulges in prophecy, and asks them to remember what He told them, after it is fulfilled.

In verse 7, this "comforter" is again promised as follows: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him to you."

Why Faith Fails

In verse 13, He says: "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

In verse 30, His companions acknowledge His mediumship in the following language: "Now we are sure that Thou knowest all things, and needest not that any man should ask (teach) Thee; by this we believe that Thou comest forth from God."

In answer to all this, He tells them how suddenly their faith

(Continued Page 5, Col 4)

BELIEF: Any movement or group of people that founds itself on "Belief" indelibly rubber-stamps itself as just another sect. What is the source of this passion for forming new "societies"?

Is it due to the human craving for "security"? Why do new creeds seem to be superior to all preceding ones? Could it be that the egos of the leaders are boosters to a sense of superiority?

(Continued from Page 2, Col. 2)

in a "belief" or "creed," that permanently cleaved the Christian Church into that of Western Europe and that of the East European or Greek Church; and this one word, moreover, dealt with a highly metaphysical, abstract, obscure doctrine or "belief," of which no one could claim to have any positive knowledge or information whatsoever, regarding the "proceeding" of the Holy Ghost from the Father and the Son, and from the Father through the Son.

Hair splitting interpretations of certain Biblical texts have led to sectarian fragmentation of Christianity into more than 200 varieties or denominations. Jealousy and bitterness between these sects is too well-known to call for comment. We are justified in saying that, if your aim is to weaken a religion, or almost any movement, your surest strategy (as any politician will tell you) is to destroy its unity by splitting it into as many sects as you can, each with its own separate, individual "beliefs," or "creed."

Use Common Sense

Very seldom indeed do we hear of two sects, ignoring their minute differences of "belief," amalgamating, or even becoming friendly or inter-visiting with one another. On the contrary, new sects are constantly being formed. "Divide and weaken" is pragmatically as effective policy as is, in war, the strategy of "Divide and conquer."

Any movement or group of people, that founds itself on a "belief," indelibly rubber-stamps itself as just another sect. However thin the separating wall or membrane of "belief," a new sect has broken off, just as surely as the growth of a membrane in a cell leads eventually to the dividing of one cell into two, never again to unite into one.

What is the source of this passion for forming new cell-sects? Psychologists would probably tell us that it is due to the human craving for "security." Conflicts in our present society tend to make us feel insecure. So a group fabricates a new shade of "belief," builds a wall round the new creed, and, sheltering behind this barrier, feels secure. Also, as the new creed is deemed to be superior to all preceding ones, the egos of the new sect are "boosted," experiencing a sense of superiority over all others.

But why so much emphasis on "beliefs," or "guesses," which, by their nature, cannot but be temporary, liable to be changed at any moment, if and when definite, new knowledge is acquired? Does not common sense tell us that, to found a Society or Movement on a "guess," is to guarantee its impermanence? What permanence can there be in a guess?

Guess Devotion

Worse: to found a society or organization on mere belief is virtually to guarantee dogmatism, superstition, rigidity and inflexibility. There is no place for adaptability to new discoveries or advances of truth. Hence, once people have accepted and subscribed to a "belief," they seldom change. To do so would make them feel disloyal, and earn them contempt and condemnation as traitors or backsliders.

To invite others to join a society, which is founded on "beliefs," is virtually to say to them: "Come and share our beliefs; adopt the same guesses as we do, and let us hold hands, and so strengthen ourselves in loyalty and devotion to our guesses."

Is it not supremely foolish to found a society, which cannot possibly be livable, but can be only a temporary makeshift, not on certain knowledge, but on guesswork, based on imperfect knowledge? All that such a society can do is to weld into a rigid sect those who, having imperfect knowledge, happen to make the same guesses at truth.

Such a society condemns itself,

not to be dynamic, but to be static, even though it knows, or should know, that its present static "beliefs," sooner or later, will have to be changed, as further knowledge of truth is acquired. In a word, such a society is founded on the will-o-the-wisp of "belief," on the life of an ephemeris!

Inevitably, the "beliefs," of such a society, its guesses, by constant reiteration, will crystallize, till they are accepted as final, unchangeable truth. It will become a society of believers, not a band of enquirers, eagerly searching for more and new truth, ready at any moment to modify, change or discard its present guesses, and make new guesses, should new evidence be discovered, making change imperative, in order to keep abreast with the march of truth.

Dogma and Superstition

It is almost impossible to imagine a society, dedicated to discovery of truth, such as the Royal Society for the Advancement of Science (and the corresponding American Society, which I believe exists), proclaiming itself as holding irrevocably to, and being based on, its present theories, tenets, "beliefs," or "guesses," as to the nature of Matter, Force, and so on. If it were so foolish and myopic, it would have to change its tenets or "principles," every few years, every time an Einstein or a Jeans came along!

Hence, no rational society, which hopes to endure, would ever nail its colors to any mast, or anchor itself, once for all, to its present theories, or tentative explanations of the facts of nature, but would choose, rather, to dedicate itself, dynamically, not to its present "guesses," not even to what seems at the moment to be its assured "knowledge," but to Knowledge itself, to something which must, continually and continuously, grow, expand and even change, with every fresh discovery.

To assume for one moment that present knowledge, let alone theories or "guesses" about the explanations of things, are fixed and determined for all time, and can, or rather should, be imprisoned in a barred cage, surely would be the height of foolishness, dogma and superstition?

Be Rational!

In a word, Knowledge, Science, is not a dead museum piece, but a growing, living entity, an organism which, if shut up in a cage, starved, will inevitably become ossified, fossilized, and die, becoming then truly a corpse, an inanimate museum exhibition of man's folly.

Alas, is not this a substantially true picture of what has happened to religion after religion? They have become static; they have ceased to grow; they have become like a potato plant, as was said to the man who was forever boasting of his ancestors—the best parts of him are underground, buried in the past! In religion there is so much "belief," so little definite, concrete action, for human betterment.

What are belief and knowledge for, if not to lead to action? Can any rational person accept that "belief" alone is sufficient? or even, perhaps, that "belief" is so vastly important, provided the "believer" acts wisely, benevolently, skillfully? Is not an ounce of action worth a ton of theory or "belief"? Are not knowledge and "belief," unconsummated in action, like so many muscles unexercised?

Would it not be incomparably better in every way if societies and the like proclaimed and advertised, not what their particular "beliefs" are, but what they aim to do, what their objectives are? Who really cares what they "believe"? Of what importance are their private, personal "beliefs"? But, what they do, can and should be vastly important, surely?

If, as the Chinese say, one picture is worth more than a thousand words, is not one benevolent action worth more than ten thousand words, no matter how pious or well-intentioned? Never mind your oratory and flowers of speech; what can speak with more eloquence than wise and kindly action?

But how, you ask, can this be applied to the Spiritualist Movement? It can be applied, most cogently and pertinently. In front of me is the "Declaration of Principles," issued by the National

Spiritualist Association of Churches and the "Seven Principles of the (English) Spiritualists' National Union."

The first of these starts two paragraphs with "We believe," and a third lower down. Four more are really "beliefs" also, the other two "affirm" what a Spiritualist would regard as knowledge.

Who Should Accept?

The second states six "beliefs," and one statement of what is a proven fact to Spiritualists.

Hence nearly all the stress is on "belief." In neither is there one definite statement of concrete, proposed or even suggested action!

Whilst not specifically stated, there would seem to be an implication that, to join these Movements, one is required to accept these "Principles," though the English statement does say that, if you "accepted the Teachings," you are "allowed" (!) freedom of interpretation of the Principles.

The word "allowed" gives away the position completely. The Movement graciously "allows" its members to form their own opinions, to make their own "guesses"!

Personally, I think both these branches of the Spiritualist Movement make a profound strategic, philosophical and scientific error. For example, it looks as though skeptics, no matter how honest, sincere, desirous of investigating, would be excluded. Yet I can conceive of no better place for a skeptic, of the type mentioned, than in a Spiritualist Society!

Just the very place for him! Provided he be honest, friendly, co-operative, courteous in speech and manner, he would have the opportunity to investigate; and should we not welcome investigation? His presence, methods and attitude might prove distinctly wholesome, as a check on slipshod tests or reasoning, or over-credulity.

He or she might make us a little more cautious and accurate, a little less prone to jump to hasty conclusions, to exclude possible alternative explanations, and so on. His presence might make Spiritualists a little more tolerant of and sympathetic with difficulties of skeptics; possibly they might learn to present their case more logically and coherently, and so improve their propaganda-technique. And frank discussions might well improve the manners of all in debate and argument!

All these things, and many more, might be achieved if we cut out "beliefs," our "guesses" of what, how and why, and concentrated on ACTION, on probing the secrets of Nature and life, on investigating, on exploring the Nature of Man, the purpose of his present life, the nature of his previous life or lives (if he had such), and all we can about his future-life in the after-death world.

Purely as an example, let us analyze the Motto and the Three Objects of the Theosophical Society. Please understand that I am doing this impersonally. While I was a member of this Society for a long period, I have not been one for a great many years, so I am sure it would be unjust to (Continued Page 6, Col. 2)

HARE'S PROOF FOR SPIRITUALISM

(Continued from Page 2, Col. 5)

James W. White, Dr. Calvin B. Knerr and Dr. S. Weir Mitchell.

Seybert Commission

Their report, published in 1887 and designated "Preliminary," was based on careful scholarly methods of inquiry properly suited to open the way for later more technical experimentation such as had enabled Dr. Hare to achieve outstanding results, thirty years earlier.

In the "Preliminary Report" they assured the Trustees of the University "of their earnestness and zeal in thus presenting to you (the Trustees) from time to time, such fragmentary reports as the following, whereby they trust that successive steps in their progress may be marked. It is not too much to say that the farther our investigations extend, the more imperative appears the demand for these investigations."

However, delays occurred in the execution of these plans, and the project contemplated by the donor of the Seybert Chair and so

BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

shall fail. He says: "The hour cometh, yea, has now come, that ye shall be scattered every man to his own, and shall leave Me alone." Verse 32.

In 18:6, Jesus seemed to have hypnotic power, which knocked His enemies down without touching them. Prof. S. B. Brittan did the same thing; so have many others.

The various appearances of Jesus after His resurrection out of the dead contain the most positive proofs of materialization. In 20:12, 13, Mary saw two angels, who spoke to her. In verses 13, 14, Jesus spoke to her, but she did not recognize Him. In verse 16, she found out that it was Jesus. In 17, He says: "Touch me not, for I am not yet ascended to My Father."

Verses 19 and 20 read as follows: "Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad when they saw the Lord."

Here it will be observed that Jesus stood in the midst of them as materialized bodies do. He did not break through the circle to get into their midst, but the first thing they knew He stood there.

Jesus Appeared!

Thomas was not much of a believer in materialization. The record in verses 24 to 27, says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him: We have seen the Lord. But he said unto them: Except I shall put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

"And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said: Peace be unto you. Then saith He to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side, and be not faithless but believing."

Here the doors were shut, and, no doubt, fastened, as in modern seances; no chance to smuggle a dummy into the room, and yet Jesus appeared as materialized forms do today. Thomas was like many others. Verse 29 says: "Jesus saith unto him: Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed." Thus it is proved that physical phenomena convinced Thomas. Why should not phenomena make converts today?

In 21:4 to 14, Jesus appeared on the seashore, cooked fish for His disciples, and again showed Himself.

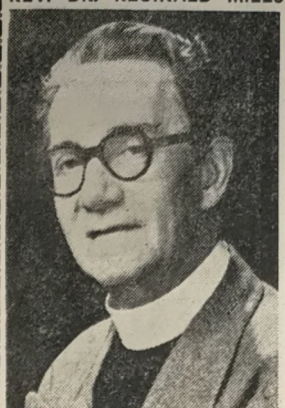
This finishes the story of Spiritualism of the four Gospels. In the books to follow, the evidence will be quite as strong, in many places stronger, but there will not be so much of a sameness. The next book to be examined has more Spiritualism in it than any other book I ever read.

TO BE CONTINUED

strongly endorsed by the Commission, still awaits fulfillment. Meanwhile, at other institutions of learning—notably at Cambridge, Duke, and Leland-Stanford—facilities have been established for investigation of certain so-called "extra-sensory" or "parapsychological" faculties such as telepathy and clairvoyance—faculties duly noted earlier by Dr. Hare and the Seybert Commission in their investigation of Spiritualism.

Thus in calling to mind the centennial of Dr. Hare's historic laboratory demonstration of man's survival of death, it may be appropriate also to remember the University's repeated association with both spiritualistic and psychical inquiry; to recognize the unique significance of its achievements; and to welcome the broad foundation here presented for unified study of spiritual and parapsychological issues.

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BELIEF

(Continued from Page 5, Col. 3)

attribute to me bias, one way or the other.

My reason for leaving the Society was precisely because it had become, in my opinion, a Sect—the very thing Blavatsky warned it against! So let us consider the matter objectively, on its merits.

That Motto is: "There is no religion higher than Truth." I can think of no finer. No matter what your "religion," what your "beliefs," Truth comes first, last and all the time. Is there any Spiritualist who would not subscribe to that?

The First Object: "To form a nucleus of the universal brotherhood of mankind, without distinction of race, creed, caste, sex or color." There is an assumption here that you do accept the brotherhood of man, which Spiritualists also have made into a "Principle."

The Second Object is: "To encourage the study of comparative religious, philosophy and science."

The Third Object is: "To investigate the hidden laws of nature and the powers latent in man."

Is there one idea, one word, in these Three Objects to which a single Spiritualist could take exception? Would he not wholeheartedly agree with all of them?

Please note the controlling objective, the "life" of each Object, the active verb: To Form; To Encourage; To Investigate. Each is dynamic action. Apart from the brotherhood-assumption, not one word of "belief." Without reservation of any kind, that is left to each individual.

Clarion Call

If the Objects had been: "We believe in the brotherhood of man; we believe (or affirm) that all religions, philosophies and sciences are worthy of study; we believe (or affirm) that there are hidden laws of nature, and powers latent in man, that should be investigated," the Three Objects would at once be deflated, flabby, weakened; they would have lost their "pep" and fire; there would be no stimulation in them.

They would merely inform the world what members of the Society "believed." And the world might well remain indifferent. But, as drafted, the Objects are a clarion call to ACTION. Each is a stimulus to DO something; start a Brotherhood; Study; Investigate. They make you feel you want to get on with the job right now!

So I ask you, would not the Spiritualist Movement be more vital and dynamic if it cut all reference to "beliefs," and offered instead a program of action? a determination to make practical the brotherhood of man; to study and develop the occult or psychic powers of man, through mediumship and other faculties; to investigate psychic phenomena wherever they may be found; to purify and cleanse religions of superstitions and false beliefs; to demonstrate the part which psychism could play in improving and strengthening religion; to establish and develop communication with those who have left the physical world; to find out all we can about the nature and conditions of life in the after-death world.

The above is just a rough draft or sketch of the kind of thing I am suggesting, to make Spiritualism more dynamic, by giving definite objectives.

If the Spiritualist Movement eliminated all reference to "beliefs," and confined itself, officially, to a clear, succinct statement of its Objectives, then anyone, even a complete skeptic or atheist, could, with perfectly clear conscience, provided only he approved of the Objectives, join us, know that he would receive a hearty welcome, and proceed with his or her investigations, with the sole purpose of arriving at Truth.

Be Hanged!

I fully expect to be torn to pieces for my unrestrained criticism of the present state of affairs! Nevertheless, I submit the ideas, broadly outlined here, for consideration and discussion by members of the Spiritualist Movement.

This I do, because, in my opinion, from what I have seen, and from what I read, Spiritualism today is rapidly congealing and crystallizing into—if it is not already—"just another, sect," lacking life, drive, enterprise, planning, etc.

This applies, of course, especial-

ly to those types of Spiritualism which confine themselves mainly to devising yet another sectarian variant of religion—and even that of only one of many religions—the Christian.

This may be added: again in my opinion, the almost total neglect and ignorance of religions, other than the relatively modern Christian faith, is a serious fault of Spiritualism in the Western world. It was well said that a man who knows only his own language does not know even that! I am sure that that applies, with even more cogency, to religions. Know one religion only, and you do not know even that!

As it is no worse to be hanged for a sheep than for a lamb, I venture to analyze a little more fully, some of the Principles of the two portions mentioned of the Spiritualist Movement.

In the English scheme, the first Principle is "The Fatherhood of God"; the second is "The Brotherhood of Man." To a scientific mind, such statements are the reverse of impressive.

The Term "God"

In the first place, the very word "God" has been made, by religious devotees, so anthropomorphic, so personalized, as to be almost repellent to scientists. As has been mentioned elsewhere, and as is well known, a true scientist, through his contact with and study of the marvels of Nature, is, probably more deeply than most others, imbued with a spirit of reverence.

For example: Einstein speaks of his "humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble mind," while both Einstein and Robert Oppenheimer join in saying: "The scientist is always standing on the threshold of mystery with a profound feeling of reverence."

But the term "God," for the reasons stated, does not usually commend itself to scientists. So why unnecessarily alienate scientists? Still less commendable is the word "Fatherhood" in this connection.

For the relationship between the individual life and the Supreme, One Life, the "Great Spirit" of the Redman, why select a term derived from an appropriate to the animal and human kingdoms? How do we know that the relationship is that of a "Father"?

His Children

There are many other terms that would seem more appropriate, and just as reverential. In any case, why drag sex into the arena?

In the next place, even if we do accept the Father-relationship, why be redundant and repetitive by speaking of the Brotherhood of Man? Why say the same thing twice over? "God" is our Father; we are His Children. The second is implied in the first. Such almost childish repetition, once again, does not commend itself to a trained mind.

Another Principle speaks of "Compensation and Retribution for good and evil deeds." The first word has a commercial taint to it, the second is punitive. To thoughtful people, I submit, such terms sound sordid, savoring of the market-place and a penal system.

To select just one of the nine American Principles: this "affirms" the "Precept of Prophecy contained in the Bible." What has Spiritualism necessarily to do with Prophecy? And why must Spiritualism necessarily be associated with the Scripture of just one of many religions? Does not Prophecy exist even where the Bible has never been heard of?

At present, Spiritualism concerns itself, in the main, with the two elements of Survival and Communication. Why should these be associated with just one Religion? Art not these elements impersonal, world-wide, applicable equally to members of any faith or of none? Do not those, who would not call themselves Christians, also survive?

