TRUTH
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what I observe
by RALPH G. PRESSING

Paying the Fiddler

THE AMERICAN Religious Town Hall Meeting, Inc., a national educational telecast to abolish intolerance in America, is located at 1615 Scheffer Ave., St. Paul, Minnesota. The chairman of the board of directors is a top-flight Seventh-Day Adventist, Bishop A. A. Leiske, who acts as moderator of the telecast. Rev. Leiske estimates the cost per year between five and ten thousand dollars, but realizes that someone has to "pay the fiddler."

Ed Bobbitt of Nashville, Tennessee, wrote to the Bishop and asked "What are the chances of having a Spiritualist minister on the telecast?"

In answering Mr. Bobbitt's letter, the Bishop said: "We received your letter regarding the possibility of having a spiritualist minister on the American Religious Town Hall telecast.

The American Religious Town Hall charter means what it says, but, at the present time, the denominations who do appear on it are having a hard time paying for the filming of the telecast. Therefore, the more denominations participating, the less expensive it will be for the ones who are carrying the program now.

It costs fully $5,000.00 a year. How much do you feel your church could carry?"

Since the Bishop used a small "s" in spelling Spiritualist, his "Tongue in Cheek" letter is a feeble attempt to be naive.

A LILY FOR PURITY—As a symbol of purity, the Lark of France, Joan D'Arc was crowned with a crown of three lilies growing from a single stem. The Savior of France is pictured here as she was interpreted on canvas by an old master of the time. The three lilies depict The Holy Trinity.

A Reminder

DON'T FORGET to attend the Sunrise Service in the Chesterfield Chapel, Chesterfield Spiritualist Camp, Chesterfield, Indiana. The time: Easter Sunday, 6:30 A. M. . . . featuring Chesterfield mediums.

After the service breakfast will be served in the Rodeo Room of the Western Hotel.

Easter In Many Lands

Spiritualism, A Wondrous Inheritance

By GEORGIA HAYES

THIS IS a tribute to my grandmother, Sarah Allison. She was a wonderful old lady that little realized what she left her family as an inheritance . . . this was her thorough belief in Spiritualism.

I was taken to the First Spiritualist Church in Kansas City, Missouri, when a small child . . . the church in which I always worshiped. The Rev. Sarah Kress was the pastor. I cannot say just how long the Rev. Kress was a medium, but she surely was in her nineties when she passed on to the Spirit World. This was where my grandmother worshiped and studied until she passed on.

Grandmother and myself were at the church the night the proud and "unsinkable" Titanic sank after striking the hidden part of an iceberg, and it was a night I'll never forget.

The Titanic Sinks

The Rev. Mrs. Kress was presenting the evening message, when she suddenly stopped in the midst of the messages and said, "There has been a great disaster at sea."

As we of the congregation walked homeward there appeared extra editions of the newspapers of the city telling of the horrible sea tragedy. The psychic power of our beloved pastor thrilled us all. This was but one of the things

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Observances Now In Use

BRAZIL: Huge carnivals are enjoyed during the Easter season. Participants dress gaily, and add to the general hilarity by singing, shouting, and playing musical instruments. Following custom, citizens on balconies above the streets pour scented water down on the passers-by. Stands are set up where this scented water may be bought in small lead bottles for very little money.

SWITZERLAND: One of the Easter customs is a curious race. A wager is laid between two groups of contestants, all comically dressed. Eggs are lined up on the ground in a long row. One contestant tries to race to a distant point and back before a member of the opposing team can pick up all the eggs and put them in a large container.

HOLLAND: Probably the most popular of several ancient customs is the children's game of breaking eggs. Hard-boiled eggs are struck against each other, the winner being the owner of the egg that doesn't break. Immediately another egg is pitted against the winning egg, the last remaining egg

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Easter

Easter! To thy shrine we come, bedecked with new robes. Some most gorgeous in their gay colors. April has given her best gifts. Nature at her best has proven her power as hostess on this resurrection day.

Gladness in every face, joy in the voices of the children — the song of bird, the buzzing of the fly and bee, herald thy natal day.

Easter! Thou dost give to the world renewed life. Thou art the symbol of resurrection; men pay homage to thee because thou dost speak to them of life— thou cryest from the dark tomb of superstition to men, to behold their loved ones for whom they search, and who have survived "death." The great stone of fear has been rolled away forever.

The gay flowers breathe delight at their release; the limpid stream, freed from the ice and snow goes merrily on its way. The warm sunshine and gentle rain have bathed meadows and hillside with living green that the children of earth may rejoice.

Easter! Thy wand hath opened the mystical portal of that night of gloom. No longer do men fear to die. No longer do they grope in the black uncertainty of the yawning abyss beyond the grave. Thou, the symbol of resurrection, hast parted the veil. The law of thy mighty truth, once unknown to men, thou hast parted the veil. The law of thy mighty truth, once unknown to men, thou hast revealed in the thunder's peal, the lightning's flash; the rush of many waters; the cry of a soul for light; the cooing of the dove and the joyous laughter of the child at play; the hope of the seed for the great fields of ripened grain.

'He Is Risen'

IT IS impossible to say how often these words were uttered on that first Easter morning. They passed from the lips of the women who went to the tomb early in the morning to Peter and John and then to the other disciples. All that day, the words went wining from friend to friend, from follower to follower and from heart to heart. "He is risen" was their triumphant song and has become the hymn of the ages.

In the seclusion of the High Priest's palace an echo of it was heard. Early that morning, a little group of frightened soldiers stood before Caiaphas, and told in broken words of an earthquake, an open tomb and a risen Christ. Caiaphas and Anna tried to break their story, then to change it, but failing to do so, tried to close their mouths with a bribe.

Changed Disciples

The resurrection of Christ changed the disciples. The events of Good Friday, the death of Christ on the cross, had left them disheartened. They were afraid to show themselves, lest those who had crucified Jesus would kill them. Their master and friend had been crucified and they were all through. Their dream had burst.

But, on the third day, they are afraid no more. They are ready for whatever comes. "He is risen" explains the changed attitude. No three words have counted for more in human history than "He is risen." Without doubt they altered the whole destiny of man. Literally they turned the world upside down. His followers went out to conquer the old Roman Empire in the faith that Jesus had risen and had conquered death and sin.

Still Significant

Nineteen hundred and fifty-seven years after that first Easter morning the words are still significant. However you may think of evil, whether you think of it as embodied in a personal devil or as the spirit of rebellion against God in

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Today's Rites Drawn From Time's Dawn

THIS YEAR Easter Sunday occurs on April 21.

This year, as in all years, Easter Sunday is one of the most joyously observed days of the year.

Christians of the world observe it as the day of resurrection of Jesus Christ . . . as did the pagan followers of Attis, according to a fourth century Christian writer. Easter, as in the case of Christmas, comes to us from rites observed in the dawn of mankind.

The name Easter is a derivative of "Eistre, ancient Teutonic goddess of dawn and spring . . . representative of the East, the rising sun and of morning. The goddess Eastre was feted annually at a time when the earth was awakening from its winter slumber nad bursting into bloom with its offering of spring flowers.

Ancient Man

To ancient man, with his forked stick for a plow, and today's mechanized farmer, Easter-time is the time to anticipate good crops . . . or none at all, and the subsequent sufferings lack of food brings.

In this sense all our customs of Easter have arrived at 1957 from time's dawn.

Now, the Easter (or fertility) rites still observed in Greece, Sicily

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THE IDEAL HEAD—There are uncounted and varied artists' interpretations of how Jesus of Nazareth appeared to His friends and followers. One of the favorites of the staff of Psychic Observer is the one shown here. In all files available to us here and elsewhere, no trace can be found of the artist responsible for this fine head study of The Savior, upon whom the cause and observance of Easter Sunday rests.