Supposing a Hindu, a Mussulman or a Buddhist happened to be living in America or England, scientifically interested in Spiritualism in general, and anxious to join the Spiritualist Movement in one of those countries. Immediately he suspects that he might not be welcome, or even eligible; that Spiritualism is not a world-movement, impersonally investigating psychic problems of all kinds, but specifically and definitely associated with, perhaps even exclusively confined to, members of just one Religion.

It's a Science!

All these considerations, of

LEST WE FORGET



Ernest Kresse, noted American born German psychic Researcher, who contributed much toward the objective proof of personal conscious survival.
For many years he spent the summer months at Camp Silver Belle, Ephrata, Penna., where he assembled valuable data as the result of seances with Rev. Ethel Post-Parrish.

which I have selected just a few at random, seem to me to indicate how much wiser, how much kinder, as well as far more scientific and impersonal, it would be for the Spiritualist Movement, the world over, to leave "beliefs" of all kinds, opinions and "guesses," to each individual, and concentrate on the impersonal, scientific investigation of all those phenomena we associate with Spiritualism, and on such philosophy as each individual or group may elect to construct on the results of that investigation, leaving the formulation of religion strictly and unreservedly to the individual Spiritualist.

World Spiritualism

In a word, if Spiritualism essentially is, as we are always repeating, a Science, why cannot we make it, like every other science, completely and wholly impersonal, leaving each individual absolute and perfect freedom to construct his or her own personal philosophy and religion to suit his or her personal choice?

Naturally, one recognizes that any body of people has full and perfect right to formulate any Principles it chooses, or to direct its activities within the confines of any one religion or any one sect.

Nevertheless, I am raising the question whether, in the long-term interests of World Spiritualism, as well as those of any particular Spiritualist sect, it would not be wiser to reduce to a minimum every kind of sectarianism, especially when based on personal "beliefs," and to pursue Spiritualist Objectives on a front of maximum breadth, impersonality and non-sectarianism.

After all, Science, organized knowledge, has to be impersonal. Sectarianism is personal: "beliefs" are personal, and necessarily impermanent, ephemeral. Why, then, not build World Spiritualism on the rock of Science, rather than on the shifting, drifting sands of impermanent, ever-changing, personal "beliefs"?

As Bertrand Russell, with his usual shrewdness, said: "What we need is not the will to believe, but the wish to find out, which is the exact opposite."



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SUMMERLAND

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

BERNGEN, Rev. E. L. (60), Massillon, Ohio; Aug. 15th: former pastor of First Spiritualist Church.

CASH, James H. Senior (64), Portsmouth, N. H.; July 18: Rev. Frank Daley, pastor First Spiritualist Science Church, officiated.

DINGS, Sarah (78), Milwaukee, Wisconsin; June 18: Rev. Ralph W. Albright officiated.

FORGE, Marguerite Hodgins (81), Aug. 16, Long Beach, California; survived by husband, Cedric; Rev. Mary C. Pirtle officiated.

GETTER, Theodore F. (72), Bethlehem, Penna.; July 8: member First Spiritualist Church, Allentown, Penna.; 25 years a Spiritualist.

HOEPEL, Rev. Jeannette (69), Evansville, Indiana; Aug. 31st: pastor of the Union Spiritualist Church.

HOXIE, George E. (85), Lincoln, Maine; July 17: survived by wife, four sons, and one daughter; a Spiritualist medium for over 40 years.

KERPENSTEIN, Rev. George (68), Milwaukee, Wisconsin; August 13th; Rev. Loraine Nesbitt officiated.

LAWRENCE, Liska (66), Milwaukee, Wisconsin; Aug. 27th: vice president and member of the Pilgrim Psychic Science Church; survived by wife, Lydia, and two sons; Joseph Sax officiated.

PARKHURST, William Alfred (81), Columbia City, Indiana; Aug. 10: survived by wife, Arilla; two sons, Merl and Maynard, Mrs. Roy DeWitt, Mrs. Edward Mallin, and Mrs. A. E. Carpenter; one sister, Mrs. Rebecca Falls; Rev. A. D. Hale officiated.

RILEY, Gladys (61), Indianapolis, Indiana; Aug. 27th: member of The First Spiritualist Episcopal Church, Todeo, Ohio.

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APOLOGY TO RELIGION

We must understand that we can create and spiritually insure future existence with positive assurance.

—by—
MARY BYRON

THE PROMINENT spotlight in which religion finds itself today is of utmost interest and significance. There have been numerous religious revivals but none quite equal the present movement. Most significant and gratifying is the fact that today's religious interest is not the result of the continued efforts of the church to assert and represent herself, but due to the deep inner spiritual desire and hunger of man.

The momentum of spiritual quietude and doubt is increasing and this accelerated interest in religion may prove more than alarming to the church. This interest is not so much noticeable in the filling of empty pews in the church, but by the individual quest for truth outside the church.

It is quite evident that a wider, fresher interest is being shown with regard to religious matters as reflected in the many published articles that literally seek to dethrone the church, a protest against this self-declared religious potentate. The mighty swords of the pen slash through the claims of the church, to which she hastily summons the most applicable biblical passages at her command to defend herself.

Deeper Meaning

In addition to the interest aroused by the pen, people are now attending more and more religious lectures that reflect the philosophy and innermost spirit of religion. There are several prominent, fearless, yet quiet spoken gentlemen of the cloth who command a huge and enviable audience at their lectures. People flock to listen to this message delivered without regal robes, TV props, and dramatic entrance with great flourish, but with quiet, sincere spiritual dignity.

Their audiences do not expect to be entertained with blackboards and little angels, nor do they come to receive a discourse on politics. These audiences represent those who have long ago graduated from the "doubting Thomas" class and no longer find food in the vital statistics of the church, in her claims, her proofs, or her holy lineage.

For these, religion has a deeper meaning, a greater purpose than to assert the power and authority of the self-appointed church over all religions. For these, religion has no name, no brand, it is the great common spiritual bond between God, the Creator, and all humanity, His children.

The recent heresy trials reveal the slowly weakening position of the church. The very cornerstone and pillars of her foundation are being torn out from underneath her with each charge of denial and refusal to accept her fundamentals of belief and teaching. It is a vital blow to the church that her representatives, whom she has instructed, primed and groomed, should suddenly veer from the church's given patterns of truth and confront humanity with utterances that are not acceptable to her.

Mentally Geared

The battle now being waged between the church and her accused ministers is purely a battle of tradition and truth. The church proudly seeks to protect her principles of tradition, and her ministers valiantly defend truth. It is a combined battle of force versus mind; such as the primitive man of physical brute force combatting a man of today who is mentally geared with dexterity to overpower and anticipate ignorant brute strength. The cornerstone of religion is being attacked from within, and the church knows that its whole structure will crumble if this is destroyed.

It is not only in the Protestant



MARY BYRON
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folds that unrest and disbelief are prevalent. The Catholic church has suffered the greatest amputation of spiritual prestige the world over from the day on which she most covetously crowned herself as a religious potentate, infallible, supreme. On that day in which she asserted herself as the sole author and voice of divine truth and revelation, the supreme authority, the lips of truth were sealed. As the first papal potentate was crowned and seated upon the universal spiritual throne, Christ, and the truth, were nailed back upon the cross, His lips mute in eternal death, where He hangs to this day.

Prized Accomplishment

Well may the Catholic church hail herself as the first Christian church, however, her asserted foundation is questionable. The crevices in her religious stronghold were an ominous portent of the great schism that was to splinter her foundation, and these crevices continue to weaken her roots with constant internal upheaval.

Because of the almighty powers with which she has cunningly invested herself, she reserves the right to command and suppress all disclosure of that which is detrimental to her position. With common conceit, she hails the conversion of a Protestant minister, or any Protestant of great prominence, whom she publicizes and grotesquely lauds, and proudly hails into her folds as a prized accomplishment of divine nature.

On the other hand, she silently ignores the bold departure of her own priests. When such a departure becomes known, the church turns upon the "escapists" in utter lack of all Christian and spiritual principles. It labels such as miscreants, places a mark of scorn on them and sends them forth with curses, instead of blessings, out of the so-called house of God.

Spiritually Equipped

Mainly, her explanation is that the departing priests never were real priests at heart, nor could they meet the "high" requirements of the church, etc. More contemptible than her merciless lack of spiritual concern over the departure of her servants, and the lack of material preparation for life outside the realms of religion, is the broken spirit and faith of the men she has crushed and cast aside.

There is a world of published testimony from the unnumbered priests and nuns who have forsaken the Catholic fold, and the cause for this departure is parallel in all cases. It is not that these individuals are not spiritually equipped to meet the "high" requirements of the Catholic church and faith, but that they are unable to find God in this spiritual prison. Because of her unique power and control the Catholic church feels that she can protect herself against all outward discrimination and defend herself against any unfavorable thrusts.

In addition to her power to suppress and silence the mighty presses that might arise against her, she has forbidden her followers to read such material under penalty of sin. The greatest tragedy the departing priest must suffer at the hands of the church is her open declaration that he is unfit for the world of men! Hav-

"One Minute Treatments" The Clamor of Unsatisfied Ambitions

By ALBERT E. SCHEFFLER

Life becomes exciting when Spirit and mind hit it off together.

LET'S TALK for a few minutes about unfilled desires—inner conflicts that so often make us ill. In this way we can include everybody. We could use another word for this: fear, fright, alarm, dismay, terror; and thereby come closer to describing our state of mind.

There is a constant element of uncertainty in every human life. It is the struggle to stay on the beam of spiritual composure. The



A. E. Scheffler

definite knowledge that we are born separate entities—one from the other—offers little hope of any of us escaping concern of some kind. The complete absence of this feeling would render us flabby and inert. It strikes some of us that certain ones seem singled out for quietude, while others are spared. But this does not show a strange disregard for justice. We are speaking now of inner experiences, those we obtain from time to time and fail to triumph over at the time of testing when we are in a ferment of being tried for all we can bear.

When Life Grows Stale

How many may trace their failure and unhappiness to the fact that they don't know what to do about their lives? A person comes to you and says, "I'm afraid and don't know what I'm afraid of. I'm depressed, can't eat, don't sleep. I am losing weight, and also my mind."

ing once been a priest, he will have a difficult time in adjusting himself to the ways of the world, and even more difficult will it be to become accepted in the world of men.

It is a great price to pay for freedom, sanity, and the right to discover and worship God in truth. The spiritual nature and zeal of this churchly organization is truly an amazing one—and most incredible. The benign saintly countenance, the submissively folded hands, the sign of the cross—these, that are considered to be truly spiritual symbols, are nothing more than the trademark of Catholicism, the perfected mastery of surface piety.

Religion is God's whole universe in one, yet only a few venture into this realm of truth, philosophy and science. Those who have one entered through the wide portals that lead into this world of discovery never return, however, they may depart from one avenue of religious thought to enter upon another.

Humanity, as a whole, has taken a backward seat in the pursuit of spiritual enlightenment and truth, and has depended upon a somewhat "chosen" group to come up with all the answers to religion.

Spiritual Crusaders

Everything in this world has progressed but religion and the spirit of man, however, many who have forsaken the darkened vaults of ignorance have seen the light of our times and have courageously taken forward strides into a new world of truth and life. These are the great spiritual explorers who seek after the greater, wider realms of truth, who seek to liberate the bonded spirit of humanity and lead it into the freedom of spiritual truth.

These are the true spiritual crusaders who will rip away the veils of mysticism and deceit and reveal the radiant glory of the true Vicar of heaven and earth. They are the new disciples of Christ, who, without the Master in the flesh, seek after Him in spirit. They have seen the vision of the great spiritual era in which we live, and have understood the vision as a challenge to all mankind to arouse

We already know that fear is reduced in proportion as we understand the CAUSE of our trials. Since so many of our fears arise out of conditions in which we find ourselves, it is important that we treat our distresses at their source.

None is singled out by nature for punishment. What then are the SOURCES of our painful emotions? As near as we can observe, they spring from (1) The world in which we live, (2) The people we know and meet, and (3) Our own actions.

Daring To Defeat Daily Dreads

The speculation that we can harden ourselves against spiritual influence, and that we can disregard the moral effect is the cause of so much anxiety and consternation. For while God is doing one thing with the world, the human mind never shirks the challenge for some creative expression in opposition. Life-principle with the God-principle is much like a fairy tale.

The speculation that our dismay originates with the people we know and meet means that the human race has done only part of its work. We are still in the grasp of the material, not realizing that mastery of our fears lies in the control of mind over them with the help of the Spirit.

The speculation that the clamor of unsatisfied ambitions stems from our OWN actions is to draw the line of guilt rather close. But all the miseries of society put together would not equal those we bring on ourselves. Our own failings bog down because we are without moral muscles for support.

Life becomes exciting when the Spirit and the mind hit it off together. Then we stand on solid ground with our two feet. It represents a triumph—victory—over all the doubts and insecurities that have haunted us.

himself from his deep spiritual slumber.

In view of the great masquerade of religion, and the ignorant and willing submission of humanity, it is inevitable that the natural laws of God assert themselves. The spirit of truth is reaching out and penetrating into the consciousness of man, it is pricking his spiritual conscience, goading him into the light of search and discovery. It is arousing the mind, peeling away the layers of senselessness and invigorating the spiritual man to action within.

God's Agents

Inasmuch as we ascribe the powers of omnipresence, omnipotence, and omniscience to God, and since God is Spirit, and we are fashioned in His image and thereby being primarily of a spiritual nature, it is not inconceivable that we exist within the boundaries of spirit influence. The great forces of God are never at rest but actively engaged in their assigned directions and operations.

These are the guiding forces, God's agents of truth and devotion. His sentries of the universe that seek to keep the spiritual law and order, and to enforce them in the material word of men. It is not inevitable that revelation should dawn upon this earth, nor that this revelation is but the light that ferrets out of the darkness all that seems safely hidden there.

In view of the many discrepancies long ago detected in the fabric of the church, the former seeds of suspicion against her have long taken root and are sprouting beyond her control. It is only through her power of force and suppression that she is able to hold herself together, and through hypocritical "face saving" policies.

The church has been surrounded by suspicion constantly, within and without, and in her own egotistical way gave birth to the atheist whom she so arrogantly denies! Her mastery of artifice brought about the great division in religion that amputated the fresh limb from an infected growth.

Today the world of religion is as a tower of Babel, creating a

(Continued Page 18, Col. 2)

COMING EVENTS

Oct. 20-27: 10th annual convention of the Universal Brotherhood of The Cosmic Age, 3756 Reading Road, Cincinnati 29, Ohio; for information write: Rev. Emil J. Schmidt.

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.

Sept. 5-8, 1957: Thirteenth Annual convention of the Federation of Spiritual Churches and Associations, Inc., Albany Hotel, Denver, Colorado; Host Chairman: Rev. Sophie Busch-Tracy, 1859 Lincoln St., Denver 3, Colorado.

June 7-9, 1957: The 61st annual convention of The Maine State Spiritualist Association, Bangor House, Bangor, Maine; President: Rev. William Hubbard; Sec'y: Jessie H. DeWitte, 13 Union St., Belfast, Maine.

Oct. 14-19, 1957: The 65th annual convention of The National Spiritualist Association, Eastland Hotel, Portland, Maine.

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APOLOGY TO RELIGION

(Continued from Page 7, Col. 4)

world of confusion, and a lack of spiritual and material peace and good will. The question now is not "what is God doing for us" but "what has religion done for us." The church has been the so-called mouthpiece of religion and, as such, has succeeded in bringing about the soul depravation and the hopeless atmosphere of this earth.

The monster she has created of religion shall prove itself greater than its master, and with the soul destruction she has wreaked upon the human race, so shall she come to her ultimate end. There is but one God, and no man, nor power on earth, can emulate Him, neither will He tolerate a mockery of Himself. The false light in which this church has glorified herself is losing its brilliance and, as the lighting effects dim, her artificial props become more visible.

The intelligent minds of the earth have long questioned this arrogant imposter, and gradually man has sought the truth outside the fortress of this mighty structure. It is only the primitive pagan shadow of man that mechanically participates in the "mystic" ceremonies and primitive chants of the church while the spiritual man within finds himself at a foreign altar.

Absolute Authority

The days of this spiritual hoax are numbered, and when this masquerade is viewed in the open, it shall bring about a great spiritual miscarriage: when man discovers that his soul has been hinged upon nothing but a myth, while the freeing power of truth has been withheld from him. Thus, the hypnotized minds of the masses, without further control of the church, shall be flung about as madmen, consumed in the veritable hell the church has preached and created, leading humanity into spiritual suicide.

The church is well aware of the desolate end of her reign, and must have seen the vision of this when she crowded herself as lord of the spiritual dominion. Perhaps this vision gave her the foresight to endow herself with every power and to provide absolute control and protection for herself, her thoughts, words and deeds, in the face of all destruction.

After so many centuries of absolute voice and authority, knowing full well that the word of God was tampered with and shaped according to her own designs under the opening of her reign for her own power, protection and glory, knowing that truths were omitted were replaced with utterances that never passed her lips of Christ—knowing this, no matter what future open revelation may come before humanity in the light of truth, the church cannot retreat or recant.

This great church system has served to lead mankind so far away from God, it has erected great barriers between God and man, and has set herself upon her mighty throne of violence, deceit and power. She has seated her sly potentates upon her throne, crowned and bedecked them with gold and silver, silks, laces and jewels, presenting a papal substitute for Christ.

Church Gamble

Likewise, the church has invaded the spiritual kingdom by declaring and seating her saints. As humanity grovels on its knees and kisses her feet there isn't the slightest reminder of the humility of the Master who washed the feet of His disciples. This church has failed to understand and apply the principles and teachings of her professed founder.

Being a gambler at heart, and accustomed to playing for high stakes, no matter what the odds may be, the church is willing to gamble all on the stupidity of man to refuse the deceitful light in which she is placed. After so many centuries of indoctrination, how could she be wrong, and if she is, what has man to believe in, to cling to?

The church is not soul-concerned about the great upheaval the true revelation of her deceitful role will bring about, she fears only the great reverses to her pride, and there is no pride that equals Cath-

AND THEY ARE ASKING WHETHER I SHALL SURVIVE



With acknowledgments to the artist and to the "New Statesman"

olic pride, yet more than the sacrifice of her pride is the loss of her power and prestige. To all people, of all faiths, however, this could throw the entire universe into chaos.

There is nothing more pitiful than a broken spirit, a man without faith, and when man learns of the spiritual escapade of deceit the church has forced upon him, he may entirely forsake his God. On the other hand, many will endure the bondage of spiritual slavery because the old dogmas are so deeply rooted within their minds that it is impossible for them to exchange false ideas for truth.

Why?

It is simple to determine man's reaction to this deception, and his departure from God for the very reason that the church has failed to permit mankind to seek after the truth and know God, each for himself. She substitutes her religious tyranny for the peaceable kingdom of God, and denies our rightful spiritual heritage in God's kingdom by imposing the harness of original sin upon all humanity.

She has presented to humanity nothing but an illusion, and has given no tangible foothold upon the road of life, nor has she presented any definite proof that will sustain human doubt. She has failed to fortify humanity with truth and strong spiritual food to sustain it in this spiritual crisis.

In this final spiritual travesty, surely there must be some infinite guiding force to uplift man, surely there must be some message of truth to lead man over the rubble and fallen debris of the fallen structure. Yes, there is a message, there is light and an infinite power of force and understanding to lift all that will be lifted, and to lead man into the light of truth and the kingdom of God.

Courageous Souls

This message has been with us at all times, its light has always penetrated through for those who desire to see. Perhaps the reason that the church made little effort to delete this powerful truth is that she reasoned that man could more easily be confounded and discouraged from searching the scriptures by leaving these unexplained messages in the open. Nevertheless, there are many who today have no spiritual qualms about the destruction of the entire church system, who have no fear of being without faith or a god to believe in, and find strength in their convictions.

These are the courageous souls who have found God and truth through their own personal desire to find Him. These are the strong souls that have ventured beyond the limits provided by the church, who have had faith to gain spiritual insight and enlightenment, and the understanding of God and His laws . . . and so can everyone who but desires to seek.

Religion, in itself, is the most vital necessity to all mankind. It is the universal language of God, that communicates with the spirit of man. The church, however, has distorted, its true meaning and purpose for her own selfish gain, and in view of her untold sins, all committed in the name of religion, we owe religion an apology.

Purpose of Life

Within the ensuing chapters lies both an invitation and challenge to all to test the true strength of faith and understanding. Because man has never been permitted to spiritually think for himself, and because he has willingly accepted

SHAW SURVIVE? OF COURSE HE HAS

—By—

Maurice Barbanell

Noted Spiritualist Columnist and champion of our cause, **Hannen Swaffer**, swears, **Shaw** has communicated with him.

VICKY, one of the world's greatest cartoonists, has brilliantly posed the question of Shaw's survival in this cartoon we reproduce from London's "New Statesman." It appeared as part of the centenary commemorations of the great man's birth.

Shaw's survival is a proven fact, for he has returned to his old friend Hannen Swaffer and to others. G.B.S. communicated to Swaffer through Lilian Bailey. And Shaw's identity, said Swaffer, was unmistakable—"the same vibrant, ebullient G.B.S. whom I first knew exactly half a century ago."

It was also a Shaw "fervent with new knowledge and new understanding."

William Hedley Wootton, the medium's guide, relayed spirit messages from Shaw, whom he described as "a very great man but he has a lot to learn."

Alphabet of Life

One of Shaw's first messages referred to his attempt to popularize a new alphabet:

"Shaw sometimes feels that it would have been a good thing if you had tried to make an alphabet for him to learn something of the alphabet of Life instead of his trying to create an alphabet that no man seems to want."

It was through Swaffer that Shaw had first made public the fact that he intended to bequeath a large sum of money for a new alphabet. When Shaw first broached the subject to Swaffer, the famous journalist told him this was a foolish bequest.

Wootton told Shaw's meeting

a "packaged" religion, many will fail to accept this invitation and challenge. Human nature has always resented progression and rejected any new change because it is difficult to accept, but more so because it has become accustomed to the old.

The following disclosures are not new, for truth has always been with us, but because the eyes of man have never seen truth in its own light, but only through that of the church, it will create either a new vision and purpose in life for some, and a further retrogression for others who are unable to accept, not new ideas, but truth.

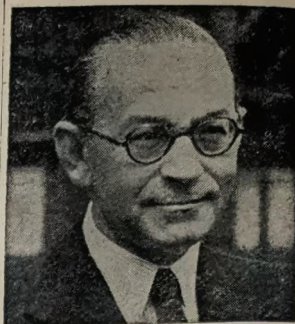
The following chapters are not a challenge to God, but to the church. The purpose of this message is to arouse mankind into the full awareness of his being, his mission in this life, and that his spiritual development upon this earth is the supreme cause for his existence here.

It is a challenge to all to discover and know God, each for himself, and assume the responsibility of one's own spiritual obligation. We are all heirs in the kingdom of God, and only through our personal endeavor and understanding can we rightfully proceed into that kingdom.

Of major importance is the knowledge and understanding that as we take over the reins of our spiritual obligation, by proper thinking and living as the spiritual beings that we are, we can not only hope for the promise of eternal life, but we can create and spiritually insure our future existence with positive assurance.

(TO BE CONTINUED)

ENGLISH EDITOR



MAURICE BARBANELL

and continued arguments with G. K. Chesterton, his old protagonist. This was followed by G.B.S. commenting that "he thinks that life is far better when you are 'dead' than when you had to be alive and live it here."

"Important Job"

One of Shaw's greatest joys, added the guide, was his meeting with Ellen Terry, the actress whom he loved so dearly. It was a wonderful experience when he saw her face "shining with a radiance not of your world. Her hands stretched out to him and he knew life was good."

Finally Wootton said of Shaw: "He is doing an important job serving his fellow men, and doing it with words which were always his greatest gift. I will leave him in the company of great souls who gather about him with a radiance beyond your ken or understanding."

Swaffer commented that Shaw was apparently cured of the idea, expressed at their last meeting, that his life force was intended to become somebody else.

"And," ended Swaffer, "he is very vehement about it. Indeed he is still Bernard Shaw."

In his tribute in the "Daily Herald" recently, Swaffer recalled the words he wrote on the day G.B.S. passed on:

"Bernard Shaw is now with the Immortals. He has joined Shakespeare, Ibsen and Sheridan, Voltaire and Swift, Wells and the Webbs, and in whose intimacy he will still go on arguing."

"Like A Bomb"

Shaw also proved he had survived when he returned at two seances to Frances Day, who was chosen by him to act the lead in "Buoyant Billions," his last produced play.

The first occasion was a direct voice sitting in Edinburgh at which to use Frances Day's own words, Shaw came through "like an absolute atom bomb," at a seance she described as "fantastic."

Then Frances Day had a private sitting with Lilian Bailey. Once again a vital, vigorous Shaw proved his identity with a wealth of personal evidence.

Shaw's survival was also proved to Gabriel Pascal, the famous producer, to whom he gave the exclusive film rights of his plays. Their relationship was almost that of father and son.

Pascal told how Shaw appeared to him, at the moment of his passing, when the producer was flying to visit him from India via New York.

His Flame Burns

He greeted his wife at the airport by saying she did not have to tell him that Shaw had passed on because he knew. Pascal added that ever since he had been in touch with Shaw.

In his new book published last week St. John Ervine writes: "It is hard to believe that G.B.S. will out like a brief candle. Somewhere in the corridors of time, his flame will still burn brightly and steadily."

Shaw has proved that his flame still burns brightly in the illuminating evidence he has given of his survival.

"Two Worlds"

Soul Mates - Science - School

INCORPORATED

Twin-Rays of the bursting spiritual Sun of Heaven—joined secretly Love offering brings answer to inquiry re: Life After Death; How Spirit Heals; How to Read the Spirit and Dreams. Write: Rev. Paul Hammond, 806 Merwin St., Los Angeles 26, California. (P-446)

Was It Luck?

Murder by a Ghost

IN THE ENGLISH "Fate," James Crenshaw graphically describes a murder by a ghost, having talked with an eye-witness of the event.

After the 1920 revolution, Dr. Atl, very well known in Mexico, was given refuge in what had been a monastery, by Angel, a former soldier, and now caretaker. The only people living in the ex-monastery were Angel and his family, Dr. Atl, and a colonel and his orderly. Angel said the colonel was "evil-faced," and was reputed to have killed many people.

Angel admitted he feared the ghost of a friar or monk that walked the corridors at night. He had not seen the ghost, but felt the cold air when the phantom passed.

The colonel often saw the ghost, which he used to stalk, occasionally firing at it with his pistol.

Angel maintained there were also processions of ghosts, whose prayers were sometimes audible. At night his children were often disturbed by a suffocating pressure. The colonel, too, complained of a heavy weight on his chest, and described the misty figure of a monk. The orderly saw little more than the outline of the figure.

On the approach of a religious holiday, when Angel expected special manifestations, he invited Dr. Atl to sit up with him and watch for the ghost. The doctor agreed, though he was little interested, not having much belief in spirits. The children were taken to a neighbor's home.

Angel and the doctor sat in the middle of the courtyard. Hearing voices, Angel walked into one of the corridors, followed by the doctor, who had not heard the voices, but felt a wave of ice-cold air, which he followed up the stairway. Then he heard murmurings of many voices. Suddenly, there was a scream from Angel's room. They found Senora Gutierrez in hysterics, sobbing that a terrific force had pushed her against the wall and held her there. On the wall, which had recently been white-washed, were two enormous hand-prints, which were not there before, and which remained for many years later.

On a Sunday shortly afterwards, Dr. Atl being the only person in the building, he saw the colonel and his orderly go to their rooms, then reappear and start to cross the patio.

Dr. Atl, some 20 metres from the scene, could see clearly the movements of each man. He saw the colonel advance slowly, pause, draw his revolver, take aim, and fire five times. He reloaded, but something knocked his gun to the ground, and he "abruptly put his hands up to his neck, as if trying to free himself from some strangling force."

"He moved his head from side to side in desperation, and then I saw . . . his body fell slowly backward, being held in mid-air by an invisible something or someone. His body continued to lean slowly backward in this impossible manner until he lay on the floor." "There he fought valiantly for a little while. A groan . . . ended the fight . . . the orderly faint . . . overcome by fear."

The doctor found the body "limp and motionless. The face was purple. The tongue hung out . . . the neck . . . was badly scratched and showed the traces of three enormous fingers."

Having heard the shooting, Angel and his wife, neighbors and police poured in.

Closely questioned by the police inspector, Dr. Atl said: "I am sure that whoever strangled the colonel was not visible to me."

Justice being "unable to admit the participation of a phantom in a crime," Dr. Atl was about to be charged with the murder. So he suggested an examination of the finger-prints.

A physician had verified that death was due to strangulation, but admitted that the small, delicate fingers of Dr. Atl, an artist, in no way resembled the marks on the corpse.

When the orderly revived, his story completely dovetailed with that of Dr. Atl. The inspector had to concede that he could not officially pin the crime to an apparition, nor could he accuse the doctor, the orderly or Angel. Evidently, it was murder by "a person or persons unknown."

For another year and a half there were "manifestations" in the monastery. Then the doctor and Angel found a secret burial place in the abbey. Government officials dug up and removed some 120 skeletons, and that put an end to supernatural phenomena.

As a rationalist, Dr. Atl still does not like to think that he is one of very few—perhaps the only one—in modern times who has seen a murder by a ghost. Some folks just don't appreciate their luck.

Christmas Party

Spirit Children

MOLLIE DUNCAN is a medium who holds an annual direct-voice seance for spirit children. The voice mediums are Leslie and Edith Hodges, 73 and 70.

The spirit children spoke through the trumpet, some reciting; pulled toys off the tree; blew trumpets and mouth organs; wound clock-work toys; pulled crackers with sitters; noisily unwrapped parcels; finally tipped over the stripped tree on to one of the sitters! When the lights came on, dolls and toys were all over the floor. A guide warned that the children would be very excited, but it would be "an education for them and will help them."

One child said the tree was "spiffing." Meanwhile, other guests, some of them known to the 17 sitters, frequently spoke through the trumpet. The children were in playful mood: Mollie's necklace was undone; some children beat time to the Christmas records; one accompanied a hymn, saying: "We are told to be careful and not to be rough." Toys were often placed on sitters' laps, or thrown at their feet. One sitter shook hands with an invisible hand. Mollie, being clairvoyant, said "the children are dancing around the tree as if it were a Maypole." The children were in tiers, showing different lights. Some children, related to sitters, exchanged greetings.

During a lull, the editor of "Two Worlds," who gives us this story, said "Aren't they quiet?" At once there was shaking and banging of the tree, and instruments on it were blown. A child's voice recited through the trumpet:

"I am a sunbeam in God's garden,
Parted from earthly tear,
Learning to be of service
To all God's children here."

This child had been killed a few years ago by a motorcycle. Very popular was a bell-playing record, to which the children beat time.

Then Judy, a dog who had belonged to Mollie, barked through the trumpet. A shepherd, who often communicates, sang "Good Old Sussex by the Sea."

Leslie and Edith Hodges remained normal the whole time, and conversed with the voices. It took 14 years to develop their voice mediumship, the first 4, with weekly sittings, with no results whatsoever. But they persevered.

The spirit children take away the etheric counterparts of the toys. What is left (one wonders how it holds together!) is distributed to needy children.

Through a Door!

He Vanished

"TWO WORLDS" gives a remarkable story, told by a well-known London journalist, who knew the persons concerned.

A young woman was a guest at a Devonshire mansion. Alone in a lower room, she stood by a table drinking tea. From a door on the left came a young man, who walked in front of her, across the room, looking hard at her, and she at him, then, without speaking, left by a door on the right.

Struck by his appearance, she described him to her hostess, who could not place him as one of the guests. In London, some weeks later, she met this young man and said: "But I have met you before." He did not think so. "Oh, yes, I saw you in — house in Devonshire." "No," he replied, "I have never been in that house. I never

heard of it before." Eventually, they married.

Soon afterwards, the couple was invited to the Devonshire house. They went to the room where she had been before, stood where she had been drinking her tea, and, pointing to the door, said: "You came in by that door, walked across, and left by this one on the right." "No," he replied, "I have never been in this house before. I have certainly never been in this room before."

He walked, from near the left door, across the room, through the door on the right—and was never seen again.

Thorough search, helped by the police, was made. Description of the missing was given on the radio. No trace of him has ever been found.

Many years ago, in India, a friend, whom I had known for some time, told me she knew a case of a man suddenly vanishing, and never being seen or heard of again.

There are on record, of course, quite a number of these disappearances. An explanation, often suggested, is that they are teleportations, by entities from another planet—such as our Flying Saucer friends?

When She Awoke!

Death Dreamt Years in Advance

"TWO WORLDS" quotes from J. A. Hadfield, in his book "Dreams and Nightmares."

Lady Q, living with her uncle, dreamed she was sitting in the drawing-room of his house. She knew her uncle had been found dead, wearing a dark suit, on a bridge path, about three miles from the house, his horse standing by.

She knew the body was being brought home, in a 2-horse farm wagon, with hay in the bottom. She saw the wagon come to the door. Two men, well known to her, carried the body upstairs with great difficulty; she saw her uncle's left hand hanging down, and striking the banisters.

She told the dream to her uncle, and made him promise he would never ride that road alone.

Two years later, the dream was repeated in every detail. She found her uncle had broken his promise.

Four years later, Lady Q, married and living in London, had the same dream, except that she seemed to be in her London bedroom, not in her uncle's house. In the dream, a man, all in black, whose face she could not see, told her her uncle was dead. She woke in distress.

A few days later, her step-father, dressed in black, came into the room where she was convalescing. Before he could speak, she cried out: "The Colonel is dead. I know all about it. I have dreamed it often."

Inquiry revealed the dream was fulfilled in every detail, including the left hand striking the banisters. The men carrying the body were those she had seen in her dreams.

Churches Empty?

Billy Graham and Baptists

ACCORDING to "Psychic News" the Anabaptists were Christian mystics, who settled in Asia Minor early in the Christian era.

They practiced trance, clairvoyance, healing, adult baptism by total immersion—and communism! When Islam spread in the Byzantine Empire, the Anabaptists fled to Germany where, in the XVth century, they set up headquarters at Zwickau in Saxony.

Their leaders, all trance orators, called themselves the Prophets of Zwickau. Their preaching and practice of communism and psychic phenomena were condemned by Martin Luther and incurred the enmity of Rome. In spite of this, their numbers grew.

In 1525, incited by Anabaptist Munzer, the peasants revolted and started the Peasants War. They

were soon defeated; Munzen and others were executed.

Survivors fled to Westphalia, where they prospered, establishing a theocratic state in Leydon in 1533, under the leadership of John Buckhold, a tailor, known as John of Leydon, King and Prophet of New Zion.

He claimed "spirits" told him to prepare for the conquest of the world. But the princes ended his ambitions by executing him in 1535.

Survivors fled to Holland and England, making many converts in spite of opposition from Church and Court.

A notable convert was John Bunyan, an uneducated tinker, who developed mediumship, and wrote "Pilgrim's Progress."

All this is taught in Baptist theological colleges, as confirmed to "Psychic News" by a Baptist minister.

"Psychic News" wrote to Billy Graham, reminding him of the above history and offering to arrange a private sitting for him with a trance medium.

The paper adds: "He appears to have converted a few bishops and parsons . . . but, then, they must do something to fill their empty pews!"

At first, Billy described the British as "Godless," because orthodox churches were empty. But when he found the British knew the Bible better than most people, he had to hedge a little.

"Psychic News" asked Billy whether he did not realize that orthodox churches were empty because "we knew our Bible, and could not reconcile the contradictions, rituals and malpractices of the orthodox churches with the simple teachings of the Gospels. He has not replied!"

All this seems to me to make an interesting, even an entertaining, story!

At Midnight

Ghost of Suicide

IN A SERIES of articles on Spiritualism, in the "Liverpool Evening Express," Hervey Leinster tells of a ghost that haunted a house in Middlesborough, Yorkshire.

Living in the house were soldiers, who refused to sleep in the downstairs room, because a ghost used to appear, stand and stare at anyone awake. Then it would pass through the door and upstairs into the bathroom.

Leinster and three others went to investigate. "At midnight, a dim, hazy figure began to build up in the centre of the room . . . stood there for a moment, then glided through the (closed) door." They followed, and saw the figure go into the bathroom at the top of the stairs.

Going into the bathroom, they saw the shadow—hanging from a nail on the back of the door! So they performed a ceremony, used at seances, and the shadow faded away.

Next day, they ascertained that a person had committed suicide in the house, in the bathroom, by hanging himself from a nail behind the door.

Doctors Puzzled

Remarkable Healing

IN "SHARING," Viola Rothacker writes of the healing of her month-old grandchild, born with cleft palate, and without uvula or soft palate. The hole in the roof of the mouth being about 3-8 inch, the child had trouble drinking. Arrangements were made with a specialist for examination and the usual surgery.