FOR SPECIAL BOOK BARGAINS — SEE PAGES 14 AND 15

Hearing of Voices An Ancient Truth

IT HAS been said that the first prayer came about as the first bolt of lightning forced the first cave-man to his knees. If so, then the first person to have been urged to action or to have been restrained from ill action could have been this first caveman's contemporary.

To pass away, with a wave of a hand, the idea that hearing "voices" constitutes merely an hallucination, cannot, in the presence of reams of printed evidence to the contrary, be treated in such careless manner.

Writing in his preface to St. Joan, Bernard Shaw says: "There are people in the world whose imagination is so vivid that when they have an idea it comes to them as an audible voice, sometimes uttered by a visible figure."

Washington and Lincoln

Besides being leaders, even saviors of their countries, St. Joan of Arc and George Washington had a clairaudience in common. Lincoln, considered one of the great realists of his day (and what politician isn't) constantly and consistently delved into the psychic science of the day . . . and used the results to America's advantage!

The Maid of Orleans would have been the first to refute the idea of Shaw's that she heard as he indicated. This seventeen-year-old peasant girl, who later saved her nation and then burned for it, was convinced she had been addressed by a voice from another and wiser world . . . she said so, refused to recant in favor of sheer stupidity and thus refused in advance the later Shavian theory. If hallucinations these voices are . . . then it is indeed time to make a deeper search for the truth of these happenings for hallucinations may be the stuff of which reality is made!

On Socrates

Mentioning the great philosopher Socrates, Bernard Shaw in the same preface brings us to the topic of Socrates' great "Daemon." The martyred Socrates mentions the supernormal voice which guided him, according to Xenophon, telling him (Socrates) how to act or not to act, and, according to Plato the honored historian, only restraining Socrates from certain actions, never instigating them.

But this "voice" hearing is certainly neither confined to Socrates nor to his time. Socrates was not alone by any means. All great leaders of all the great religions of any time have gone to the solitude of the desert, the mistyness of the mountain top or the rhythmic beat of a seashore to reflect and to consider the "messages" they have received. There were also the Delphic Oracles, delivered through the "mediumship" of the chosen Pythian priestess . . . there were other oracles presented, too. They all "mirrored," if you will, the "other world" sayings of Apollo

The "oracles" record for fulfillment is intestesting as a solitary topic . . . for they have all come to happen. Great historians, Thalheimer (for our grandparents); H. G. Wells (for our parents), then today's great recorders of history, Emil Ludwig, Walter Durant and even the outstanding anthropologists, Ruth Benedict and Margaret Mead . . . all these people of varied faiths, feelings and insight . . . all have indicated the truth of "voices" or "mediumship" . . . or whatever word you choose.

One might as well call memory a hallucination.

Saul Doubted Not

There is Saul, (place yourself in this picture) . . . wearing the course and roughly fabricated robes of the poor traveler, leaning on his tall staff with each step on the dusty, whitened road as the hot sun bore down during the blinding yellow of the day. He treaded a lonely path to Damascus at this time and he had no possible doubt (and said so) about the objectivity of the voice which interrupted his tedious, plodding journey. The ones who followed him at a respectful distance also were sure. Hallucinations?

Really now, was this also an hallucination, to effect such a profound change upon the man who before had sought only the death of the disciples? This Saul, who, after the vision of heavenly light so transcendent it took away his sight, and the voice reproving: "Saul, Saul, why persecutest thou me" . . . thenceforward preached in the synagogues that Christ is the Son of God!

It is history, not hallucination. It is fact, not fantasy . . . that down through the centuries, in all tongues that there have been "voices" not of this mortal coil; paranormal voices vibrating through the long halls of history!

Ignorance And Fear

These voices have been disregarded by the obtuse; ignorant peasants avoided them through pure terror; the emotional have listened and wondered . . . and the saints have been transported by them. Almost always the voices have echoed about genius.

Sometimes the voices of men and women long passed from this earth have lingered . . . seemingly haunting the places they have loved—voices in the fields, in the desert waste, in forests, near ancient shrines or the sites of disappeared homes.

Gregory Gorer, without attempting explanation, tells of a strange happening while traveling through West Africa several years ago.

An Occurrance

In a car, together with two native companions, driving along a river flanked on either side by high cliffs, above the noise of the engine they heard very distinctly a number of voices urgently calling. The voices were speaking incomprehensibly, yet loudly and seemed to be coming from all directions.

A little later, one of the natives asked Gorer if he had also heard the "spirits." Gorer said he had and pointed out that the noises, whatever they were, were not echoes.

This sort of thing has been a matter of record from many sources, and cannot be lightly passed off as fancy. The term "group hypnosis" won't work, either. It stands as another case of paranormal phenomenon.

No space in any publication in the world permits citing all the cases on file in any well-ordered library on psychic phenomena. Records are replete with instance of "voices." There may well be more today ,since there are considerably more people on earth today than ever before.

Observances

(Continued from Page 1, Col.)

winning all the others. Another custom is the egg-eating contest, in which grownups participate.

MEXICO: As part of their Easter festival, firework-filled effigies of Judas are hung on wires in the city streets. At 10 o'clock on Easter morning, the fireworks are lighted and the awkward, dangling figures twist and turn. In a short time each figure explodes, and everyone scrambles to find the 30 pieces of silver hidden inside the traitorous Judas.

Today's Rites

(Continued from Page 1, Col. 5)

and southern Italy, not to mention all the other nations (even the South Seas) bear in some respects a striking resemblance to the rites of Adonis. It could be the astute Christians of that time adopted the ancient observance date in order to speed up the winning of souls to Christ.

There are many customs, all colorful, in observance of the Resurrection of Christ. This is our Easter Sunday. The Romans had no particular official place for the worship of Adonis, but accepted it from the Greeks, from whom the Romans obtained considerable education and almost all their alphabet. The Romans celebrated the death and resurrection of Attis, officially, on the 24th and 25th of March, the latter considered as the date of the spring equinox, and therefore the most appropriate day for the revival of a God of vegetation who had been dead or sleeping throughout the winter.

Christian View

In olden Phrygia, Cappadocia and Gaul, the Easter season was greeted on March 25, and accordingly some Christians regularly celebrated the crucifixion on that day without any regard to the state of the moon. Thus, this observance date is deeply rooted. Later the actual changes in the equinox was followed for the Easter observance.

After the introduction of Christianity among Germanic nations, the name Easter was retained to designate the festival of the Rresurrection. This festival occurred at the same time of the Jewish Passover. Thus, many forms of the Aramaic word Presach, "to pass by," still survive in terms applicable to the season, as pass flowers, paschal lamb, or pass eggs. Many such ancient customs of other creeds and nations were given Christian significance.

One of the most popular ancient superstitions in England was that the sun danced on Easter day. Today the sunrise service is the loveliest of our American Easter customs.

Today's Customs

Among the many customs which mark the celebration of Easter today, none is more widespread than the hunting of colored eggs. The ancient Egyptians, the Persians, the Greek, and all others of the time had their belief that the egg contains the secret of life . . .thus they understandably regarded it as a fitting symbol of life . . . and the coming of the spring season. The Christians adopted the egg as a symbol and made it emblematic of the Resurrection of Christ.

The coloring of eggs may have been done in imitation of the new (spring) colors of the earth. When the original custom was adopted by the Christian Church. however, most of the eggs were decorated in red, connoting the blood of Christ.

In The U.S.

In many lands, particularly the United States, the Easter rabbit, originally a white hare, is an important part of the celebration. For that matter, children shiver with glee when presented a small, yellow baby chick on Easter morn by an indulgent parent or relative. Egg hunts and egg rolling are a popular Easter Day activity in the United States. In some areas, regardless of nationality, children are told that, if they are good ,the Easter rabbit will steal into the house when all are asleep and leave a number of beautifully decorated eggs . . .

Easter may be celebrated as early as March 22, or as late as April 25. In 1818, Easter Day occurred on March 22, and the next time, it will happen on this date will be the year 2,285! In 1886 and 1943, Easter came on the latest possible date, April 25. It will fall on that date again in the year 2038!

The Mystical Lily

One of the most common garden flowers in ancient Asia was the Madonna lily. Its loveliness has provided themes for poets from Homer down to the present time. Roman classics relate tales of feasts among the lilies and expound the mystical beauty of the flower. As a symbol of her purity and nobility, St. Joan of Arc was crowned with lilies. Three lilies on a single stem, as painted by the old masters, symbolize the Trinity.

Easter is celebrated in various ways in different lands. In Austria, it was the custom to give and recieve colored eggs. In Great Britain to wear a new garment on Easter day, is to court good luck for the rest of the year. Here also there is a saying that **"rain on Easter means grass, but little hay."** In Finland, the children lash one another with pussy willows or birch switches until they are given Easter eggs.

The children of France rush into the garden early on Easter morning to see the bells fly back from Rome where, says the legend, they toll from Good Friday to Easter Eve. While the children are busy looking up to the sky for the bells, adults scatter bon bons on the grass. Everyone goes to church to get a candle which will be burned at special festivals during the year.

In Germany

In many parts of Germany, rabbit villages are built for the Easter bunny. Eggs often are put along a track and boys, with baskets, race to gather them. Sometimes the boys race for them on horses or bicycles. Greek friends and relatives greet each other by crashing together red eggs—red for joy.

In Hungary, on the day after

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Spiritualism

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that constantly added to an unwavering faith in Spiritualism, as taught me by my grandmother. It would take a considerable volume to relate all the things that have proved to me and others the power of Spiritualism.

Latest Occurrance

I would like to write of the latest happening to illustrate how psychic phenomena helps people, if only we sit down, reflect and let natural Spiritualism take its course.

My husband suffered a severe stroke on October 22, 1955. I sent him to the Veterans hospital nearby, where he remained until June 1, 1956 . . . at which time I returned with him to our home . . . and where he stayed for three months, when I was forced to take him back to the hospital.

He has had another serious ailment for years and the stroke made this sickness much worse. The stroke harmed his brain, and he was of course submitted to treatment on this new illness.

Things became so very difficult and desperate, I was forced to take him to the hospital time and again. The doctor advised me to let him remain in an institution . . . but I decided to return him to our home.

For two days and nights I strived to make a go of my decision and I had started to believe I would have to give up my desperate project. He paced the floor until I firmly believed I would lose my sense of reason.

Use of Prayer

One night I sat down and prayed and besought God for an answer. I received an "impression" from a wonderful doctor who had treated my husband years before.

The doctor impressed me to use a glass of water with a spoonful of baking soda to sooth his ailment. I started to administer this remedy every hour and he started to quiet down.

That has been ten days ago and his mind has cleared and the terrible walking the floor has ceased.

The result of this belief in Spititualism inheritance from my grandmother has been to cause my husband to improve so very, very much that he will soon be able to withstand the needed operation for his complete recovery. I will be so thankful when he is well again.

Spirit Help

I know I am receiving Spirit assistance, as I have not had the least training in nursing technique. I have used this remarkable assistance to study my husband's case and know that my Spirit help has led me along the right path.

Once, a long time ago, I wrote **Psychic Observer** and some disbeliever wrote me that Spiritualism is the work of the devil. I have considerable evidence that it isn't and would urge the skeptics to reflect before scoffing.

My help from the Spirit World prevented me from making the terrible mistake of turning my sick and helpless husband over to others who would not and could not ever understand. Instead, using my grandmother's fine inheritance, I faced the issue and with Spirit help . . . reached a happy solution.

TESTIMONIAL SIGNED — Over two dozen persons signed a statement, vouching for the mediumship of the Rev. Keith Milton Rhinehart (above), pastor of The Aquarian Foundation, Inc., Seattle, Washington (see page 7).

YOUR ATTENTION PLEASE!

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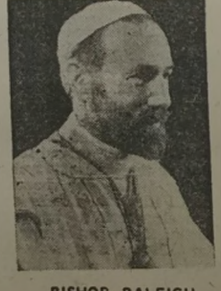

BISHOP RALEIGH
Ancient Chaldea Rite

These Questions Need Answers

Why Does Sickness Sometimes Linger Regardless of Prayer?

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Why Do Some People Have So Much Worry and Trouble?

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

Send Two Three-cent Stamps and I Will Send You a Treatise Free Answering the Above Questions

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Jesus — The Living

By JULIETTE E. PRESSING

EASTER Sunday marks the anniversary of Christ's crowning achievement. Upon that day, He returned and demonstrated his teachings. He not only preached life after death, but proved it. Just as in Modern Spiritualism through mediumship life after death is being proved daily.

When you are a Spiritualist you build religion on evidence. Evidence that is acceptable to your senses. If your Master came back — arose from the dead — your own can come to you.

What could be more appropriate than for us to read here and now, the beautiful old story about the Risen Christ? — It will help us think of Jesus the living.

Jesus taught of life after death and even predicted His own physical death and resurrection. "From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Now, read how it all came to pass, just as Jesus said it would, how after His crucifixion He was buried and arose upon the third day.

1. Now upon the first day of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead?"

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words.

9. And returned from the sepulchre and told all these things unto the eleven, and to all the rest.

10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11. And their words seemed to them as idle tales, and they believed them not.

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes held by themselves, and departed, wondering in himself at that which was come to pass.

13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know Him.

17. And he said unto them, What manner of communi-

(Continued Page 8, Cols. 3-4)

VALID PROOF?

Joseph Rosenberger makes the pronouncement, "There is no valid proof of reincarnation of the human soul." Such pronouncements are becoming monotonous.

Of course there is no "valid proof." That is why it is called the "reincarnation theory." If there were any valid proof, it would no longer be a theory. Should we refuse to hold to the reincarnation theory just because there is no black-and-white proof?

We believe in many things we cannot prove. We believe in God, but we cannot prove the existence of God to an atheist. We believe our beloved deceased come in at seances to speak to us, but we cannot prove this to the unbeliever.

Even our physical scientists believe in that which they cannot prove. They hold to what is called the "ether theory"; a theory that there is some kind of rare substance, or medium, which conducts radio and TV waves, and the vibrations of light. Yet they have never been able to prove the existence of any such substance.

The most delicate tests have failed to reveal any trace of it. Yet the scientists keep on acting as though it were there; new apparatus is built based on the belief that ether does exist, and the the apparatus works.

There is no valid proof of reincarnation? So what? The facts of human life on earth demand that there be a reincarnation theory—either that, or there is no God. The affairs of earth simply cannot be satisfactorily explained without recourse to a previous-life theory.

Rosenberger says that much nonsense and a lot of misinformation has been written about the subject of rebirth. How right he is—and a considerable portion of the nonsense has come from the anti-reincarnationists.

It simply is not true that there is no evidence for the reincarnation theory; there is plenty of it. The only question is whether the evidence is weighty enough to warrant belief. Evidence has come from many sources.

It is not fear of oblivion—that death ends all existence—that causes persons to believe in reincarnation. Even those who shout loudly against the theory do insist that we live after death, in a spirit world, and where we have bodies like those we had on earth. The belief in reincarnation comes from the seeming injustice and chaos of human existence here. If there is no return to earth, we could well say that a six-year-old child could run the universe better than it is being run at present.