"I anointed Alan," says Mrs. Rothacker, "and in about three weeks the hole was entirely closed, and the soft palate, which was missing, actually materialized."

The doctors were puzzled. The specialist examined the child, once, twice, three times; checked the chart; called his assistant, who wondered why so thorough an exami-

ation was being made. "I find nothing wrong with it; it is perfect." Then he was shown the chart.

It is said to be the first time in medical science that a cleft palate has been perfectly healed without surgery.

"I Am Spirit!"

Yogi Baffles Camera

IN "Autobiography of a Yogi," Paramhansa Yogananda tells many stories of yogic powers. His Master, Lahiri Mahasaya, was averse to being photographed. Nevertheless, over his protest, a picture was taken of him with a group of devotees. The photographer was dumfounded when he found on his negative clear images of all the others, but, in the center, where Lahiri Mahasaya should have been, there was a blank space!

So Ganga Dhar Babu, expert photographer, decided no one could fool him. With great care, he exposed 12 plates, aiming his camera at Mahasaya. On every one, he found a fine picture of the wooden bench and screen, but no Mahasaya.

To the Babu, tearful and humble, Mahasaya at last said: "I am Spirit. Can your camera reflect the omnipresent Invisible?" "But, Holy Sir, I lovingly desire a picture of the bodily temple where alone, to my narrow vision, that Spirit appears fully to dwell." So the Master consented to pose the following morning.

This time, the Master appeared on the plate. This, it appears, was the last time he ever posed for a picture.

Page Dr. Rhine

Science: A. D. 1955

THOSE who worship science, or, rather, respect scientists, as infallible, came in for a shock at the British Association's opening session, when Professor Mott admitted 50 per cent error in calculating the power of the H-bomb; denied the possibility of chain reaction; and confessed that scientists were not certain of anything!

Except, of course, psychic phenomena, about which we have been assured, again and again, that only scientists are competent to express an opinion. Not only that, but frequently without examining the evidence.

As an example, in the "Free-thinker," H. Cutner filled a page disproving telepathy (attention Dr. Rhine). "We can only say," he writes, "that, so far, it is not proven." Correct: they can only SAY so. What does saying prove? "A man's opinions are no better than his information."

Canterbury Says

Love Is Blind

ALL MEN are equal within the love of God, but not within the sight of God—so said Dr. Geoffrey Fisher, Archbishop of Canterbury, in a recent tour of Africa.

Alien Ideas

Light-Beam Controls Hand

REV. W. STANTON MOSES, in "More Spirit Teachings," relates that, while standing apart from his body, he saw spirit communicators standing around, causing his hand to write automatically, by concentrating on the hand a beam of light.

While his hand wrote automatically, he occupied his mind with other things, such as reading an abstruse book. "It is certain that the . . . ideas conveyed were alien to my own opinions; in the main opposed to my settled convictions; . . . in several cases, information of which I was assuredly ignorant, clear, precise, definite, susceptible of verification, and always exact were thus conveyed to me."

PSYCHIC OBSERVER

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

ARIZONA

Phoenix, Arizona
Harmony Chapel (Spiritualist) 85 West Portland St. Services: Sun. 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 4-1900.

First Spiritualist Church, 10th St. and East Fillmore St. Services: Sun. 10:00 A.M.; Lecture: Sun. 10:00 A.M.; Minister: Rev. William L. Holder; Phone: Alpine 3-3804; Sec'y: Bernice Spradley, 101 West McDowell.

Tucson: Gran's Pillar of Light Spiritualist Church, 330 South Scott St. Services: Sun. 7:45 P.M.; Minister: Rev. Harold L. Thirkfield, 1420 East Speedway; Phone: 3-1329; Sec'y: Ethel M. McClain, 509 South 6th Ave.

ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 Plateau St. Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1615

CALIFORNIA

Alameda, California
Brotherhood Spiritualist Church, 1407 Ninth St. Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-3316.

The Spiritual Unity Center, 2233 Central Ave. Services: Wed. 2 P.M.; 8 P.M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCAD) Phone: LA 6-3277.

Berkeley: St. Jude Temple of Mercy, 1336 Berkeley Way. Services: Mon. 3 and 7:30 P.M.; Rev. Divine Ruth Howard, pastor; Philip Jackson, Jr., secretary. Phone.

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

El Monte: National Federation of Spiritual Science Church #171; 517 Stewart St. Services: Sunday, 10:00 A.M.; 5:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., Puenete, Cal.; Phone: Edgewood 6-5633.

Encine: Valley Spiritualist Church, 4925 Paso Robles Ave., Lycom; Sunday 8 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 Mildred Ave. Sunday, Healing 7:30 to 8 P.M. followed by regular service; Minister: Rev. Edna D. Kelley; Phone: 2-2341; Asst. Pastor: Rev. Jessie Williams.

Chapel of Light, 515 Fulton St.; Lycom; Sunday 10:30 A.M. Lecture, healing and Messages; 7:30 P.M.; Minister: Rev. Leona Richards, 2120 San Benito St. Phone: 2-1499; President: Rev. Evan Shea, 111 Cedar St. Santa Cruz.

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

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

Church of Divine Power, 5017 Sunset Blvd. Services: Sunday and Wednesday 7:45 P.M.; M. Founder and Pastor: Rev. Lorraine La Vani; Phone: Hollywood 4-6363.

Long Beach, California
People's Spiritualist Church, 785 Juniper St. Services: Sun. and Wed. 8 P.M.; Wed. 2:30 P.M.; Minister: Rev. Edith M. Niles, 423 Dayman St. Long Beach 6; Phone: HE 3-0453.

Temple of Christian Philosophy, 1105 Raymond Ave. Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 4:30 P.M.; Minister: Rev. Lola Redd; Phone: 8-2316; Church phone: 99-21.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HE 6-3223; Rev. Chloé Birch, Asst. Pastor.

Los Angeles, California
Temple of the Helping Hand, 227 North Western Ave. Services: Sun. 2:30 and 7:30 P.M.; Tues. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Regina Weiss; Phone: Hollywood 4-6032.

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thurs. 8 P.M. b. Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: Republic 1-6030.

Universal Chapel 1001 West 69th 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. Elyane C. Chaney; Phone: DU 4-3427.

Spiritualist Temple of the All-Seeing Eye 841 West 85th St. Services: Sun. 7:30 P.M.; Wed. 2 and 8 P.M.; Minister: Rev. Anna P. Crosby; Phone: PI 7-201.

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

Moses Temple of Science, 2013 1/2 West Jefferson Blvd. Services: Sun., Lycom 2:30 A.M.; Church 10:45 A.M. and 7:45 P.M.; Wed. 7:45 P.M.; Minister: Rev. Manilla Moses; Phone: RE 8-931.

School of Spiritual Philosophy, 257 South Occidental Blvd. Services: Sunday, 2:30 P.M.; Tues. 2 P.M.; Thurs. 8 P.M.; Rev. Jane M. Sipes, minister; Phone: DU 9-2280.

Church of Spiritual Truth, 4058 South Vermont Ave. Services: Sunday, Healing 7:30 P.M.; Minister: Rev. Margaret service: Thurs. 2 and 8 P.M.; Minister: Rev. Harry A. Noah; Phone: GR 4-1934; Sec'y: Harriet Turner, 877 West 9th Place, LA 1371.

LOS ANGELES—Continued

Temple of Spiritual Logic, 2400 South Western Ave. Devotional Services: 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: RE 8-1601.

Spiritualist Church of Divine Light, 837 South Park View Ave. Services: Sunday 11 A.M. & 7:45 P.M.; Healing and messages, Wed. 7:45 P.M.; Message service and luncheon Thurs. 1 P.M.; Dr. Victor Ahlheim Class, Thurs. 7:45 P.M.; Minister: Rev. Bethah England; Phone: DI 9-1856.

Universal Church of the Master, 5900 South Vermont Ave. Minister: Rev. Edith P. Nichols; Phone: PL 1-3465; Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; and Thurs. 2:30 P.M.

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

Metaphysical Center, 1024 West 71st St. Services: Sun. 7 P.M.; Tues. 10 A.M.; Friday, 10 to 4 P.M.; Minister: Rev. Mary A. Reinhardt; Phone: Pleasant 8-1629; Sec'y: Lela Adams, 1424 South Raymond, Alhambra, Cal.

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: Stephanie Jean Schre; Sec'y: Irene Faust, 2807 Frederick St.

First Christian Episcopal Church, 257 South Occidental Blvd. Services: Sun. 2 P.M. and Tues. 8 P.M.; Class: Thurs. 8 P.M.; Discussion Group, Fri. 8 P.M.; Pastor: Rev. John A. Badger; Phone: DU 4-1801; Sec'y: Elizabeth H. Adams.

Oakland, California
First Temple of Spiritualism, 1442 Alce Street; Services: Sun. 2 P.M.; Minister: Miltie Monroe, 2014 Fifth Ave.; Phone: EM 3-4442; 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. Etha Bolton; Phone: GLEN 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.

Kosmon Centre Church, Ebell Hall, 1440 Harrison St. Meetings 7:30 P.M. Thurs., Fri. and Sat. only; Phone: Olympic 5-8782.

Reseda: Church of the Good Neighbor, 18206 Victory Blvd.; services: Sun. 2:30 P.M.; Lycom; Thurs. 7:30 P.M.; Minister: Hal Sykes; Sec'y: Leonore Cordial; Phone: Dickens 28712.

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

The Church of the Good Shepherd, 1111 20th St. Services: Daily 7:30 P.M.; Minister: Rev. Ewald Wilkinson; 2836 Lock Ave.; Phone: GA 8-2900.

San Bernardino, California
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLTON 24674.

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

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

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 Greer; Secretary: Hattie A. Harold.

Inspirational Church of the Master, 2730 "A" St. Services: Sun. 8 P.M.; All message service; Thurs. 8 P.M.; Minister: Rev. Maide Stewart; Phone: AT 4-8212.

The Progressive Spiritualist Church of San Diego, N.S.A. 3843 Herbert St., Services: Sunday; Healing, 7:30 P.M.; Lecture, 8 P.M.; Minister: Rev. Florence S. Helyer, 4332 Kenmore Terrace; Phone: P 4-8486; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson.

San Fernando, California
San Fernando: Temple of Light, 12540 Bradley Ave.; Services: Sun. 8 P.M.

San Francisco, California
Golden Gate Spiritualist Church (N.S.A.) 1901 Franklin St. (Cor. Clay); Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave. Phone: JU 4-6866; Sec'y: Donald B. Haddock; Treasurer: Charles Ross McKendry; Church Phone: U 5-9976.

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 Soler, man, 3478-18th St.; Phone: Underhill 3-4587.

First Spiritual Church, 3324-17th 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: Juniper 7122; Vice-President: N. B. Williams.

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

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 P.M.; Minister: Rev. Gladys Shea, 1546 Hester St.

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

First Spiritual Science Church, 513 Center St. Services: Sunday 8 P.M.; Minister: Rev. Evan Shea, 111 Cedar St.; Phone: Garden 3-8920.

First Spiritualist Church of San Jose, Inc., 499 North 17th St. Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown; Phone: CL 8-2121; Sec'y: Mary Jane Brown, Phone: CL 8-3243.

Santa Monica, California
Spiritual Prayer House, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Minister: Rev. O'Dell Brown; Rev. Mary H. Bringer; Phone: EX 8-3000; Sec'y: Albert Vincent.

Stockton, California
Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, 10:30 A.M. and 7:30 P.M.; Messages 9 P.M.; Blindfold Billet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller; Sec'y: Glennel Hyde, R.F.D. No. 5, Box 368, Stockton, Cal.

Torrence, California
Spiritual Church of Friendship, 127 East 22nd St. Woman's Club, Services: Sunday, 11 A.M.; Minister: Rev. Hazel Sladek, 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson.

Venice, California
Universal Truth, 142 Lincoln Blvd. Services: Sun. and Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EX 8-6174.

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

Progressive Science Institute & Emma Lee Spiritual Science Church, 1251 E. 1st St., Denver 15; N. 84 Gold St. Bus. Services: Sun. 7:30 P.M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor. Phone: BE 3-1912; Gall Workman, Sec.

Star of the East Spiritualist Church, 1379 Kalamath (Take 30 Bus Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M.; by Rev. Frieda Nicklis; Minister: Rev. Frieda Nicklis, 3440 Zuni; Phone: GL 5-7444; Co-pastor: Rev. Blanche De Boski, 1859 Lincoln; Phone: AC 4-2423.

Psychic Center, 4915 West 35th St., Min. Astor; Rev. Emma Bell Roney; Phone: GR 7-0754.

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

Pueblo, Colorado
First Spiritualist Church, 110 West 8th St. (N.S.A.) Services: Sun. 7:30 P.M.; Minister: Carolyn G. John; Phone: LI 4-6005; Sec'y: Linda John.

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

Hartford Spiritualist Temple, Inc., N.S.A.; 758 Asylum St. Services: Sun. 7:30 P.M.; Wed. 8 P.M.; President: Mabel Oll, 427 Main St.; Sec'y: Mrs. E. Charlotte Simmons, 59 Webster St.

New London, Connecticut
New London Spiritualist Temple, Inc. 60 Blackhall St. Services: Sunday 8 P.M.; Thurs. 7:30 P.M.; Sec'y: Stephen Dickens.

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science University Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn. Phone: Gilson 3-1313.

Niantic Temple of Light (I.A.S.) 4 Smith St.; Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Harriet Whitehead; Phone: Pershing 9-7005; also Rev. Marion Owens, Cherry and South Sts., Pine Grove, Niantic; Phone: Pershing 9-5975; I.A.S. Spiritualist University Instruction and unfold ment Class Sat. 7:30 P.M.; Rev. Nicholas Plastina Box 155, Niantic, Conn.

Norwich, Connecticut
The First Spiritual Union, Inc., 28 Park St.; Services: Sunday 2:30 and 7:30 P.M.; President: Nellie G. Wheeler; Sec'y: Marie La Mille.

Stamford, Connecticut
Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 77 Glendale Drive, Glenbrook, Conn.; Phone: Davis 3-7290; Church Phone: Davis 3-5411.

DELAWARE
Wilmington, Delaware
First Spiritualist Church, 907 Tannal St.; services: Sun. 7:45 P.M. (N.S.A.) Sec'y: Laura M. Shilling; 105 Marsh Road; President: Peter DeLuxe.

Church of Spiritual Truth, Orange Hall, 706 Delaware Ave.; Services: Sun. 7:45 P.M.; Bertha Ford, 2410 Latotte St.; Phone: OL 8-3303.

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

Church of Two Worlds, 2460 16th St. N.W. Services: Sun. Healing 7:30 P.M.; service 8 P.M.; Wed. 8 P.M.; Minister: Rev. H. Gordon Burroughs; Phone: EM 3-0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington 12.

FLORIDA
Bradenton, Florida
Universal Spiritualist Episcopal Church, 947-13th St., West; Services: Sunday & Wednesday 7:30 P.M.; Minister: A.M.; Minister: Rev. Gladys Johnson; Phone: 9-4392 and 4-3285.

Cassada, Florida
Southern Cassada Spiritualist Campmeeting Association; 1957 Season—Jan. 1st through April 1st; Services: Sun. 2:30, 4:30 and 7:30 P.M.; Thurs. 7:30 P.M.; January, Betty Fossell; February, Arthur Ford and C. Harrison Engel; March, Curtis B. Morris.

Daytona Beach, Florida
First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave., Services: Sun. 7:30 P.M.; Thurs. 2:30 & 7:30 P.M. (N.S.A.) Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9996; Sec'y: Marion Elks, 127 N. Peninsula Drive.

Hays Memorial Spiritualist Church, 221 1st Ave., Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-4232.

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

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 3 P.M.; Friday 8:30 P.M.; Phone: 118-B; Sec'y: Lillian Brewster, Route No. 2, Box 472.

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

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

Miami, Florida
Little Shenandoah 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. & Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI 8-8912.

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

Beckoning Light Spiritualist Church, 1621 S.W. 6th St. Services: Sun., Wed. and Thurs. 7:45 P.M.; Minister: Rev. Bertie Lilly; Sec'y and Asst. Pastor: Rev. Madge Hart, 819 N.W. 2nd Place.

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

Universal Church of the Master, No. 408, 7450 S.W. 57th Ave. (Red Rd.) Services: Sun. and Wed. 7:45 P.M.; Thurs. 2 P.M.; Class: Tues. and Thurs. 7:45 P.M.; Minister: Rev. Mary Shillito; Phone: MO 7-0672.

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

Dr. Gilbert N. Holloway and Associates, P.O. Box 1227, Coral Gables, 34, Florida; Phones: 83-8630 or NE 700-5657; write or call for information.

Sarasota, Florida
Shrine of the Master Spiritualist Episcopal Church, 852 Tuttle 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. V. Hughes.

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

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

Universal Psychic Science Association, 625-8 12th St., North; Services: Sunday, 7:30 P.M.; Messages: Wednesday; Healing: Thursday; Minister: Rev. Helene Gerling; Acting Pastor for summer: Rev. Thelma Fischer; International Director: Rev. J. Bertran Gerling.

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

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

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

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P.M.; Wed. 8 P.M.; Healing and messages; Minister: Rev. Anna Zakalor; Phone: Stanley 8-3244.

Champaign: First Church of the Spiritualist, 219 South Water St. Services: Sunday 3 and 7 P.M.; Leader: Myrtle Blevins; Phone: 244-1100; President: Earl V. Beightler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

Chicago, Illinois
Silent Prayer Sanctuary, 3802 West Mead Ave. Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: AL 2-6417; Leader: Sophia Shaffer.

First Roseland Spiritualist Church, 10957 59 South Park Ave. Services: Sun. 3 P.M.; President: Deon; Sec'y: Elsie Traver; Phone: IR 4-8862.

Friendly Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold Klingensmeyer; Sec'y & Asst. pastor: Rev. Ed Dortmund, 2509 North Southport Ave., Chicago, 14.

FLORIDA

Bradenton: Universal Spiritualist Episcopal Church, 947-13th St., West; Services: Sunday & Wednesday 7:30 P.M.; Minister: A.M.; Minister: Rev. Gladys Johnson; Phone: 9-4392 and 4-3285.

Cassada: Southern Cassada Spiritualist Campmeeting Association; 1957 Season—Jan. 1st through April 1st; Services: Sun. 2:30, 4:30 and 7:30 P.M.; Thurs. 7:30 P.M.; January, Betty Fossell; February, Arthur Ford and C. Harrison Engel; March, Curtis B. Morris.