Rosenberger says subjects can be taken back only to the age of six months under hypnosis, and that even that is rare. Evidently he is unfamiliar with the work of the Dianeticists, who have cases of persons taken back to the time of being in the womb, but still being able to repeat perfectly the words of a quarrel the parents had.

These Dianeticists were not interested in demonstrating rebirth. It was forced upon them. Their method is to ask the person to 'go back to the most recent emotional conflict.' They found that even after the life in the womb, the person would go back to an earlier period of emotional conflict.

The Dianeticist did not suggest that the person go back to a previous life. The explicit order was, 'Go back to the next most recent emotional conflict,' and in the 'next most recent emotional conflict' the person was found to be no longer a child, but a grown-up person. That surely is evidence of a previous life, although not positive proof.

The reincarnation theory is not dependent upon age-aggression experiments. Theses are only one link in the chain. There are many, many links. The Edgar Cayce readings are one of them. The age-old belief in reincarnation is another—any belief that has survived the ages with truth in it. An example is astrology, a science so old that its beginning is unknown. Modern scientists scoff at it, but any person who tests it will find that it does indeed work, that its principles are correct.

Rosenberger tells us that we cannot see, feel, hear, nor smell a soul or an atom; that we can make an atom work for us, but not a soul. The experiments of Dr. William McDougall do not bear out that statement.

Those opposed to the reincarnation theory make many statements, but they themselves never furnish any 'valid proof' that reincarnation is not a fact. Voicing objections to something is the easiest thing in the world. Voliva even kept insisting that the earth is flat, not round.

The giving of names and places with which the person is unfamiliar is not what makes us inclined to regard it as reincarnation evidence. Mediums do that right along without being said to favor reincarnation.

The 'cold light of scientific reasoning' has made plenty of boners itself. The airplane engineer took the wing measurements and the weight of a bumble-bee, made his calculations, and came up with the pronouncement that the bee could not possibly fly.

By 'cold scientific reasoning,' I observe that engines, tools, shoes, stockings, trousers, hats and coats all wear out from constant use. By this 'cold scientific reasoning,' I come to the conclusion that my body too will wear out if I use it constantly, and that the way to preserve it is to sit still in one spot and to make no unnecessary exertions. Actual experience proves that if the body isn't used constantly, it deteriorates.

I have heard of a psychic who, like Cayce, told persons they had lived previous lives. In my own case, I have had a communicator who spoke solemnly, and with seeming authority, tell me that a seemingly hopeless condition in my home was due to a wrong I had done in a previous life and that I was now paying for it. All these things are not 100% proof, but where there is so much smoke on all sides, there must be some conflagration somewhere.

Personally, I do not like to believe in the reincarnation business. I have no desire to come back to this crazy world, with its politicians, its ever-increasing taxes and complications, its wrongs and cruelties, its horrible accidents, wrecks and explosions, the danger of bigger and better (?) wars, with the horror of our super-bombs. No—I've had it brother, and don't care for a second helping. If I ever get off this cock-eyed earth, I'll stay off it. But I fear that such will not be my luck. There is altogether too much evidence pointing to my having to come back here and straighten out all the wrongs I did—to suffer for the punch in the nose I gave Johnnie, for stealing Henry's girl away from him, and for the two million bucks I stole from Jack.

W. S. ARNS

258 Parkwood Ave.,
Kenmore 23, New York.

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.

Just Published!

PARABLES of the MASTER

by Henrietta Schmandt

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FELLOWSHIP DAY EVENT—On February 3, the congregation of The Universal Spiritualist Church, 8701 Tampa Street, Tampa, Florida, observed in a special program, Fellowship Day, under the guidance of the Rev. Nellie Cherry, pastor.

A profusion of seasonal flowers were arranged throughout the edifice and special music was presented by numerous and talented musicians. Visiting mediums and workers were present from over the nation. Dr. Fred B. Smith gave a special inspirational talk and message bearers included: Mr. and Mrs. Palmer of Indiana, Mrs. Tope of Ohio, the Rev. Mary Wheatley and the Rev. Mrs. Cherry.

Visitors were present also from West Palm Beach, which included Mr. and Mrs. O'Nan and son, Billy, missionaries-at-large. A mass healing service was in charge of Mary Harmon of Minnesota and Dr. Seulan of Indiana.

The group picture above shows the new members, with the youngest to be received, Crystal Lynn, age two weeks, daughter of Mr. and Mrs. Alan Murray and her brother. Members received and baptized, left to right, front row, are: Wilma Tope, Iloe Birman, Lydia Anger and the Murray family cited above. Standing, left to right, are members of the official board, the Rev. Mary Wheatley, co-pastor; Mr. and Mrs. Fred Jayroe; Lillian Bullock, church musician; Mary Harmon, vice president; John Seulean, trustee; Charles Carson, Grace Marshall, trustee; Mr. Orville; Gladys Simms, trustee; Carl Blosfield, healer and the Rev. Nellie [illegible] pastor.

Leadership Demands 'Balance'

ALL men who reach great positions of leadership must necessarily be egomaniacs of a sort and to some degree or another. He must be so very sure he is the "appointed" one that there can be no doubt. Self-belief seems to be the seed from which world-wide accord grows.

Lincoln tempered his ego with a sweet sincerity; Washington with a humble but faultless leadership; Alexander the Great with a burning desire to make the world a single political package.

Russia's Stalin had this ego, but was not blessed with the **"temperance that gave it kindness."** His regime was not and will never be noted for consideration for the dignity of man . . . or sentiment necessary to fine and functional human relations. Any government that forgets or neglects justice or sentimentality will fail as surely as the sun rises and sets. Any twenty-five cent edition of the history of the world will prove this.

Stalin's Passing

The passing of Joseph Stalin is a reminder that leaving earthly life is the great leveller, and is the one sure means by which God fulfills His purpose through His natural laws.

This very often cruel dictator who held the destiny of millions in his temperamental hands had to reach the common departure. He, like everyone else, reaches the point of no return, some violently and some in utter peace . . . it doesn't matter much . . . but the situation is faced by all.

It has been wisely said that "When it comes time to die, be sure that *is* all you have to do." That is the ultimate of success.

Now, most people are sorry (or sad) upon hearing of a so-called "death." Even though they know this condition is inescapable . . . they are still sorry to hear of anyone's passing . . . regardless of worldly worth.

Spiritualist View

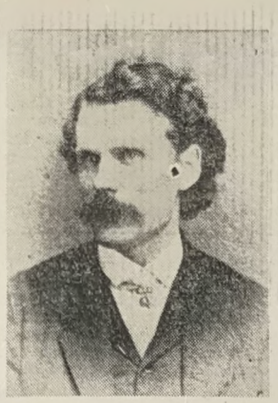
The Spiritualist, due to the fact that his knowledge has a totally different standpoint, knows that all people, without exception, are subject to the natural law, and that every person is personally responsible for the manner in which he lives out his earthly days. He knows, too, that after passing on, the principals of compensation and retribution are at work . . . in obedience to the firm and never-changing laws. These laws apply as much to Stalin as to any one of his most hunted peasants . . . the law is inexorable!

Death is a reminder, or should be, to all who have power that one day they must account for their actions. So far as natural law is concerned it is impossible to have power without responsibility. This gives meaning to the saying: **"The mills of the Gods grind slowly, but they grind exceedingly fine."**

Stalins may come and they may go, but the universe continues to go on and the natural law that applied to the first man will continue ot apply to the last man, whenever and wherever they may be. Earthly life is only a part and not a whole universal activity.

Stalin has found, no doubt, as have others, that in his new life he does not posses the powers that were vested on him in earth life . . . but the accounting is there.

Be sure of that.



SAT FOR CZAR—Daniel Dunglas, shown above (1833-86) accepted as the greatest physical medium of Modern Spiritualism, had achieved numerous honors throughout his earthly life. He, during 1855 and adjacent years, sat for the Czar of all the Russians as well as royal families throughout Europe. He was, in addition, widely-known among persons high in the arts and sciences in Europe.

He Is Risen

(Continued from Page 1, Col. 4)

the human heart, the struggle against evil still goes on. Evil did its worst on Good Friday when it nailed Jesus to the cross. The cross and the tomb seemed to evil the final answer. But Christ rose from the tomb. The crucified has risen. He defeated sin and death. He has defeated sin in every generation. He can defeat it in our age.

The Easter faith, as translated to men, is that Christ has risen, that he has won the victory and that he will not leave us alone to face the evil. He, if we seek him, will be in the forefront of the struggle. He goes before as he told his disciples, "I go before you into Galilee." Yes, if we will, he can go before and yet be with us.

The first Easter morning began with a declaration, "He is risen," and ended with the experience of seeing the risen Lord. That can be the real Easter message for us. We can find the risen Lord for ourselves. He will make us sensitive to the needs of the world. He will give us understanding, tolerance, love and the fruits of the Spirit. We can travel with him until our traveling days are done and then we can pass over, as God has planned, to a better world.

Paul's expression fits the passing: "Because I live, ye shall live also."

Today's Rites

(Continued from Page 2, Col. 5)

Easter, the village boys used to duck the girls in streams or fountains. Today, the lads are nicer about the affair and sprinkle the girls with perfumed water. This is in order that the pretty maidens, like the flowers, may not lose their beauty and freshness. The girls, in turn, present the boys with gifts of eggs and flowers, and invite them to their homes for a meal.

In the Netherlands, in memory of the tradition among their ancestors of dancing in Easter fires, the young people, carry lighted lanterns on long sticks and go into the market place to sing folk songs and to dance.

One Other Belief

At one time, there was a belief in Eastern Poland that there is a world under the earth where the inhabitants never see the sun. The children sometimes throw colored egg shells into streams to send the message of spring's arrival to those who live in darkness. On Shrove Wednesday, a string is tied to the tail of a herring which is dragged through the street amid loud cries, while children strike at the fish with whips to show that the days of Lent are almost over. On Good Friday, the only food is bread and water. At sunset, all fires are extinguished and relighted by candles to symbolize death and the Resurrection.

The girls of Scotland have clung to the old custom of arising at four o'clock in the morning to see the sun dance in honor of the Resurrection. If they can't see it dance by gazing at the sun directly, they watch its reflection in a pool or bucket of water. The Scottish lassie gazes steadily into the water to watch the sun's reflection change to the face of her future husband.

Day Of Hope

In the Christian world, Easter is indeed a day for happiness, thankfulness, and much joy. Though pagans have deeded us Easter bunnies and eggs; though a great company of tailors and milliners have dedicated the day to frills and finery; and though florists remember the season by their cash entries, Easter morning is still, to Christian peoples everywhere, the Day of Resurrection and hope of immortality.

We, as Spiritualists, know that the Easter Morning of Jesus the Christ, was a materialization (seance) demonstration on the part of The Savior that His teachings were correct, are correct today and will always remain such.

Contrasts In Beliefs Cited As Barrier

By WEST DOUBT

THE majority of orthodox church ministers and priests are today bluntly informing their laity that Spiritualism is the work of the devil.

The laity, judging from their intentions, are as a rule good people; but they are allowing themselves to be kept in ignorance by their refusal to use their natural God given ability to think and reason for themselves. They deny themselves the happiness and understanding that would be theirs if they were aware of the truths known only to Spiritualists. They spend their lives on earth in much unnecessary unhappiness, and waste much time complying with, serving and propagating the rituals of the orthodox churches.

We Can Help

Spiritualists can best aid the progress of truth by boycotting these theologies and by not compromising with them. By compromising they slow the progress of truth and lengthen the time that sorrow and ignorance must remain in the world. If there was such a creature as the "devil" he would certainly appear to be solidly behind the orthodox churches, keeping the minds of the laity closed to the truth and nullifying the God given ability of these individuals to think and reason.

The old saying that "You cannot put new wine in old bottles" applies to present day Spiritualism. The old orthodox branch must be broken and not bent. Those in the orthodoxies who begin to think will bend and break away and come to the new light of themselves when they see their error. All Spiritualism can do is to hold the torch high enough for them to see by giving all the publicity possible to the truths it has. God surely does not condemn because of ignorance; but He could require amends for refusal to use one's powers of thought and reason. That is all that is necessary for one to realize the absurdities of orthodox theology.

Thomas Paine and others many years ago promoted these truths and while a few now think and reason for themselves, the vast majority still refuse to do so. They are held back by fear; they are afraid to challenge the statements made by the orthodox.

Counter Methods

Before this orthodox propaganda that has such a vast hold on the minds of men in the world can be removed; a counter propaganda of Spiritualism of an equal size will be necessary. If the newspapers alone could print the truth about Spiritualism and Spiritualist seances, a great step would be taken in this direction; but the orthodox ideas have such a hold on public opinion that even the newspapers are afraid to publish the truth lest they lose a large percent of their subscribers as well as advertisers. This also holds true with regard to national magazines, radio, TV and so on . . .

If Only One . . .

One great teacher from the Spirit realms has said in effect that if one has helped only one person to perceive the truth on earth, his life has been worth living; as the work he has accomplished &will last forever. Those on the other hand who he has accomplished will last forever the most difficult task of leading them back, when they themselves have been taught the truth.

The orthodox belief that God is a political being up in the sky with his only son, dispensing favors and wreaking eternal vengeance on that part of humanity that fails to bow down to and fulfill the stated doctrines and ritual of the orthodox churches; goes from the ridiculous to the sublime in the Spiritualist belief that He is the perfect, loving, creative and sustaining Intelligence of the Universe, who acts according to the just, eternal, and natural laws of His Divine Providence and by means of that part of mankind that has progressed spiritually beyond those of the earth; and also that he provides a way for all of mankind by devious routes to attain perfection and a happy eternal life.

Reasonable Belief?

The orthodox belief in heaven is not much more reasonable in that they believe they will spend eternity in a useless existence consisting solely of the singing of orthodox hymns and praises to God, walking on streets of gold, etc. In beautiful contrast to this is the Spiritualist belief that heaven is a state of being in which they will find themselves when they have learned to serve His other creations; and a state where they will study and work for their own progression and aid in the progress of others and continually find themselves in more pleasant surroundings as they work for perfection forever.

To an orthodox minded person a church is a place set apart to visit to comply with all the ritual of their belief and a place to listen to the orthodox preaching of their clergy. To a Spiritualist a church is a place they visit to receive messages from their loved ones, listen to lectures by developed mediums and high spirit teachers on how best to comply with the natural laws of God, and also a place they can hold seances for direct contact and communication with loved ones or high spirit teachers.

What, What?

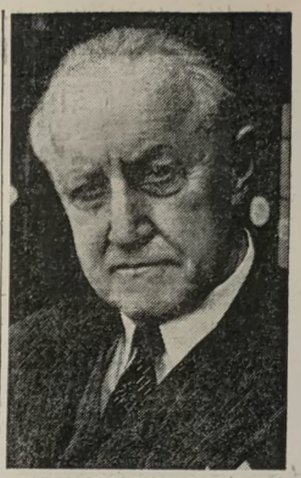
The devil, to the orthodox, is a being who has set himself up against God for possession of the souls of all mankind. To a Spiritualist he is an imaginary being begotten of the fearful superstitions in the minds of ignorant men and propagated by the clergy to retain and gain their deity.