Daytona Beach, Florida
First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave., Services: Sun. 7:30 P.M.; Thurs. 2:30 & 7:30 P.M. (N.S.A.) Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9996; Sec'y: Marion Elks, 127 N. Peninsula Drive.

Hays Memorial Spiritualist Church, 221 1st Ave., Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-4232.

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

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

Spiritualist Churches

(Continued from Page 10)

ILLINOIS — Continued

Decatur, Illinois

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

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

Elgin: First Spiritualist Church, 263 Du Page St.; Services: Sun. 7 P.M.; (U.S.A.) Sec'y: Bertha Chamberlain; Phone: SH-23197; Treas.: Hattie Davis, 659 Lincoln Ave.

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

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 2:30 P.M.; Minister: Rev. Florence Fisk; Phone: 8346; Sec'y: Laura E. Davis.

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

Peoria, Illinois

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

Rockford, Illinois

United Science Mission, 127 South Rockton Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Blanche McCall; Phone: 37812.

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

INDIANA

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

Elkhart: Christian Spiritual Temple, 209 1/2 South Main St.; Services: Sunday 8 P.M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

Evansville, Indiana

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

Fort Wayne, Indiana

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

Church of Divine Spirit, (G.A.S.) 233 East Wayne St.; Services: Tues. and Sun., healing, 7:30 P.M.; Worship, 7:45 P.M.; Minister: Rev. Goldie Werner, 3414 New Haven Ave.; Phone, Anthony 8-0554.

Gary, Indiana

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

Alpha Spiritualist Episcopal Church, Victory Room, Y.M.C.A., 225 West 5th Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Freda B. Titus, 2636 Miami St., East Gary; Phone: 2-7121; President: Edith Ireland; Sec'y: Nellie McLean, Room #1004, Hotel Gary.

Hammond, Indiana

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

Indianapolis, Indiana

Progressive Spiritualist Church, 611 E. St. Clair St.; Services: Sun. and Tues.; Healing, 7 P.M.; Services, 8 P.M.; Phone: 2-2637; Sec'y: Rebecca E. Jeffries, 1802 E. Raymond St.; Pres: Wm. Wells.

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 State Spiritualist Association; Phone: ME1904-45673; 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: PL 9-1784.

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 Huling; Sec'y: Gertrude Rocher; Phone: 2-1618.

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

Peru, Indiana

First Spiritualist Church, 62 South Main Ave.; Services: Sunday 7:30 P.M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsh, 161 1/2 North Broadway; Phone: 6359; President: Herbert Reush.

The Friendly Church, Inc., 11 North Grant St.; Services: Sunday, 8 P.M.; Every 2nd Sunday Services: 2:30 & 7:30 P.M.; Minister: Rev. Orle 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 & 7:30 P.M.; President: Ralph Bowman; Sec'y: Athelene Minnes (U.S.A.)

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

Your Church Should Be Listed in These Columns.

KANSAS

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

LOUISIANA

New Orleans: Church of Divine Fellowship, 823 Spain St.; Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBar Gunter; President: Rev. Ada DuBar Gunter, 407 Highway Drive; Phone: VEron 5-1579.

MAINE

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

MARYLAND

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

Spiritual Sanctuary, 2106 Eutaw Place; Services: Sun. and Wed. 8 P.M.; Minister: Teresa Shepperd; Sec'y: Clara E. Shepherd, 3320 Bayonne Ave., Baltimore 14; President: Frances A. Converso.

MASSACHUSETTS

Amesbury: First Spiritualist Church, I.O.O.F. Hall, Water St.; Services: Sun. 3:30 P.M.; President: L. H. Dickens; Phone: 933-W; Sec'y: Zelma Dickens, 105 High St.

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. David Todd, 10 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. Aida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.

Fitchburg: First Spiritual Alliance Church, 22 Knowlton Terrace; Services: Sun. 3 and 7 P.M.; Sec'y. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

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

Quincy: First Spiritualist Church, Johnson Bldg., 4 Maple St.; Services: Sun. 8 P.M.; Minister: Bert DeYoung, 523 Front St., Weymouth, Mass.

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 3388-3; Sec'y: Mildred Cook, 16 Walker St.

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

MINNESOTA

Adrian: Church of Divine Truth (Spiritualist) 1147 1/2 North Main St.; Services: Sunday 7:30 P.M.; every 3rd Sunday, 2:30 and 7:30 P.M.; Minister: Rev. A. Dee Maynard; Phone: COLfax 5-2730; Sec'y: Ella M. Geehan, 826 Michigan Ave.

Ann Arbor, Michigan
Church of Divine Science, 516 North Detroit St.; Sun. Lyceum 10 A.M.; Lecture and Bible Study 11 A.M.; Lecture, Healing and Messages 7:30 P.M.; Messages: Sun. 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 A.M.; Minister: Rev. James Tingley.

Spiritualist Church of Divinity, 11 Green St.; Services: Sunday 7:30 P.M.; Minister: Rev. Clifford Bristol (U.S.A.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillon, 171 North Ave.

Bay City: Congregation of Spiritual Unity, 2155 Linn St.; Sun. 7:45 P.M.; President: Clara Trombley, 613 Hart St., Essexville; Phone: 8425.

Coldwater: Church of Spiritual Truth, 50 1/2 Chicago St.; Minister: Rev. Warren M. Smith; Phone: 73-F-3; Sec'y: Marie Robbins, 130 Marshall St.

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, Barium Hotel, 1000 Michigan; Pastor: 7 P.M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack F. Teeters.

All Souls Memorial Church, 2619 Cass Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Constance Newby; Phone: U-1346.

Spiritual Helpers Church, 9197 Gratiot Ave.; Services: Wed. and Sunday 7:30 P.M.; Minister: Rev. Harriet Rae; Phone: WAhnut 3-6236.

First Spiritualist Temple, 14801 Fenkell Ave.; Services: Sun. 7:30 P.M.; Minister: Rev. Ruth Pfister; Phone: VE 5-0134; Sec'y: Floyd Carson, 6027 Sembole.

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

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

Bible Christian Spiritual Church, 4404 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Vessy; Phone: TASdome 5-9134.

MICHIGAN — Continued

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally: Sun. 8 P.M.; Tues., Thurs. & Fri. 1 P.M.; Chas. L. Young, pres., Lincoln 1-3146; Norma R. Whiting, sec'y., 31 W. Kalama, Roy Oak 4, Mich., Lincoln 3-4219.

Flint, Michigan

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

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

Grand Rapids: First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P.M.; President: Frank Withforth, 1311 Calvary, N.E.; Sec'y: Elaine 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.

Kalamazoo: Christian Spiritualist Chapel, 827 N. Church St.; Services: Sun. 3 and 7 P.M.; Minister: Rev. Beth Roche; Phone: FL-4-2961; Sec'y: Rev. Colle G. Cole.

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

Muskegon—First National Spiritualist Church—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

Int 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, 7:00 P.M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Port Huron: Divine Spiritual Temple, I.O.O.F. Hall, Lapeer St.; Services: Sun. 7:30 P.M.; Minister: Rev. Rebecca Brobot, 715 Howard St., Port Huron.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sun. 7:30 P.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: Dorothy Lindholm, 1712 West 3rd St., Duluth.

Minneapolis, Minnesota

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sun. 3:30 and 7:30 P.M.; Thursday at 3:48 Park Ave.; Healing 2 P.M.; Message service Thurs. 7:30 P.M.; Tuesday Children's Problem Clinic; Minister: Rev. Clara S. Johnson; Phone: REgent 7815.

Second Spiritualist Church, 2230 North Lyndale Ave.; Services: Sun. 7:30 P.M.; President: John Koorn; Phone: HY-0781; Sec'y: Eva J. Adamson, 2118 Ilion Ave., North.

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

St. Paul, Minnesota

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

Order of The White Cross, 4th floor, Edgemoor Bldg., Robert St. entrance; Services: Sun. 2:30 P.M.; Speaker: William C. Youlan; President: Emma Halden; Founder: Clara Gathany.

MISSOURI

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

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St.; Services: Sun. & Wed. 8 P.M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 200 South 15th St.

St. Louis, Missouri

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

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

Soul Science Spiritualist Church, Xavier Rm., 2d floor, Melbourne Hotel; Services: Sunday, 7:45 P.M. (N.S.A.); Minister: Rev. Vernon Brand, 3603 Dover Pl.; Phone: VERNON 2-1116; Sec'y: Jacuelyn Piestrup, 4917 Mandel.

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

Lincoln: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 N. St.; Services: Sunday 7:45 P.M.; Minister: Rev. Lloyd E. Fierman, 1145 "E" St., Lincoln, 8, Nebraska; Phone: 2-3486.

NEW HAMPSHIRE

Manchester: Spiritual Temple of Truth and Inspiration, 18 Lake St.; Services: Sun. 2:30 P.M. and 7:30 P.M.; Also Wed. 7:30 P.M.; Irene Morris, 127 Prout Ave.; Minister: Alvin T. Hettlinger.

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 B. Brown, 300 South 34th St.; Phone: Woodlawn 3-7446.

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

East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza; Services: Wed. 8 P.M.; Thurs., Thurs. and Fri. 1 P.M.; Minister: Rev. Connie Clark, 141 Hollywood Ave.; Phone: OR 4-6514; Sec'y: Verda Sprout, 69 North 9th St., Newark, N. J.; President: James Proctor.

Elizabeth—Seventh Ch. of Psychic Science 415 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; 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. Dencer, Mediator, Phone HU 2-1773; Psychic Science Temple; Services: Wed. 7 P.M., Rev. Matthew Matuich; healing service, Rev. Dorthea A. Morris, Mediator, Thursday 7 P.M.; Rev. Morris; Thurs. & Fri. 1 P.M.; Rev. Dorthea C. Dencer, Psychometrist; Sunday 3 & 7 P.M., Guest Mediators; First Sat. of the month 7 P.M., Progressive Circles.

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

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

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

Trenton, New Jersey

First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Services: Sun. 8 P.M.; Minister: Rev. Marion Hartman, Tues. & Fri. 7 P.M.; EX 3-7788; Pres: Joseph Paul Hartman.

Spiritualist Friendly Church, 700 Liberty St.; Services: Sun. 8 P.M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave.; Phone: EX 3-023; Sec'y: Mildred M. Friedman, 516 Riverside Ave.

Union City, New Jersey

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

Spiritual Ch. of Divine Healing, 1060 New St.; Sun. 7:30 P.M.; Tues. 10 A.M.; Tues. 8 P.M., Fred Beck; Tues. & Thurs. 8 P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P.M.; Tues. 2 P.M.; Fri. 2 P.M.; Minister: Social 2nd Fri. 2 P.M.; Rev. Ann P. Rugar; 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 Gallo; Phone: TE 7-6335.

NEW YORK STATE

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

Batavia: Church of Spiritual Truth (General Assembly of Spiritualists) 6 Bank St.; Services: Sun. 7:45 P.M.; Thurs. 8 P.M.; Minister'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 Breno, 1500 North St., Endicott; Pres: Reuben V. Howell.

Brooklyn: St. John's Spiritualist Church, 8025 Third Ave.; (B.M.T. local to 77th St. Station); Services: Sun. and Fri. 7:45 P.M.; Wed. 1:45 P.M.; Minister: Rev. Lil-berth Monson, 16300 71st St., Brooklyn 4; Phone: BE-2-7969.

Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M.; Tues. 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Edith Sandy Wendling; Phone: RIVERSide 1698; Church phone: ELmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres: R.N.C. C. Fredrickson.

Church of Life, Universal Sanctuary of Divine Healing, 79 Richmond Ave.; Services: Sunday, Healing 7 P.M.; Devotional 8 P.M.; Minister: Rev. Thomas J. Kelly, 111 Garland Drive, Eggertsville 21, N.Y.; (home), church: ELmwood 1870; (home) Windson 2705.

Center of Psychic Science, 971 Jefferson Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Betty Clayton Possel (N.S.A.) Sec'y: Doris Bailey, 25 Exchange St., Fort Erie, Ont., Canada; President: Joseph S. Bliss.

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: IDlewood 3190.

Temple of Divine Science, 571st Ch., 267 Sycamore St.; Sun. 7:45 P.M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone: WA 4651.

Nazarene Unity Science Church, Inc., 172 Goddard St., Cor. Michigan; Services: Sun. 7:45 P.M.; Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M.; Services: Wed. and Fri. Message Circle 2 P.M. and 8 P.M.; Dr. Rowland Henry, Dr. John G. Devine, Ministers; Telephone: 4-0463; New York State chapter for the American Federation of Spiritualist (Mediums).

Cortland, N. Y.

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

First Spiritual & Divine Science Church, 97 Owego St.; Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave.; Phone: SK 6-7188; Associate Minister: Carroll Badman; Healer: (Mable) A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9314.

NEW YORK STATE—Continued

SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY - Continued

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

Temple of The New Dawn, Inc., 211 West 57th St., Universal Services, Timeless Time Meditation, Healing Service, Cosmic Message, Music; Nesta Kerin Crain, Doris Herzog, John J. Besante and Ann Kozak. Spiritual and Ethical Society, Steinway Hall, Studio #605, 113 West 57th St. Services: Sunday, 1 P.M.; Lectures: Rev. Schneider, 608 West 140th St., N.Y.C. 31; Phone: WAdsworth 6-6961.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6-8 P.M.; Thurs. and Sat. 7-9 P.M.; Minister: Rev. Martha Selig. Rev. Angela Call Wanderer; Phone: TRafalgair 3-8325.

211 West 106th St.; Class: Wed. & Fri. 8 P.M.; Minister: Rev. Bertha Marx Leichter; Phone: RIVERSIDE 9-3313.

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 7-9 P.M.; Minister: Rev. Martha Selig; Phone: CHelsea 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. Helma Lester; Phone: CHelsea 2-0923.

The Franciscan Order of Good Will and Harmony, 1891 Arthur Ave. (BRONX, 60, N.Y.) Services: Mon., Wed. & Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: TREmont 8-9134; President: Leo Pold Sessa.

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

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

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

Church of Guiding Light (Spiritualist) Sherman Square Hotel, B'way and 70th St. Services: Sun. Tues. Fri. and Sat. 7 P.M.; Sun. 3 P.M.; Thurs. Fri. and Sat. 1 P.M.; Minister: Rev. Helen A. Thury; Phone: TRafalgair 7-9047 (8 A.M. to 1 P.M. or 9 to 10 P.M.)

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

Niagara Falls: White Rose Center of Free Psychic Truth, 100 Main St., 1st Floor, Sunday 7:30 P.M.; Social Tuesday 8 P.M.; Minister: Rev. Rosebud Vogel Williams, 676 Chilton Ave.; Phone: 4-1370; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 5-2815.

Rochester, New York: 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: Nadien Wood; Phone: BAKER 9479.

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

Rochester Spiritual Center, Powers Hotel. Services: Sunday 3:30 & 7:30 P.M.; Wed. 7:30 P.M.; Minister: Rev. Helen Graham; Sec'y: Jennie Langer, 1683 Five Mile Road, Penfield, N.Y.

Plymouth Spiritualist Church, 889 South Plymouth Ave. Services: Sun. 3:30 & 7:30 P.M.; President: Louis Krech; Sec'y: Victor Schumann, 261 Sanford St., Rochester 20.

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 Myndes St.; Services: Sunday 4:30 & 7:30 P.M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 48607; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y.; Phone EX 31419.

Syracuse, New York: Wayside Spiritualist Church, American Pension Club, 220 East Washington St. Sunday 1:45 P.M.; President: Luania Caley; Sec'y: Albert J. Potter.

Spiritual Science Church, Onondaga Hotel, Services: Sun. 7:45 P.M.; Associate pastor: Iva Moore-Thompson; Phone 418305; Sec'y: Mary McNamara, 107 Bradley Road, Liverpool; Phone: 2-2700.

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

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

Utica: Christian Spiritualist Church, 506 Seneca St. Services: Sun. 3 & 7:30 P.M.; Minister: Rev. Mabel R. Hammett; Phone (Utica) 4-7081; (Rochester) Genesee 8243; Sec'y: Helen Lines, 608 Wiley St.

NEW YORK WITHOUT GENTILES

— By — JAMES A. BELL

Those who are in tune with the Spirit World will appreciate how the author of this book understands the operation of Etheric Laws. By Mail \$2.00. Order from: Collier's Publishing Company, Stratos Bldg., Box 1012, Daytona Beach, Florida. (FL-435)

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. Roshon; Phone: ST. 4-9233; Sec'y: John D. Cole; President: Adia C. Richards, 345 Para Ave.

Science of Metaphysics (International General Assembly of Spiritualists) 100 South Broadway. Services: Sun. 7:45 P.M.; Minister: Rev. Ethel Laurendine, 113 North Adolph St.; Phone: JEFFERSON 5-5672.

Infinite Church of Metaphysics, 100 South Broadway; Services: Sun. 8 P.M.; Minister: Rev. Ethel Laurendine, 113 North Adolph St.

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

Ashley: White Lily Chapel, 30 South Main St.; Services: Sun. & Wed. 8 P.M.; Minister: Margaret Fling; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

Ashabula - First Spiritualist Temple, Main & West 43d St.; Pres. Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

Ashabula (Saybrook) Shrine of The Holy Spirit, #20, #21, 1 mile south of Route #20, between Route #45 and Depot Road. Services: Wed. and Sun. 8 P.M.; Minister: Rev. Helena Bowers, R.F.D. #3, Ashabula, Ohio.

Canton - First Spiritualist Episcopal Ch. Luscaraus St., West; Sun. 7:45 P.M.; Sat. 10:30 A.M.; Minister: Rev. E. S. W. Estly Fuller, 912 2nd St., S. W.

Cincinnati, Ohio: Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Services: Thurs. 7:45 P.M.; Sun. 9:45 A.M. - Exoteric Bible Class: 10:45 A.M. - Worship: 7:45 P.M. - Lecture, messages; President: Emil J. Schmidt; Asst. pastor & Vice Pres. Rev. Edwin C. Wrede; Sec'y: Chas. Rev. Eleanor Schmidt; Phone: Woodburn 1-0506.

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 and Wed. 8 P.M.; Minister: Rev. William H. Kost; Phone: RE 1-2529.

Divine Spiritualist Church, 7220 St. Clair Ave. Services: Sun. 8 P.M.; Minister: Rev. H. R. Wilkinson, 1683 East 81st St.; Asst. Pastor: Rev. K. Koutnik; Phone: CLEVELAND 1-0506.