Death to the orthodox is a very mournful affair caused by the passing of their loved ones into a rather vague state in which they will remain until a day of judgment when they will be reunited with their earthly bodies and dwell forever in bliss; while the unorthodox will dwell below them in eternal pain. The belief of Spiritualism is that death is a portal into the spirit world through which all must pass, and after amends have been made for all misconduct on earth, they will enter into a happier fuller state of existence, and be reunited with their loved ones forever, and which state will enable them to give greater service to God and humanity.

To the orthodox, a "Christian" is one who believes that Jesus Christ is the only God deserving all worship, who completely paid for all their sins, and believes that a "Christian" must comply with all the ritual of the orthodox church and listen to the sermons of the clergy. A Spiritualist believes that a "Christian" is one who lives as He did, in humility, helping the poor and unfortunate, healing the sick, and teaching the truth to all who will listen.

The Wrong View

A Spiritualist to the orthodox is a disillusioned heretic who holds communion with the devil, and is destined for eternal torment in the nether regions because of his failure to believe in and comply with the doctrines and ritual taught by the orthodox churches. A Spiritualist to a Spiritualist is one who *lives a life of service under God to humanity, who believes in living* according to the highest teachings he receives from spirit, who believes in passing on the truth as he receives it to all others who can receive it, who believes in the continuity of life after death in a higher state, and the fact of communication through mediumship with those in that life here and now. He also believes that God gave mankind the power of thought so that he might use it in freedom to think and reason and learn higher truths and thereby progress to a higher state of intelligence and love for all mankind.



NOTED SCIENTIST—On Page 6, this issue, a lengthy account of the life and work of Waldemar B. Kaempffert begins. Over 15 years ago, he had several chats about Spiritualism with the editor of this journal at that time.

At Long Last It Is Here — See It and Tell Your Friends That —

"THE BODY IS A SHELL"

Is Opening On or About April 1st, 1957 at the 5th Ave. Cinema, New York City.

THIS MOST UNUSUAL PICTURE ABOUT LIFE AFTER DEATH IS BASED ON ACTUAL HAPPENINGS! IT BRINGS COMFORT AND ASSURANCE TO THOSE WHO HAVE LOST LOVED ONES.

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Quote from the Psychic Observer: "It behooves every Spiritualist in the entire United States to ask his local theater manager to book this movie."

Hollywood Celebrities and the Press found it an exciting glimpse into life eternal and said so!

(P-448)

World-Wide Healing Service

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HEALING CHANNEL — JULIETTE EWING PRESSING

Each Wednesday, 8:00 P. M. (C.D.T.)

'THE SANCTUARY'

In the Chapel

CHESTERFIELD, INDIANA

Throughout the history of the world some eras and smaller periods of time have contained more stress and turbulence of the mind and soul than have others.

With this thought in mind and in view of our present pace of living, in these times of "organized chaos" . . . we would like, fervently, for all possible readers of the PSYCHIC OBSERVER to join us in thought with the full force of their hearts and minds in the quiet and ease of our Chesterfield Chapel.

Our purpose is singular . . . to do all possible that might make more tranquil the lives of the thousands we seek to serve through this column and to urge you to participate, again we say, "with all your hearts and minds," in the truthfulness of "absent healing." Problems treated through prayer include those of psysical, emotional, spiritual and financial nature.

We are most anxious to see your own name and the names of your friends on our list of participants in the program of World-Wide Healing Service." Each name is retained on the "healing list" one month, after which, if need be, a request to restore the name of yourself or of a friend.

LOVE OFFERINGS are gratefully received and used for the promulgation of the Science, Philosophy and Religion of SPIRITUALISM.

Direct all correspondence to World-Wide Healing Service in care of The Psychic Observer, Chesterfield, Indiana.

o o

HEALING Testimonials

Will you please place my wife and I on the healing list. Our names are R. O. Sampson and Zellah M. Sampson.

I would like to tell you about the force. It seems to be very potent and lasts two or three minutes. We sit with our palms up, it comes in the left hand and out the right. It is quite an experience.

R. O. S.

I have been seeing visions and lights since I've been sitting on Wednesdays. Do you think the spirits are doing something to me or what is it? One day I was shown a vision. I saw myself at a certain place and it was a house I had never been in. About a week later I went with a friend to see a friend of hers. It was exactly the same house I saw in the vision. Am I developing? I know I feel better.

L. A. H.

My husband drank so bad he would come home and threaten me. I saw your healing notice in the **Psychic Observer** and I wrote you. After the first week something seemed to come over him and he stayed at home and gives me his company. He don't drink any more. I am so happy I could shout.

Keep our names on your healing list and please take this little gift with my thanks.

J. T. L.

Thank you so much for putting our names on the healing list. It helped almost at once, but due to weather we all still need the healing.

P. S.

Please keep my name on list. I've had all healers and doctors but no real help. I do feel more cheerful since I've joined your circle, but my health is about the same. Keep helping me all you can.

C. B.

I believe in psychic work. I need to sell some property. I am in debt, but own some buildings. If I can be free, I can live a better life. Please help me.

E. V. R.

We have been helped so much since joining your healing circle. Please add these names to your list. I am sending a gift of love, and also want you to know how good it is to feel that someone is helping us.

A. B.

Will you please keep my name on your healing list. I have been helped very much. Add my daughter's name for help. She needs it so bad. God bless you, Mrs. Pressing.

D. M. C.

Since I joined your healing class I am having peace of mind. I feel more contented. I used to feel nervous and always unsettled. I enjoy staying at home now. I almost had a break-up in my home, because I wouldn't stay home to cook meals for my man. I now enjoy cooking and keeping house. Prayers surely do help.

E. L.

Do I have to sit in quiet to be healed? I need help. I am torn to pieces. My sister and I live together but we fuss all the time. What is wrong with us? Please help us.

C. J. T.

I am much better. My home was sold. I now have a job, too. Christ's power has worked "miracles" for me since I joined the healing circle.

J. M. H.

I am so thankful to report that you have done so much to help my daughter's mental condition. Please continue with prayers for healing. Also place my grandson's name on your list.

Love offering enclosed. I wish it could be more, but at present I am quite short.

L. C.

Please add these three names to to your healing list. Keep my own name on for another month. I am greatly improved and I know that the spirit doctors have visited me each night. I can feel their presence.

R. B.

Please help me to adjust my life. I need companionship. I am so alone. My mental state is unhealthy. Your prayers helped me physically. My headaches are gone. Please accept love offering. Wish it could be more.

W. S.

My arthritis is not bothering me so much since I've asked for your help. Now will you please ask the spirits to get my house rented.

C. J.

Lightning-Struck He Suddenly Felt 'Occult Powers'

By KENNETH JEPSON

WOLF HEAD, was a medicine-man of the tribe of Blackfoot Indians in the Northwest Territory less than a hundred years ago, and his strange capabilities marked him as the greatest of his kind in the eyes of both the Indians and the white men.

Among the white men who vouched for the authenticity of Wolf Head's mystic power were such educated people as Archdeacon Tims and Canon Stockten. Both were missionaries to the Indians.

During his teachings, Archdeacon Tims began to syllabize the language of the Blackfoot tribe in order that it could be written.

Some time after the Archdeacon commence this work, Wolf Head awoke one morning from a dream in which he had received spiritual knowledge, and proceeded to write the language of his tribe.

No Progress

The Archdeacon had not been able to make any progress in teaching the Indians how to write their language, because of their inability to learn. Yet here was Wolf Head setting down the words just as Archdeacon Tims had invented them.

Probably the most extraordinary of Wolf Head's experiences occurred through Canon Stockten's bringing a camera with him when he visited the Indians.