The White Temple of Spiritual Faith, 3350 West 25th St. Services: Sun. 3 and 7:45 P.M.; Friday 8 P.M.; Co-Pastors: Rev. Shirley May Grampa and Rev. Irwin L. Peterson; Phone: SHadyside 9-1326.

Truth Tabernacle Church, 5105 Euclid Ave. Services: Sun. 7:45 P.M.; Tues. 7:30 P.M.; Minister: Rev. Mary Pollock, 1980 East 81st St.

Columbus, Ohio: Truth Tabernacle Spiritualist Association, 516 South Parkview Ave.; Services: Sun. 7:30 P.M.; Tuesday 7:30 P.M.; Minister: Rev. H. R. Wilkinson; Church office: 100 Little Flower Lane; Phone: BE 1-4489.

The First Linden Spiritualist Church, 1751 Aberdeen Ave. Services: Sun. 7:30 P.M.; Minister: Maudeella Rowe, 37 East Plumb Ave.; Asst. Pastor: Rev. J. E. 1631; Sec'y: Evelyn Gonnell.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Ralph A. Whitney; Phone CL 1-8433; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: AX 9-3438.

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

Dayton, Ohio: Spiritual Church of God, Apt. No. 6, 31 East 5th St.; Sunday 8 P.M.; Rev. Ethel Williams.

Central Spiritualist Church, Haynes 74 Hubert Sts. Services: Sun. 7:45 P.M.; Minister: Rev. Laura E. J. Holloway; Phone: KE 2453; Sec'y: Rev. Minnie Rowe, 1604 Richard St.

Universal Brotherhood, U.B.C.A., 2509 Rodyn Road. Services: Wed. and Sun. 8 P.M.; Minister: Rev. Jack L. Hopple; Phone: OXmore 0523.

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 501, East Liverpool.

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

Massillon: First Spiritualist Church, 224 North Ave., N.E.; Services: Sunday 7:45 P.M.; Phone: TR 1-256; Sec'y: Mary E. Matson, 1605 Erie St., S.

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

Church of Faith, 801 Jefferson Ave. Services: Thurs. and Sun. 7:45 P.M.; Minister: Rev. Ezra Mower.

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

First Spiritualist Episcopal Church, 636 Western Ave. (at Field) Services: Sunday 7:45 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Fred L. Felk; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CHerry 9-3389.

Youngstown, Ohio: Ingersoll Memorial Ch., 339 West Federal Road; Sun. 7:45 P.M.; Thurs. 7:30 P.M.; 7:45 P.M.; Rosa Hoyle, 137 North Fruit St.; Phone: RI 7-0006.

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

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

AL SPIRITUALIST CHURCHES SHOULD BE LISTED HERE

OKLAHOMA

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

First Spiritual Science Church, 711 S. Chayenne St.; services: Wed. & Sun. 8 P.M.; Class: Tues. 3:30 P.M.; Special Class for Spiritual Unfoldment every Friday 8 P.M.; Sec'y & Minister: Rev. Orpha C. Beaulieu, 1231 S. J. Frankfort St.; Phone: LUther 5-5394.

OREGON

Gold Hill: Universal Church of The Master Spiritualist Temple, 5729 S.E. Boise St.; Sun. 10 A.M.; Sunday School and Bible Study, 7:30 P.M.; Healing, Lecture, Communications: Wed., 8 P.M.; Healing, Lecture and Communications: Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

Portland, Oregon: Spiritualist Friends, Inc., "Christian Spiritualists" Temple, 5729 S.E. Boise St.; Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PHospect 1-8996; Sec'y: Dulcie Jackson; Phone: N.S.A.C., 1510 S.E. 9th Ave., Beaver Bldg.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Alma Gudhart, 5123 N.E. Craig St.; Phone: LA 4-541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln.

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

Salem: First Spiritualist Church, 1320 Madison St.; Circle and Healing Sunday 6:45 P.M.; Regular service, Sun. 7:30 P.M.; President: John B. Craig; Sec'y: Charly B. Craig, R.F.D. #3, Box 921, Salem, Oregon.

Pennsylvania: Allentown: First Spiritualist Church, Oak and Poplar St.; services: Sat. 7:30 P.M.; Sun. 2:30 and 7 P.M.; Minister: Theodore F. Getter, 1544 Oakland St., Bethlehem, Penna.; Phone UN 64321.

Bethlehem: Bethlehem Christian Spiritual Church, 1004 South St. Marys St.; Services: Sun. 7:45 P.M.; Wed. 7:30 P.M.; Leader: Charles Valenti.

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

New Castle, Penna.: Spiritualist Church of Truth, McGowan Hall, 215 1/2 East Wash. St.; Wed. & Sun. 8 P.M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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

First Spiritualist Church, 256 Boquet St. Services: Sun. 8 P.M.; Thurs. 2 and 8 P.M.; Sec'y: Marian G. Clark, 927 Milton St.; Phone: MU 2-8847; President: Hubert P. Hager.

Philadelphia, Pennsylvania: Dorothea Psychic Center, 5307 Walnut St.; Services: Tuesday and Thursday evening 8:30, Wednesday 1:30 P.M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-883; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

Third Spiritualist Church, 3044 Germantown Ave. Services: Sun. 3 and 8 P.M.; Wed. 8 P.M.; Phone: BA 5504; Sec'y: Bert Hamm, Oxford Valley Trailer Park, R.F.D. No. 1, Langhorne, Penna.

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

The First Association of Spiritualists, Broad and Master St. Services: Sunday 3:30 and 8 P.M.; Minister: Rev. C. Harrison Engel, Phone ST 4-0577; Sec'y: Elizabeth H. Phillips, 508 S. 41st, Philadelphia 4; Pres.: Charles MacElwee.

Second Spiritualist Association, 1418 Walnut St., Bellevue Court Bldg. Services: Sun. 7:30 P.M.; Minister: Rev. Alida Nelson, 2106 Locust St.; Phone: LOcust 7-6580.

Reading: First Spiritualist Church, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M.; Minister: Rev. Clara Seeger; President: Hazel H. Peterson; Sec'y: William W. Rishel.

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

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: 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, Inc., 32 Haskins St. Services: Sun. 2:30 and 7 P.M.; Wed. 7:30 P.M.; Minister: Rev. Thos. Crosby, 42 Norwich Ave.; Phone: HOPKINS 1-0231; President: Rev. Harold Alderson.

TEXAS: Dallas - First Spiritualist Church (N.S.A.) 821 Heller Ave.; Services: Sun. 8 P.M.; 8:45 P.M.; Devotional Service 7:30 P.M.; Message service: Wed. & P.M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

Beaumont, Texas: Progressive Spiritual Christian Church, 4240 Harding Drive; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: Georgia Ragan.

Golden Rule Spiritual Christian Church, Willow Inn Hotel, 715 Willow St.; Services: Tuesday and Friday 8 P.M.; Minister: Rev. Paul M. Davis, 812 North St.; Phone: 20369.

Fort Worth, Texas: Third Spiritual Christian Church, Westbrook Hotel. Services: Sun. 2:30 and 8 P.M.; Acting Minister: Rev. Vernon B. Cummins; Phone: ED 2-1437; Founder: Rev. Blanche Hanley, 1590 1/2 West Magnolia Ave.

Houston, Texas: First Spiritualist Church, 3525 Beauchamp; Services: Sun. 8 P.M.; Lectures: Sun. & Wed. 7:45 P.M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams.

TEXAS - Continued

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

Universal Church of Science, 1537 North Alamo; Services: Sun. and Tues. 8 P.M.; Tues. 1 to 4 P.M.; Minister: Rev. M. Hersey; Phone: CApital 4-5963; Sec'y: Alma Kies, 409 Quitman.

VIRGINIA

Norfolk, Virginia: The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro St.; Sun. 10 A.M.; Sunday School and Bible Study, 7:30 P.M.; Healing, Lecture, Communications: Wed., 8 P.M.; Healing, Lecture and Communications: Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Spiritualist Church, 307 West 57th St. Services: Sun. and Wed. 8 P.M.; Sec'y: Florence Siebert, 634 West 57th St.; Phone: MA 2-9070.

Richmond: Temple of Truth (Universal Psychic Science) 19 North Stafford Ave., Apt. No. 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 Balis; Phone: 3922-J; Sec'y: Reva Kuhn, 1310 Humboldt St.

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

Puyallup: First Spiritualist Church, 343 Second St., S.E. Sun., Friendly Hour, 6:30 P.M.; services: 7:30 P.M.; Sec'y: Lucille E. Peterson; President: George A. Coones.

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

American Liberal Christian Episcopal Church, (Chapel of Flowers) 1811 Summit Ave.; Presiding Bishop: Rt. Rev. William LeRoy Norton; Services: Sunday and Wednesday 7:30 P.M.; Phone: MI 2033; Sec'y: E. E. Buck; Phone: GARfield 2902.

Mary A. Tower Memorial Spiritualist Ch., 510 E. James St.; Sun. 8 P.M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

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

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.; Seances: 8 P.M.; Minister: Rev. Bessie E. Castlerline; Sec'y: Grace A. Clarke, Route No. 2, Box 753, 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: 8834.

PSYCHIC HEALING FOR YOUR PETS

Distant / psychic treatment for dogs, cats, horses, etc. Send full details and animals' name to: Captain Merton Threlfall P.O., 112 Quinn Blvd., Longueuil, Que., Canada. (Q-439)

When in BUFFALO, N. Y. Visit THE JOHN CARLSON MEMORIAL SPIRITUALIST CHURCH

1045 ELMWOOD AVE. BUFFALO, N. Y. Minister: REV. EDITH SANDY WENDLING VISITING MEDIUMS WELCOME (P-457)

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WISCONSIN

Beaver Dam: Christ Unity Science Church, 921 South Spring St. Services: Sunday, Children's Lyceum Class, 9:30 A.M.; Church services 10 A.M.; also Thurs. 7:30 P.M.; Spiritual Healing daily; minister: Rev. Hattie Hopps.

Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. & Tues. 7:15 P.M.; Services: Sun. 3 & 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marnie Koski; Assistant: Erich Gross and Rev. Jerome Konick; Ph. Olympia 7-8853.

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

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

Pilgrim Psychic Science Church, 1339 South 13th St.; Devotional service and Lyceum, Sun. 10:30 A.M.; President: A. H. Kuhlmeier; Sec'y: Frieda Bauman, 3602 "A" North Arch St.; Treas.: Sophia Rossa.

Christian Unity Spiritual Science Church, 4376 N. 19th St.; Services: Sunday 10:30 A.M.; Minister: Rev. Walter F. Krahn and Dr. Ella E. Krahn, pastors; Parsonage: 2603 W. Atkinson Ave., Phone: HI 5-0334.

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

Temple of Spiritual Vision, Woodmen Club House, 724 North 86th St.; Sun. 8 P.M.; Rev. Anita Kuehler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

Wayside Church (Psychic Science) 4801 West Capitol Drive; Services: Sunday 10:30 A.M. Beginning April 1st, Minister: F. Lorenz Lamping, 5163 North 45th St.; Phone: Hilltop 5-0774.

West Allis: First Spiritual Science Church, No. 2219 South 55th St.; services: Sun. 8 P.M.; Minister: Rev. Valeria P. Horwath.

CLASSES

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DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their lights? or how to use them? what they do? If not you cheat yourself. Usual cause of failure to develop leadership—because "Guide System" not understood. Write for "Lesson on Guides." Love offering. Rev. Nina Hughes, 1269 First St., Sarasota, Florida. (P-435)

FREE Pictures. full details of ladies or gents seeking romance. All ages. Love free. Matching couples is our business. Nationwide. Write: Big United "C", Box 1119, Newark, N.J. (or) 1419 E. 83rd St., Los Angeles 1, California (or) 208 West Jackson Blvd., Chicago 6, Illinois (or) Box 4601, Atlanta 2, Georgia (or) 927 Hickory St., St. Louis 4, Missouri. (P-436)

DOES YOUR BIRTHDAY REVEAL Level? Marriage? Success? Hidden Talents? Faults? Find out! Send birthdate and 25c in coin for amazing birth reading and FREE "Love and Marriage Chart." Write: S. Gordon, 77 York St., Toronto 2, Ontario, Canada. (P-436)

"THE MYSTIC CIRCLE of the Twelve," under the instruction of Higher Intelligence, is now ready to help you and assist you in all your problems: material, mental and physical. Send all correspondence to The Universal Brotherhood of the Cosmic Age, 3756 Reading Road, Cincinnati 29, Ohio. (P-438)

PREPARE TO BECOME a Priest or Bishop. Apostolic Succession. If you have the educational qualifications, write to the Chancellor, Edwards Owen, P. O. Box 1252, York, Penna. (P-436)

DR. EDWARD COLLIER, Ph.D. Research Psychologist, P.O. Box 41, Owensboro, Kentucky. Each and every problem given careful study. (P-439)

PSYCHIC DOMINANCE: How to rule others with your thoughts. Full course—with stirring exercises. \$2 Postpaid. (Adults only) Delmar Wisdom, 846 Sunnyside Ave., Dept. B77, Chicago 40, Illinois. (P-439)

PRAYER TREATMENTS for any problem. Love offering. Write: May Repstein, B.M.S., 3117 East Avenue, N.E., Cedar Rapids, Iowa. (P-435)

BLACKHAWK'S CHIPPEWA INDIAN HERBS are nature's medicine for the healing of Rheumatism, Neuritis, Gout, Constipation without the use of dangerous, habit-forming drugs. Send only 25c in coin for a large generous sample to try before buying. Address: Ernest C. Wierzbicki, 222 West Fifth St., Flint 3, Michigan. (P-438)

APPLIED CHRISTIANITY: An interdenominational, non-profit, experimental and authentic institute—hoping to contribute to world peace by helping individuals find PEACE. A workshop striving to educate all SIX senses. Write your problem. We will try to help you. Address: The Joe Norman Haven, Route No. 1, Hume, Missouri. (P-438)

FIVE MINUTES AFTER a lady accepted my advice, the right man entered her life. What is your problem? Write to me frankly, enclosing fair love offering. Counseling by mail, backed up by mental treatment. Also available: Snappy letter-lessons in effective prayer. Write: Joseph Gaudner, P.O. Box 422, Seattle 11, Washington. (P-438)

"THE KINGDOM WITHIN CAN BE RAISED" If troubles are kept at a minimum, if not, I can help you. Life is precious and time is valuable. Consult Dr. G. Grammas, M.D., U.T.D., Metaphysician, Philosopher and Occult Student for over 25 years. Love Offering. Write: G. Grammas, 2380 Scarff St., Los Angeles 7, California. (P-439)

DO IT YOURSELF. Many people are communicating directly with Spirit without mediums or guides. So can you. The secret of spiritual communication is revealed and the instructions are yours. \$1.00 cash. Address: Peaceful Valley, Box 1624, Melbourne, Florida. (P-439)

Healing
DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone: 87744. (P-436)

LET Rev. Alice Miller, a Spiritualist medium for over thirty years, help you in all your troubles. Know God is good and does answer prayer. Love offering. Write Rev. Alice Miller, Austin Spiritualist Center, 1408 North Congress Street, Austin, Texas; or phone: (Austin) GR-9495. (P-437)

GOD'S HEALING POWER can be your release from pain. Others have been helped and we know that God hears and answers prayers. Send your name to be placed on our prayer list. Love Offering. Address: Rev. L. Melvin Beekman, P.O. Box 11, LaPorte, Indiana. (P-435)

"GOD GAVE ME THIS SPIRIT" I am not just an ordinary healer. Prayer changes things. Distance is no barrier. Write me. I will pray for your troubles. Every letter will receive special attention. Love offering. Ada Fravala, 5869 West Lafayette St., Detroit 9, Michigan; Phone: 2-16122. (P-437)

IT PAYS TO ADVERTISE

Healing—Continued
HEALTH AND PEACE. A Healing Circle and Class is held every Thursday, 7:30 P.M., at the Spiritualist Church, 132 East 5th St., San Bernardino, California. Martin Wagner, certified healer and missionary for The Spiritualist Episcopal Church is serving as teacher and medium. Let the prayers of this healing circle bring you health and peace—regardless of distance. Send your requests to the above address. Phone 8-9523. Love offering. Healing service every Sunday. Church Pastor: Rev. Lula Taber. (P-435)

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

WE CAN BRING and send your good to you and yours. Try God's Way. Whatever your illness, trouble or need, we can help you. Bless you. Your Heavenly Heritages have great power. The Universal Great Brotherhood sympathizes with all your working vibrations as well as my own power or powers. All work done on a love offering basis. Write: S. Gordon, 77 York St., Toronto 2, Ontario, Canada. (P-436)

can. However, do not refrain from contacting us if you cannot afford a love offering. Write: Rev. Harriette Angel Murphy, 431 West Belden Ave., Apt. C, Chicago 14, Illinois; Phone: GR-4439-7-5165. (P-439)

STELLA INVITES YOU to try her absent and personal healing treatments when all else has failed. Health, cross conditions and all life problems. Healing is my life work. I possess dynamic powers. State problems; send self-addressed stamped envelope. Love offering. "Nothing" but occult purposes. List for stamped envelope. Write: Stella, 4017 Fifth Ave., Brooklyn 32, N.Y.; phone: GEdney 8-6846 for appointment. (P-437)

COLOR FOR HEALING: Spiritual, Occult, Mystical purposes. Full instructions for making "Do It Yourself" Color Lamp—kit of color gels included. Also 5000-word treatise on how to use color for healing, complete outline of lectures on Incense, Perfume, Music Therapy, Psychology, Memory, Occult Healing, Meditation, etc. Color Lamps; Occult perfume and incense, gels, etc. Special recorded music for occult purposes. List for stamped envelope. Write: Triangle Research Co., 317 Arch St., Greensburg, Penna. (P-438)

"SPIRIT TRANSFUSION" through absent healing and astral projection from our sanctuary, "The Temple of Spirit." For physical or mental illness and Soul-Body disharmony. Immediate benefits for good health are possible. In confidence, write me fully about your present condition. For your co-operation, will send you a 3-page treatise FREE, entitled "Have Ye Faith" . . . in the Power and Love of God for you in Health. No obligation. Enclose dime for postage and handling. Write: David S. Stem Ber, Studio #19, 1450 Lawrence St., Denver 2, Colorado. Phone: Main 3-9290. All healing based strictly on confidence. When you receive benefit, free-will offering accepted. (P-440)

HEALING SANCTUARY: Are You Sick? Troubled? Absent treatment through the direction of spirit forces and prayer. Love offering. Everything possible through God's Power. Write: HEALING SANCTUARY, 1396 N. Irwin St., Hanford, California. (P-444)

CONSULTATIONS BY MAIL: Teachings, Healings. Specializing in the treatment of obsession. Instruction in development. Questions answered. Enclose stamped, self-addressed envelope, lock of hair, birthdate. Forty years in this work. I can help you. Love offering. Address: Rev. Ruth P. Huffman, 2532 E. 27th Ave., Portland 2, Oregon. (P-439)

ANIMAL HEALING: God's Power is available to all animal lovers who desire help for their pets. No fees or donation. If I can help, I know I will receive just compensation. Please write: Thomas C. Kelly, Harmony, Penna. (P-440)

Questions Answered
COUNSELLING BY MAIL: Hold a handkerchief between your palms, concentrate on your problems, write three questions—each on a separate sheet of paper. Enclose handkerchief, questions and love offering in an envelope and send to me. I will give you an answer from spirit and return your handkerchief promptly. Write: Rev. Nina Ward Hughes, 1269 First St., Sarasota, Florida; or Phone: Sarasota 4-1661. (P-435)

I WILL HELP YOU with your burden. Send three questions with self-addressed stamped envelope with \$1.00 to: Joseeta Martin, P.O. Box 1719, Colorado Springs, Colorado. (P-439)

I AM A CERTIFIED MEDIUM and an ordained Spiritualist minister. God blesses me to help others. Mail me your questions. Enclose your heart's love offering as in accord. Prompt reply. Rev. L. E. Lamb, 7048 Stewart Ave., Suite B-1, Chicago 21, Illinois. (P-439)

WHAT ARE YOUR SPIRITUAL NEEDS? Do you receive spiritual manifestations? Tell me if and how you see God in your heart. Answer these questions and I can help you. Send no money. Enclose stamped envelope. Write: Rev. Stephen Donato, 135 Emerald St., San Antonio, Texas. (P-439)

ARE YOU TROUBLED in body, mind or spirit? Consult a tested instrument of God. Five (5) questions answered through numbers and colors. Absent treatment on a love offering basis. Address—"MATA" 925 North Angus St., Fresno 1, California. (P-439)

SPIRITUAL ADVICE given by mail. Own handwriting. Three questions answered, give birthdate. Over 30 years spiritual work, ordained Love offering only, return if no response. Enclose stamped envelope. Write Rev. A. M. Rouse, 6036 Heards Drive, N.W. Atlanta 5, Georgia. (P-439)

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3 Questions Answered—(Continued)

ENGLISH MEDIUM (deep Trance) offers you her service by alchemy. Personal message—for you only. Two questions answered. Prompt reply. Remember "True spiritual guidance solves many problems. Send full name (Mr. Miss. Mrs.) accompanied by \$2.00 to: Maude Mann, Haven House, 5 Tillington Terrace, Hastings, Sussex, England. (P-441)

FIVE QUESTIONS answered by spirit. Send \$1.00 and full-addressed stamped envelope. No return telling. Address: Rev. David Parker, 9 Barkley St., Port Jervis, N.Y. (P-438)

CLAIRVOYANT READINGS and Divine Healing by personal contact or absent healing treatment. Five questions answered. Love Offering. When writing send self-addressed stamped envelope to: Rev. Myria Henry Phillips, 9 North St., Lily Dale, N.Y. (P-436)

"THE SPIRIT SEARCHETH all things. Yea, the deep things of God." Three questions answered, semi-trance reception. Enclose \$1.00 and self-addressed stamped envelope. For healing, I shall be glad to lift you and your loved ones to the Most High in daily devotion—from my private healing sanctuary. Address: Rev. William H. Duns, 158 East 22nd St., New York City, 70, N.Y. (P-438)

SPIRITUAL ADVICE BY MAIL: Over thirty years experience in Spiritualism. I will answer five questions for \$2.00. Send self-addressed stamped envelope when answering. Address: Rev. Lotie M. Witherspoon, 2911 Seventh St., Moline, Illinois. (P-439)

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N.Y. (P-436)

SUCCESS PRACTITIONER: 27th Year of Spiritual Service. Will answer 1 to 10 questions, including reading. Send birthdate. Love offering, for all who need more money and freedom from debt. I will include my lesson: "How to Increase Your Income." Write: Mary Carter Allen, Box 219, Sulphur Rock, Arkansas. (P-439)

QUESTIONS ANSWERED: Healing. Specializing in the treatment of obsession. Instruction in development. Enclose self-addressed stamped envelope, lock of hair and birthdate. Forty years in this work. I can help you. Love offering. Address: Ruth P. Huffman, 2532 E. 27th Ave., Portland 2, Oregon. (P-439)

REBUILD AND RENEW YOUR LIFE NOW! Rev. Princess Orelia Benskina (born medium). Sent by the most High. I am now ready to help you solve your problems under Divine Grace. Three questions answered. Send \$2.00 and self-addressed stamped envelope. For more detailed readings through seances, donation of \$5.00 asked. Healing freely given. Tarry no longer! Behold your revelation cometh! Send mail to: P.O. Benskina, Suite #76, 770 St. Nicholas Ave., N.Y.C. 31, N.Y. (P-440)

Study Courses
SPIRITUALIST SEMINARY. Lessons by Rev. Lillian Dee Johnson for Spiritualist Ministry, unfoldment and development. For class groups or individuals. Church licenses, charters and diplomas. Ordination and degrees conferred upon qualified students. If persons interested for church charter, write Rev. Marion Owens, Sec'y., Suite 708-710 152 West 42nd St., New York City 18, N.Y. (P-452)

STUDY The System of Philosophy concerning Divinity. THE ORIGINAL CORRESPONDENCE COURSE for Psychic Development (Since 1894) by Dr. J. C. F. Grumbine, L.F.S.S.A.I. Pioneer, Teacher, Lecturer, Author, Scientific Teaching. KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. GRUMBINE, P. O. Box 208, Portland 7, Oregon. (P-439)

DIVINE PSYCHOLOGY now ready. New Correspondence Course. Write: Lillian C. Hall, 2504 West Dean Ave., Spokane 11, Washington. Write for information. (P-439)

Mediums
BRADENTON, FLORIDA. Universal Spiritualist Episcopal Church, 947 13th St., West; service: Sunday and Wednesday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson. Phone: 94392 and 44-265. Classes for spiritual unfoldment and psychic development; 10 Correspondence courses include lessons on Basic Philosophy of Spiritualism; Survey of Psychic Phenomena and Biblical Spiritualism. For information, write: Rev. Lillian Dee Johnson, 947 133th St., West, Bradenton, Florida. (P-439)

BRONX (New York City) The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, 57, N.Y. Telephone: TRemont 8-9134. Sunday service, Healing and Meditation, 7 P.M.; Messages: Sunday, Monday and Wednesday, 8 P.M. Correspondence courses include lessons on Basic Philosophy of Spiritualism; Survey of Psychic Phenomena and Biblical Spiritualism. For information, write: Rev. Lillian Dee Johnson, 947 133th St., West, Bradenton, Florida. (P-439)

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

CHESTERFIELD, INDIANA: Nellie Stetfen, 321 Eastern Drive Chesterfield Spiritualist Camp, Chesterfield, Indiana. The year-round phone-clairvoyance, trance and direct-voice medium Private and group seances by appointment only. Phone: (Chesterfield) 333-3333. Open for engagements at Spiritualist Churches. Regular classes at Chesterfield Camp every Tuesday 8 P.M. (P-453)

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Mediums—Continued

CHICAGO, ILLINOIS: Rev. Richard Ireland, pastor of the J. T. & E. J. Crumbaugh 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, 6200 South Kenwood Ave., Chicago, Ill. Phone: HY 3-4100. (P-435)

CINCINNATI, OHIO: Private consultation and spiritual healing (absent) or by appointment only; Write: Mae Leab Gibson, 339 Sycamore St., Cincinnati 2, Ohio; Phone: CHerry 1-4935. (P-436)

CLEVELAND, OHIO: Rev. Shirley May Grampa, Pastor and Vice President of The White Temple of Spiritual Faith, 3350 West 25th St.; clairvoyant readings Monday through Friday from 1:30 P.M. to 9:30 P.M.; Phone for appointments: SLadyside 9-1326. (P-440)

ENGLISH CENTER, Penna.: Do you need Help? Spiritual or material? Consult Rosa, the ancient Egyptian Seeress, through the mediumship of REV. RUTH E. CARSON. State problems clearly. Love Offering. "As you freely give, so shall you receive." Life readings given upon further consultation. Write: Rev. Ruth E. Carson, English Center, Penna. Phone: Brookside (Penna.) 2253. (P-435)

KANSAS CITY, MISSOURI: Earl H. Williams and Roy E. Burkholder, lecturers, teachers, mental and physical mediums. Open for engagements anywhere in the U.S.A. and Canada. Write: Earl H. Williams, 209 West Armour, Kansas City 11, Missouri. (P-439)

KENOSHA, WISCONSIN: Rev. Marnie Koski, minister; Christ's Healing Shrine, 6333 Sheridan Road; Problem Counselor—questions answered; absent Healing; Class: Mon. & Tues. evening; Write or Phone: (Kenosha, Wisconsin) OLYmpic 7-8663. (P-433)

NAUGATUCK, Connecticut: Problem Counselor, Healer and Psychic. "Let Me Help You." No Interviews. Love Offering. Write: Luthera C. Hawkins, M.S.D., D.D., Pond Hill, Naugatuck, Connecticut. (P-438)

MINNEAPOLIS, MINNESOTA: Rev. Clara S. Sander, pastor of the Spiritualist Episcopal Church, 2922 Cedar Ave.; Private consultation by appointment only; Phone: REgent 7915. (P-437)

NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., N.Y.C. 23; Phone: TRafalgar 7-3113; services: Wed., Friday, Saturday and Sunday 7:30 P.M. & 9 P.M. also Tuesday 1 P.M. Perhaps I can help you with your problem. any not help me today? Love Offering. Direct all correspondence to: Rev. Rose Ann Erickson, minister of The Chapel of Eternal Star, 237 West 72nd St., New York City 23, N.Y. (P-439)

TOLEDO, OHIO: Rev. Ezra Mower, pastor of the Church of Faith, 801 Jefferson Ave., conduct services every Sunday and Tuesday evening; Absent Healing; questions answered; Love offering. Write: Rev. Ezra Mower, 2013 Jefferson Ave., Toledo 2, Ohio. (P-439)

NEW YORK CITY: Dr. S. R. Mandal, Hindu Astrologer, Author and Seer. Spiritual advice on all problems. Lectures and psychic messages: Sat., Sun., Tues., Wed. & Thurs. 8 P.M.; Sunday 3 & 5 P.M.; Wed. 2 P.M. at Studio #703, Steinway Hall, 113 West 57th St., N.Y.C. Absent healing on love offering basis. Send \$2.00 birth date and self-addressed envelope for any three questions, or a 1936 forecast. For life readings of exceptional value, Phone TR 5-8287 or 7-2616, Mandal, 42-72 Kissena Blvd., Flushing, N.Y. (P-440)

OPEN DATES

LECTURERS, teachers, mediums, churches, camps . . . with vacant dates will find a useful service in the proposed "Open Dates" column to start at once in "Psychic Observer." Speakers and mediums are always glad to know about private groups, churches and camps desirous of workers. Leaders of small groups, Spiritualist churches and camps are always anxious to acquire qualified workers. This new classified column will fill a long sought need on the part of both. The minimum charge for approximately 50 words will be \$6.00 (not over \$10.00) for six consecutive insertions (3 months) payable in advance.

Pattern for Ads

You need not state in great detail your requirements. The words "Open Dates" will suffice. When sending copy, include name, address, what is needed, phone number, phases of mediumship available or desired, pertinent information (i.e. church or association affiliation, specific dates, etc.) Send ad copy with remittance to: "Open Dates" care of Psychic Observer, Inc., 230 Granview, Chesterfield, Indiana. (P-440)

4 Health

PSYCHIC OBSERVER, OCTOBER 31, 1964
THERE IS A BETTER WAY to health, peace, success and the opening of new ways to happiness. Thirty years experience in metaphysical healing; one month treatment, \$3.00; Write: Darrell L. Ridgeway, Plaza Hotel, 330 15th St., Denver 2, Colorado. (P-439)

BLOOD PRESSURE—127 at 85. What's Yours and Why? The Indians of Montana never heard of Polio, Cancer or Heart Disease, let alone having them. The author spent the great part of 1889 studying their methods to find why this was possible without drugs or medicines. The results were so simple and easy to follow that he adopted them at once. Now at 85 he is youthful, exceptionally healthy, works every day, goes in high. Blood Pressure at this writing—127. This rare first-hand information, giving complete details, well worth anyone's time to read, \$1.00 postpaid. Distributed by Stallard's Supplies, 417 West Franklin St., Shelbyville, Indiana. (P-439)

ARTHRITIS or RHEUMATISM. No more sore stiff joints, muscles, aches or pains. I want to help you. All you need is my easy to understand 500 word letter. Cured myself of aches and pains with common foods. No doctors, medicines or drugs. Costs so little money for the best health letter ever received. Don't send money until you explain the letter to you and the doctor. Write: Dr. E. G. Burt, P.O. Box 369 Santa Rosa, California. (P-437)

For Sale Or Rent

LIVE ROUNG ROUND in Miami, Florida at Shady Oaks Spiritualist Home. Co-operative plan; \$60.00 per month and up. All ground floor, single and double rooms. Special rates for students. For reservations and rates, write: Mrs. E. O. Miller, 1310 N.W. 22nd Ave., Miami, Florida. (P-440)

FOR RENT: Spiritualist Church at 1006 Magnolia Ave., Beaumont, Texas. On bus line, 5 blocks from Post Office; seating 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)

COUNTRY BOARD: Young Spiritualist Couple would board retired woman. Conventual. Home-like. Near Port Jervis. Write: Mrs. E. Schroedel, P.O. Box 7, Eldred, N.Y. (P-439)

FOR RENT: Rooms and Apartments in the friendly city of Bradenton, Florida; modern, attractively furnished, adjoining Spiritualist church property. One block from tourist center; near golf beaches and business section . . . yet secluded. Special season rates. Spiritualists preferred. Write: L. D. Johnson, 947 13th St., West, Bradenton, Florida. (P-439)

8 Astrology

WOULD YOU LIKE to find others whose Horoscopes are compatible with yours from all over the country. Such connections are wide in my work as a Scientific Astrologer. This can mean new business and social connections; new interesting faces and romances whose interests and hobbies are compatible with yours. Write today! State your problems. Include three dollars, along with accurate birth date; day, year (Hour and minute of birth, if known) place of birth, to: Carlette Holmes, P.O. No. 1, Box 353, Little Rock, Arkansas; Phone: LOcus-5-9280. (P-439)

9 Handwriting

THERE'S NOTHING "MYSTICAL" about determining your character and abilities through handwriting. Send a handwriting letter and \$1.00 for brief analysis. \$3.00 for full, scientific penetrating picture of you. Write: Barbara Bennett, P.O. Box 144, Hill Road, Conway, Hampshire. (P-439)

10 Wanted

WANTED: Pastor to accept church November 1st; Apartment furnished. Contact Florence Siebert, secretary of the Memorial Spiritualist Church, (N.S.A.) 634-37th St., Norfolk, Virginia. (P-437)

12 Miscellaneous

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13 Dreams

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(More Ads Page 14, Col. 1)

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WHAT I OBSERVE

(Continued from Page 1, Col. 1)

cal appearance of the illustrious violinist. He therefore addressed the spirit in Italian and, to his great surprise, Paganini replied to him, through the medium, in Italian!

The spirit accepted Mr. Von Reuter's suggestion that he should make the strings of his violin vibrate, and very soon he did so, to the amazement of all present.

Pope and Spiritualism

HERE is a piece of news which cannot at present be absolutely confirmed but bears the marks of the highest probability.

I am informed that the Pope, who has already expressed his opinions on Spiritualism, its doctrines and experiments, is at this moment preparing a new Encyclical addressed to Spiritualists throughout the world. This document is being elaborated with prudent leisuress, but the authorities at the Vatican believe it will be issued within a few months.

According to my information, the Pope, while condemning Spiritualism so far as it has been destructive of faith, will give proof of his liberal spirit by proclaiming that he does not absolutely prohibit Spiritualistic investigations, but that it is the duty of every Catholic, before participating in these, to obtain express permission from the religious authorities.

The Pontiff will underline his view that Spiritualism is too often a terrible arm in the hands of impostors, but his Encyclical will be drawn up in such terms as will show that the Pope can recognize the reality of certain psychical phenomena, without attributing their origin to the action of the devil. If this document is really, about to be issued and spread throughout the world, it will be awaited with the most curious impatience.

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CHURCH NEWS

Niagara Falls, Ontario, Canada: The 28th annual convention of the Spiritual National Union of Canada is currently being held October 13, at the King Edward Hotel; mass meeting October 14th at the Collegiate Auditorium. American Spiritualists invited.

Speakers and mediums featured: Rev. T. David McQueen, president of Spiritualist National Union of Canada; Rev. Louise Frank, Montreal; Rev. Edith Sandy-Wendling, Buffalo, N. Y.; Rev. Elizabeth MacLennan, Toronto; Rev. May Potts, Toronto; Rev. Stanley Jennings, and Albert Batten, Hamilton. Others to serve: Ray Torrey, Silver Creek, N. Y.; Cathy Samson and Selina Potter.

For banquet reservations and accommodations write: convention secretary, Harry E. Woodhouse, 1143 Morrison St., Niagara Falls, Ontario, Canada.

Reseda, California: Hal Styles, known for his radio and television activities and particularly his "Help Thy Neighbor" program, announces that Church of the Good Neighbor, "Chapel in the Valley," 18206 Victory Boulevard, has resumed services for the fall and winter months.

Th building, located one block from Reseda Park, is especially constructed, not only for services, but also for seances, lectures, nad classes.

Occupying an acre of ground, it has a Wishing Well and numerous lawn chairs for meditative purposes in peace-inducing surroundings. Services are held at 2:30 and 7:30 P. M. each Sunday with class instruction 7:30 P. M. Thursday.

Schenectady, N. Y.: Services resume at the Universal Church of Science, 4 Eagle St., according to minister, Rev. Frederick W. Mitchell.