Once more, Wolf Head found knowledge in a spiritual dream, and when he awoke pleaded with Canon Stockten that he might have the use of the camera.

At that time, for an Indian from the wild prairies, who had seen only one or two white men in his life, to ask for the use of a camera-would be the same as a two-month-old baby asking for the use of a slide-rule.

Although very reluctant, Canon Stockten granted the Indian's request and loaned him the camera. Later the same day, Wolf Head returned the camera to its owner and at the same time produced a perfect, finished protograph of one of the Indian chiefs on horseback.

The impossibility of such a feat being performed under normal developing processes, must have been realized by Canon Stockten. An Indian, with no inkling of the ways and inventions of the white man, producing a photograph which needs a knowledge of optics and of processing chemicals was a task which only a handful of white men were able to accomplish at that time, particularly in so few hours.

Another Power

Yet another ability granted to Wolf Head through the strange power he contacted whilst asleep was that of a sculptor.

After awaking, he made two stone effigies, one of King Edward and the other of Queen Victoria.

Although he had only seen the heads of the two monarchs on the backs of medals, the busts were perfect in every detail, so much so that the Canadian Government was willing to pay a considerable sum of money to the Indian agent who eventually came into possession of the busts.

Competent sculptors have passed the opinion that the carvings are no less than the product of a genius.

Another of the mysterious powers passed on to Wolf Head was the ability to construct a thoroughly effective coal-mining system, which he put into operation and used for quite some time.

In fact, Wolf Head, single-handed, produced coal to the value of twelve dollars daily.

Once again, expert authority stated that the medicine-man's design could not be bettered even by modern technicians.

Gradually the Indian missionaries influenced Wolf Head sufficiently to convert him to Christianity. In losing his practice as a Blackfoot medicine-man, he no longer possessed the supernormal power through which he performed his so-called miraculous tasks.

When Wolf Head was only seventeen, he and a number of his friends decided to go in search of adventure on the prairies of Alberta, a common practice among the young Indian boys once the tribe had encamped for any length of time.

The days after they set out, the small group were suddenly caught by a severe thunderstorm as they were trekking over an unsheltered patch of the wilderness.

Wolf Head and one of his companions raced for a clump of bushes and held each other tightly, with a blanket wrapped around them, in an attempt to fight the high velocity wind that had sprung up.

It was then that a streak of lightning made a direct hit on the two crouching figures. The other boys in the party witnessed the scene as Wolf Head and his companion were struck and hurled 400 yards apart by the electrical force.

The other boy was killed, but Wolf Head regained his sense after being unconscious for many hours, and soon after people came from his tribe to take him back to the camp.

At first the people were frightened of him, because they thought he was a ghost. He was terribly mutilated, and bleeding in many places, and although he was able to stand and walk the Indians thought he was dead.

After Wolf Head was safely back in his camp he was still in agony from his wounds, and as he slept that night Boy Thunder came to him again in his dream and told him that he, Boy Thunder, would make Wolf Head a big medicine-man.

Wolf Head was told that he would amaze his people by his capabilities, and that during every thing new whereby he would find greatness in the eyes of his people.

Boy Thunder did not appear to Wolf Head again once he had taken to following the religion of the white man.

But the white missionaries saw enough of Wolf Head's miracles to know that whatever the unknown force was, and wherever it came from, it certainly afforded Wolf Head the powers of "big" medicine.

It appears strange that Wolf Head turned to the religion which the missionaries preached, for they could not perform such wonderful feats through their Great White Spirit.

Neither does Wolf Head's choice seem to have been made with regard to choosing between good and evil, for whatever force it was that gave him his power it does not strike one as being an evil force, except for the prophecy that he would kill seven men in battle. But then, men were killed by both sides.

The "Key"

Apparently, the key to this door of knowledge and mystic power was that great, elemental flash of lightning which hit the two boys on that desolate prairie many years ago.

For some reason, Wolf Head survived violent death and lived to baffle learned men with his ability to awake suddenly from his sleep and be an expert in an activity of which he would normally have been totally ignorant.

An explanation of what occurred, though on a purely hypothetical basis, might follow on these lines. The direct hit made by the lightning should actually have killed Wolf Head as it did the other boy. When it struck, Wolf Head's spirit paassed into the next world.

But by some miracle, his physical body and his astral body did not break away from each other.

Thus Wolf Head "came back to life" after his spirit had passed through the barrier which separates the two worlds.

Once he had broken the barrier, his spirit continued to pass into the next world and gain the extraordinary knowledge during the hours in which his physical body was asleep.

The realist, however, will find an explanation as elusive as the lightning itself.

HAD STRANGE POWERS—Pictured here is Wolf Head, a Blackfoot Indian wearing the full costume of a medicine man of the first rank. He lived in the northwest territory less than a century ago and was considered the greatest of his kind by his contemporaries.

PASSES AWAY—Shown here is a rare photo of Mrs. Trude Lamb, outstanding and noted psychic artist who passed away January 31, 1957. Mrs. Lamb had presented notable demonstrations of her talent as a psychic artist numerous times at the Lily Dale Assembly, Lily Dale, N. Y., and at Camp Silver Belle in Ephrata, Penna.

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Western Woman Praises Pastor

FROM mountainous Colorado, near Fort Lupton, comes a remarkable story of one woman's experience with the wonderful healing power possible through the work of God.

Corabelle Ogilvie has been interested enough in the needs of her fellow man to submit this experience in the hope that some one else may benefit in like manner. **Psychic Observer** editors, after reading and carefully going over this manuscript, feel that rewriting is unneeded, and we take utmost pleasure in presenting this nicely written testimony to psychic healing as it arrived in the mail.

"To all who are interested in the Power of God at work, in and through man today, I, Corabelle Ogilvie, wish to give my testimony on a miraculous healing which came through the great healing channel of our beloved pastor, **Rev. Sophie E. Busch Tracy.**

"One morning I awoke with a severe earache, I tried all of the usual home remedies, to no avail. The pain persisted all that day and night, gradually becoming worse.

"The next morning I went to see our physician. He examined me and said it was a mastoid abscess. He said 'Well, Corabelle, this is a hospital case. My office is not equipped to take care of you, here.'

"Since I have the gifts of clairvoyance and clairaudience, 'They,' meaning my friends in the Spirit plane, said, 'Don't go to the hospital. Ask your Doctor to give you Radionic treatments, if he will. Do not sleep longer than two hours at any one time, and we will arrange the rest of the healing from this side.'

"Our physician is very understanding and cooperative with spiritual guidance. He gave me the Radionic treatments, and we did exactly as 'they' advised.

"Twice each day for two weeks my physician checked on the condition, the swelling and the pain becoming more severe each day. I was very chilled all of this time and it seemed I could not get warm no matter how I tried.

"One afternoon I was lying down in my bedroom upstairs when the phone rang. My son answered it. Normal conversation can not be heard at that distance and because of the extreme pain I was not concerned as to whom had called. As I lay there only half aware of what was going on around me, it seemed that I was partially on this plane and on the other side of the veil. I saw the image of Jesus appear at the side of my bed. He said just two words, 'sleep' and 'peace.' Immediately I fell asleep.

"Twenty minutes later I woke up with NO PAIN, dripping with perspiration and I was hungry. I called my son and asked him to bring me some tea. Then he said, 'Mom, Rev. Tracy called about twenty minutes ago. I told her you were sick, and she asked what the trouble was. I told her about your mastoid.'

"The next morning I went back to my doctor, and he was simply amazed, and said, 'Well, it's beyond me, for when I saw you last night the abscess looked like it was ready for lancing. I just can't believe it.' I then related my complete experience to him.

"Here and now I wish to give thanks for The Power at Work, and to the channels through which it works."