Rev. Mitchell was featured at the Western Wisconsin Spiritualist Camp Association, Wonevow, Wisconsin; also at the Christ's Healing Shrine, 6333 Sheridan Road, Kenosha, Wisconsin, Rev. Marnie Koski, minister.

Bangor, Maine: The 61st annual convention of the Maine State Spiritualist Association will be held June 7-9 (1957) at the Bangor House, according to secretary, Jessie H. DeWitt.

Walsh, Colorado: Rev. Emma Roney, St. Louis, Missouri, and Wilbur Tolbert were married recently.

The Tolberts spent the summer months in Colorado but return to St. Louis this fall where Mrs. Tolbert will conduct her spiritual work. Both are ardent Spiritualists; the former a noted mental and physical medium, the latter a psychic researcher.

Phoenix, Arizona: Rev. Walter Holder, pastor of the First Spiritualist Church, 10th and East Fillmore, holds services every Wednesday and Sunday evening; also Lyceum every Sunday morning.

According to secretary, I. Burnice Spradley, the church is chartered by the National Spiritualist Association.

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About

BOOKS

COSMIC DESIGN (\$2.00) Man's Inner Urge for Progress; by Meyer N. Bruskovsky; published by Vantage Press, Inc., New York City, N. Y.; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

IS A MAN'S inner urge to get ahead a mere blind impulse devoid of goal, or does it spring from a Divine Plan? The author believes that there is a source—God's Evolutionary Plan—and that man can find inner peace by working in harmony with the Grand Design.

How to bring this harmony about, first within oneself, then with the world in general, is set forth in a discussion based not only upon experience but on the experiences of thousands of others. The inspiring mass results are discussed at length in this book.

This knowledge the author has acquired through long years of study and investigation of many different religious beliefs and their effects upon human life.

As a result of this research, the author presents a new conception of the way whereby everyone, who will, can find God—and his own soul—a way that gives man the peace of mind and soul-satisfaction for which the world has been searching in vain.

More than that: in the chapter titled "Scientific Tests," the author shows how his premises may be proved by scientific laboratory procedure.

A glance through the Foreword and Introduction will show at once that this material is built upon solid ground.

THE WISDOM OF THE SOUL (\$3.75), by H. C. Randall-Stevens; published by Aquarian Press, London; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

IN THIS, his latest work, the author has provided the reader with both an esoteric and an exoteric viewpoint of those forces governing the laws of Nature. In it, he shows how by the correct use of thought, the Inner Consciousness may be opened up to receive knowledge which will enable the seeker after truth to use it in the interests of humanity and so take his place in God's scheme of things.

Thought he shows to be the Universal God Force, which can be used only in proportion to the spiritual development of the individual. We are shown Nature in harmony, from sunsets to great cultural achievements and how, when mankind works out of rhythm with God, he builds up destructive forces such as have brought us to the present state of world chaos and confusion.

In the form of a vision, he shows how the destructive forces of Communism are fighting for world domination spurred onwards by the discernate forces of evil. All who have an inner consciousness of what is causing the world's tragic state today, are asked to throw themselves into the fight against the forces of materialism and Communism, and the prize at stake is the very soul of our planet.

The book concludes with certain far-reaching prophecies dealing with world calamities, both social and terrestrial, and how present-world thought is responsible.

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Lesson Fourteen

THE TEXT

Job 3:25. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

THE SUBJECT

The Power of Fear

BECAUSE we have proven the power of thought by actual demonstration it is also well that we learn to differentiate between the thoughts that are helpful and those that are of a destructive nature. There is no force more destructive than that put into action by thoughts of fear. It is a proven fact that we bring into existence the very thing we fear by constantly holding the thought that it is about to come to pass. Many mothers hold fear over their children from the very moment of their birth and are wholly unconscious of the harm they are doing.

There can be no progress when the mind is filled with fear. To say that we love God and believe in our ability to demonstrate His law, and then live in fear and anxiety is a dishonor to God and to the individual. Fear is not of God, it is of man only.

Be Not Afraid

The Nazarene knew the power of fear and it is evident all through His teachings that He tried to eliminate it from the minds of His disciples. In the story of the healing of the daughter of the Ruler of the Synagogue, He is quoted as saying: Mark 5:36—Be not afraid, only believe.

Fear brings poverty, sickness and unhappiness into your lives. Remember that the mind governs the body and if you fear disease and hold that thought constantly in your consciousness, you will finally make that disease a reality instead of just a thought. You can think poverty so vividly that it will eventually take on substance and become real.

Job is called the world's greatest pessimist because he always looked for the worst in everything. He feared that trouble would come upon him, and it did. He must have been a most uncomfortable man to live with, for his wife in desperation, advised him to "curse God and die." A pessimist is the most depressing person in the world and while we owe a certain duty to our brother man in relaying the grains of truth that we have ignored, we do not feel that we are required to remain in the vibration of such a person any longer than is necessary. Help him by suggestions of faith, teach him the law but do not allow your own progression to be retarded by another's pessimism. See all things as ultimately good. We do not advise you to be a Polly Anna optimist, for her type is almost as obnoxious as the pessimist, but you, who know the law, consciously set certain causes into motion and you know the effect they will bring about, therefore there can be no doubt in your mind as to the success of your demonstration. Know the truth and the truth will set you free. Please do not cross your bridges until you come to them.

St. John showed a knowledge of the power of fear when he said, in I John 4:18—There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

Are you made perfect in love?

MEDITATION THOUGHT

My mind is free from all sense of fear, and I am secure in the consciousness that all worry has given place to perfect trust and peace.

TO BE CONTINUED

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CHURCH NEWS

New York City: Regular services will be conducted every Sunday evening at the Temple of the New Dawn, Inc., 211 West 57th St., according to secretary, Ann Kozak, 502 West 5th Ave., Roselle, N. J.

All services will be supervised by minister, Rev. Nesta / Kerin Crain. Others scheduled are Rev. Doris Herzog, assisted by Ann Kozak and John J. Bensanke.

Lily Dale, N. Y.: As a result of the annual membership meeting, the board of directors of Lily Dale Assembly are: President, Rev. Robert J. MacDonald; vice president, Joseph S. Bies; treasurer, Frank Frantz; secretary, May Hurd; trustees, Louis S. Vosburgh, William A. Johnson and Betty Posschl.

San Francisco, California: Services continued every Sunday afternoon and evening at the Christian Spiritualist Church, Sacramento Hall, 414 Mason St.

Speakers and mediums featured recently: Rev. Robert Hennig, Rev. Aleta Chisholm, Rev. Lee Victor, Rev. Adron Wright, Rev. Lena Rumble, Rev. Gracey Lindenau, Carl A. Hepp, Rev. Ruby Lee Thompson, John Laurence, Rev. Marilla Mello, Albert Theriault and Dr. Harold H. U. Cross.

Chicago, Ill.: According to president, Marjorie M. Back, Sunflower Temple of Spiritual Science, 3838 W. Fullerton Ave., will hold services every Sunday evening at 7: Thursday evenings at 7:45.

All services will be conducted by secretary and minister of the church, Adelaide Manzeske, 3626 N. Hayne Ave.

East St. Louis, Ill.: Stella Eichmyer and Walter Hanson were married recently at the United Spiritualist Church, by minister, Rev. Hazel E. O'Flaherty, Belleville.

The couple spent their honeymoon at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Wheeling, W. Va.: Virginia Linville and Eugene Jarrett were married recently at the Way Memorial Temple. Rev. Floyd A. Thornton presided.

Kalamazoo, Mich.: Regular services continue at the Christian Spiritualist Chapel, 827 N. Church St., every Sunday at 3 and 7 P. M., under the supervision of minister, Rev. Beth Roche.

According to Rev. Molly G. Cole, the church is chartered by the Spiritualist Research Association.

Speakers and mediums featured recently: Madge Ericson, Dr. Harry Sutton, Rev. Ted Barnea, and Ashley T. Sias.

Buffalo, N. Y.: Elien F. Farnham and Lillian L. Patty were married recently at the Church of Eternal Brotherhood. The service was conducted by minister of the church, Rev. D. Mona Berry. Mr. and Mrs. Farnham will make their home on Commonwealth Ave.

Pittsburgh, Penna.: Erwin S. Kane, secretary of The Spiritualist Church of Revelation, 114 Federal St., reports opening of services for the fall and winter months.

Minister, Rev. Katherine Fidell Kane, will conduct all meetings, seances, and classes. Regular services every Tuesday, Thursday, Friday and Sunday at 3 and 8 P. M.

Sacramento, California: Rev. Wilson H. Beasore, minister of The First Spiritualist Episcopal Church, conducts services every Sunday evening at 7:45 in the I.O.O.F. building, 34th and Broadway.

This church holds an S.E.C. charter; president, Theron B. Dixon; Minnie T. Beasore, secretary, 3340 "M" St.

Sarasota, Florida: The School and Church of Divine Law holds services every Sunday at 7:45, under the direction of Rev. Nina Ward Hughes.

This church holds a charter issued by the State of Florida.

Amesbury, Mass.: Services are held every Sunday afternoon at 3:30 at the First Spiritualist Church, according to Zelma Dickens, 105 High St. These services, held in the I.O.O.F. Hall on Water street, are under the supervision of president, L. H. Dickens.

This church functions under a charter issued by the State of Massachusetts.

NEW YORK MEDIUM



Billy Turner, Cassadaga, N. Y., lecturer and trance medium, was featured during the summer at Lily Dale Assembly, Lily Dale, N. Y.

He is said to be one of the youngest mediums in America who has been presented to large audiences, both in churches and camps.

Pueblo, Colorado: E. B. John, president of the First Spiritualist Church, announces opening of services every Sunday at 7:30 P. M.

Carolyn G. John, minister, will conduct all services in the Y.M.C.A. building, 110 W. 8th St. Secretary, Linda John, resides at 1815 W. 31st St.

Vancouver, Canada: Every Sunday and Thursday evening at 8, services are conducted by Rev. Ivy D. A. Webb at The Church of Radiant Flame, 1560 Nelson St.

This church holds a charter with the National Spiritualist Association of Canada, according to R. J. Webb, president.

St. Paul, Minnesota: Just recently Emma Haiden was appointed president of the order of the White Cross Spiritualist Church, according to treasurer, Clara Gathany, 910 Bayard Ave. Services are held every Sunday afternoon and evening.

Los Angeles, California: Every Sunday, Wednesday and Thursday, regular services are held at the Universal Church of the Master, 5960 S. Vermont Ave., under the supervision of Rev. Edith P. Nichols.

Speakers and mediums featured recently: Florence Free, Adrian M. Ziegler, Dr. Albert Denis Tissier, Jean Burhart, and Rev. Louise Poertner.

Wilmington, Delaware: Rev. Bertha Ford, minister of the Church of Spiritual Truth, conducts services every Sunday at 7:30 P. M. in Orange Hall, 706 Delaware Ave.

A charter is held with the Spiritual Psychic Associates, Inc., according to secretary, Norman Ford, 2410 Lamotte St.

The church was dedicated recently by Pierette and Floyd Austin.

Reading, Penna.: Every Sunday at 7:30 P. M., Rev. Clara Senior, minister, conducts services at the First Spiritualist Church of Reading, 1047 Penn St.

This church is chartered by National Spiritualist Association; president, Hazel H. Peterson; secretary, Wm. W. Rishel, 2420 Reading Bldg., West Wyomissing, Penna.

Rochester, N. Y.: Velma Schauman, 261 Sanford St., secretary of The Plymouth Spiritualist Church, reports the opening of fall services early in September.

These services, operated under a charter from The National Spiritualist Association, are conducted at 889 S. Plymouth Ave., every Sunday 3:30 and 7:30 P. M.

Pontiac, Michigan: Services continue every Sunday evening at the Church of The Good Samaritan, 199 Auburn Ave., according to Beryl Hinz, Rt. 2, Clarkston, Mich.

Every second and fourth Tuesday special activities are held for the members, according to secretary, Jennie Redley, 1292 Smith St., Birmingham, Michigan.

Philadelphia, Penna.: Temporarily during the fall, the Second Spiritualist Association will hold services on the ninth floor Bellevue Court Bldg., 1418 Walnut St., according to Rev. Alida Neige, 2106 Locust St.

CHURCH NEWS

Brooklyn, N. Y.: To attend services at the St. John's Spiritualist Church, 8025 Third Ave., take the B.M.S. Fourth Avenue subway to 77th St. station.

Services are conducted every Sunday and Friday evening at 7:45; Wednesday 1:45 P. M., by minister, Rev. Lillian Johnson, 1630 71st St. This church holds a charter with the General Assembly of Spiritualists.

New York City: At a special service, held recently at the Cathedral of Faith, 41 W. 73rd St., members of the Federation of Spiritualist Churches were featured, according to Rev. ay Lavars.

Speakers and mediums introduced by the pastor of the church, Rev. Richard Renardo were: Rev. Alda Scheierman, Rev. Sophie Busch-Tracy, and Rev. Frank Decker.

Healing demonstration and services were conducted by members of the National Congress of Healers: George H. Clark, president, Rev. Elsa Strassburger, and Rev. Lavars.

Tucson, Arizona: Every Sunday evening, throughout the fall and winter months, services will be conducted at Grant's Pillar of Light Spiritualist Church, 330 South Scott St.

Minister of the church, Rev. Hazel L. Thirkield, 1420 East Speedway, holds a charter with the National Spiritualist Association. Edmund L. Fourd is president; secretary, Ethel M. McClain, 509 South 6th Ave.

Elgin, Illinois: Regular Sunday evening services, beginning at seven, continue at the First Spiritualist Church, 263 DuPage St., according to Bertha Chamberlain, secretary.

The church holds a charter with the I.S.S.A.; vice president, Con-

stance G. McBride; treasurer, Hat-tie Dewis, 659 Lincoln Ave.

Newark, N. J.: At the recent convention of the Federation of Spiritual Churches and Associations, Inc., Denver, Colorado was selected for the next convention fall of 1957. The chairman will be Rev. Sophie Busch-Tracy, pastor of the Spiritual Science Association of Denver.

During the recent convention at Robert Treat Hotel, Rev. Tracy was elected vice-president of the Federation; 2 new members of the supreme council; Rev. Minnie Corb, Nutely, and Rev. Alda Scheierman, pastor of the Little Church of St. Andrews, San Francisco.

The newly elected president, Henri T. Zacharias will head the supreme council. Other members: vice-president, Rev. Tracy; secretary and treasurer, Rev. Alice W. Tindall, Washington, D. C.; Rev. Catherine Varner, Detroit, Michigan; Rev. Bert Welsh; Rev. Corb and Rev. Scheierman.

The headquarters of the federation, office of the secretary, Rev. Alice W. Tindall, Suite 639, 1424 "K" St., N.W., Washington, D. C.

St. Petersburg, Florida: Hotel Ritz was the headquarters for the recent session of the Spiritualist Episcopal Institute, according to presiding clergyman, Rev. Dorothy Flexer.

Registrar of the institute, Rev. Grace S. Kieb, reported 39 students enrolled (see photo, this page).

Syracuse, N. Y.: Fall services continue at the First Spiritualist Church, 535 Oakwood Ave., under the supervision of minister, Rev. Wm. Davies.

Rev. Jimmie DeLong, (8) Pastor Emeritus says: "We are a congenial group. Our membership is

SPIRITUALIST EPISCOPAL INSTITUTE St. Petersburg, Florida



The photo above was taken during the recent sessions of the Spiritualist Episcopal Institute held at the Ritz Hotel, St. Petersburg, Florida, when the faculty assembled. They are, left to right: seated: Rev. Ella J. Sutton, Rev. Dorothy Flexer, and Rev. Grace S. Kieb, registrar.

Standing: Rev. Winifred Chase, Rev. Russell Flexer, Fredonia Corner, Rev. Lloyd Chase, secretary, and Reg. Aneta Lonergan.



The photo above shows staff and students assembled during the recent Spiritualist Episcopal Institute. They are, left to right, seated: Rev. Lloyd Chase, Rev. Winifred Chase, Rev. Ella J. Sutton, Rev. Dorothy G. Flexer, Rev. Aneta Lonergan, Fredonia Corner, Rev. Grace S. Kieb, and Rev. Russell Flexer. Standing, second row: Hilda Marc-Aurele, Winifred Pryor, Doris Sparrow, Helen Clark, Elsie Einstein, Virginia Downer, Ruth MacMillan, Jessie Van Sickle, Rev. Cecil Cranor, Irene Crandall, Catherine Melovich, Belvia Bickelman, Isla Lippincott, and Marguerite Drissel. Standing, third row: William Pryor, Jeanette M. Davis, Thomas Sutton, Herbert Hayhoe, Moore, Thomas Higgins, Dr. Carl Lyne, and Orion Gardner.

POETESS AND STUDENT OF SPIRITUAL PHILOSOPHY



Lillian Gourley, 5416 Dale Ave., Love's Park, Illinois; author of a book of poems entitled "Falling Petals," which, within its 63 pages, contains poetic wisdom appealing to those interested in Spiritual Philosophy.

She is a member of the United Science Mission, 217 S. Rockton Ave., Rockford, Illinois.

growing through co-operation which will always bring harmony."

St. Petersburg, Florida: Rev. May Merritt, noted lecturer, teacher, writer, mental and physical medium, was married recently at 3525-17th Ave.

Her husband, Harry York, Greene, N. Y., was manager of a chain store in Binghamton, N. Y.

After a brief trip in the North, Mr. and Mrs. York will return to St. Petersburg where Mrs. York will continue her spiritual work.

Syracuse, N. Y.: Iva Moore Thompson, associate pastor of the Spiritual Science Church, is conducting services every Sunday evening at the Onondaga Hotel.

The church holds a charter with the General Assembly of Spiritualists, according to Mary McNamara, 107 Bradley Road, Liverpool, N. Y.

Hollywood, California: After the summer months, services continue at the Spiritualist Church of Divine Power, 501 Sunset Blvd., under the direction of minister, Rev. Lorraine La Vani, according to church president, John W. Gregory, 2684 N. Beachwood Drive.

Rev. LaVani will conduct services every Wednesday and Sunday evening, also classes every week. She says, "Come pray with us. Devote your life to God's ministering angels, and let loving hands touch you in divine love."

Washington, D. C.: Freda Dorothy Egbert, secretary of the Church of Two Worlds, announces opening of fall services at 2460 Sixteenth St., N. W.

Rev. H. Gordon Burroughs, minister, will open each Sunday evening with a healing service at 7:30, followed by the regular program. Mid-week services are held every Wednesday evening at eight.

ASSOCIATIONS

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