DENVER MINISTER—Rev. Sophie E. Busch-Tracy, pastor of the Spiritual Science Association, 321 Tabor Bldg., Denver, and chairman of the forthcoming annual convention of the Federation of Spiritual Churches and Associations, Inc. This article points to evidence of the Rev. Busch-Tracy's healing abilities.

Former Science Editor Interested In All Things That Advanced Mankind

(See Photograph, Page 4)

WHEN The New York Times reported the death of its Science Editor, Waldemar B. Kaempffert, it stated that his subject matter had been "as wide as nature itself." The Times added that Kaempffert, who died on Nov. 27, 1957, at the age of seventy-nine, had "speculated on the origin of life, a rocket trip to Mars, and whether a man could, theoretically, live forever"; he had "discussed atomic energy, the end of the world, evolution, vitamins, sulfa drugs, industrial management, the effect of dictatorship on scientific progress, and self-hypnosis."

The man who was the Times' Science Editor for twenty-six years had universal curiosity; he was a scientist and writer who cared about man as a whole — and thus, inevitably he had a life-long interest in psychical research and related fields.

Scholarly Man

Waldemar Kaempffert was a man of unusual human and scholarly qualities. While concerned with the developments, controversies, and claims of all the modern sciences, he unhesitatingly stated his conviction that para-psychological studies may well hold a key to scientific progress generally. This fact was overlooked, even by The New York Times, as it is usually overlooked in life-time or post-mortem evaluations of scholars, writers or artists who have given a good part of their attention and time to psychical research.

Kaempffert's interest in psychical matters dates back to the turn of the century, to his friendship with Dr. James H. Hyslop, founder of the American Society for Psychical Research. Last March 5, speaking on the occasion of the Society's fiftieth anniversary, Dr. Kaempffert referred to Prof. Hyslop as "a man of great intellectual power, great courage at a time when courage was needed." Speaking of Hyslop's role in advancing psychical studies, Dr. Kaempffert said:

"In those early days Dr. Hyslop, William James and Richard Hodgson contributed the fighting front of parapsychology, which was then called psychic research. Three very able men, they were regarded as gullibles and yet I do not think that there was ever a man who succeeded in fooling any one of them. I know that Dr. Hyslop punctured every fraud that was perpetrated on him or was attempted."

Mrs. Gertude O. Tubby, Ex-Secretary of the A.S.P.R., recalls Kaempffert's "well-informed comments and suggestions at board meetings," and his consistent interest in the Society's work at a time when "few scientifically trained men and women cared, or dared, seriously to look into human psychic power and endowments." Waldemar Kaempffert, Mrs. Tubby states, "was able to open the door of understanding for many thousands who might never have troubled even to leaf through a work on scientific research in psychics."

Member of A.S.P.R. Council

Having been associated with Prof. Hyslop since the early pioneering days of the A.S.R.P., Kaempffert became a member of the Society's Advisory Research Council in 1921. During the following years, Dr. Kaempffert took an interest not only in the Society's research and publications program, but also in organizational problems. In 1924 he contributed an article to the Society's Journal, in which he advocated the organization of local branches that would undertake researches that had until then been concentrated largely in New York. He gave the following picture of the status of psychical research in the mid-twenties:

"Interest in the subject was never keener than it is now. The exact than they ever were. Discoveries in abnormal psychology have been made, notably in multiple personality, hypnosis, telepathy and the interpretation of dreams which have been of immense aid to the student of psychic phenomena. Even theories of obsession and mediumship are not wanting, based chiefly on the vast amount of evidential material that has been collected and published here and abroad — theories which are as yet but tentatively accepted but which nevertheless indicate how marked is the advance that has been made."

In 1925

A year later, in 1925, Dr. Kaempffert resigned his position on the Adivsory Research Council. However, upon reorganization of the Society in 1941, he became a member of the Board of Trustees. He retained this post until 1950, when he resigned because of the pressure of other work. Kaempffert remained a member of the A.S.P.R., and an interested student of parapsychology, until his death.

Mrs. Lydia W. Allison, the A.S.P.R.'s present Secretary, recalls: "During my acquaintance with Dr. Kaempffert, which extends beyond a quarter of a century, I had many occasions to observe his unfailingly courteous cooperation with psychic researchers. He was a good friend of Dr. Walter Franklin Prince, successively the Research Officer of the American Society and of the Boston Society for Psychic Research. I know that Dr. Prince greatly valued the open-mindedness and scientific detachments which Dr. Kaempffert brought to our work. His death is a great loss to the American Society and to psychic research generally."

"Science For the Multitude"

Waldemar Kaempffert graduated from the College of the City of New York in 1897. He had specialized in engineering, was enthusiastic about the possibility of becoming a novelist, but joined the where he remained for eighteen

(Continued on Page 7, Col. 1)

"One Minute Treatments"

The Man Who Failed To Grow Up

By ALBERT E. SCHEFFLER

MAN is responsible for an enormous amount of this world's progress. Without him many of our present day conveniences would still be unheard of. The power and intelligence that have made possible the "miracles" recorded in the Bible have all come through the mind of man.

Every business from the little corner grocery to our big industrial giants depends for successful operation on the ingenuity of man.

A. E. Scheffler

As necessary as we are in keeping this world moving along, we as humans are ignorant of our FULL capacity for serving nature. The only citizens who are e-n-t-h-u-s-i-a-s-t-i-c about discovering their hidden resources are those who make each day an important step in the rise to responsible manhood.

The common sympathies and passions of men are that of finding out how to live profitably among others of their kind. Prosperity is desirable. It is the fruit of labor. "That some ARE rich only shows that others may BECOME rich," said Abraham Lincoln before a group of workers in 1864.

Knowledge prepares us to deal more easily with trouble as it swoops down on us. It reduces mountains to hills and levels the hills to small mounds until there is nothing complicated about facing life's problems, because they have been reduced to our size.

But before we can enjoy the fortune of a problem-free life, before we can walk nobly in step with other fellow citizens and before we can dominate our own little private world, the truth is that we must first know how to manage one all-important life—the one life we are actually living with now.

A person is not necessarily "grown-up" just because he has lived for 20, 30 or 40 years. I am thinking now of a friend of mine who was always in a sad fix. He never had much interest in life even when in school, and later when he found employment, be became a drumbeater. Either it was a grumpy manager or the office girl was stupid or a fellow worker was a grouch or he wasn't getting a square deal.

It is almost deadly to be sick at heart. It hinders a person's progress. Our man was physically sound and enjoyed a fine social life. Then why was he a failure in his job? Because he had failed to grow up; failed to realize that he had within himself EVERYTHING a man could ask for to make him a success but he was not properly supporting the resources God had placed within his reach.

I think it was also Lincoln who said: "Let not him who is without a house pull down the house of another but let him work diligently and build one for himself." Anyone who lays aside self-pity and takes a personal interest in what he is doing can do just that.

Confidence in our untried powers will bring us the encouragement to build a mind and a heart of our own—an inner feeling of being a valuable part of God's great plan to make daily living more interesting.

About BOOKS

CONSIDER ($250); Interpretations of Selected Scriptural Texts; by Clara Mills Ward; published by Exposition Press, N. Y. C.; distributed by Psychic Observer, Inc., Chesterfield, Indiana.

CLARA MILLS WARD is of the belief that healing does not belong to any particular group but to all people, as we are all the children of God. For seventeen years she assisted her late husband in his metaphysical practice in Richmond, Indiana, and since he passed away in 1947, she has carried on his work.

"These essays," she writes, "were conceived and written as a weekly feature column 'Consider' for a country newspaper, **The Metropolis (Ill.) News** . . . to present interpretive material on scriptural texts by me as director of the Ward Cheering and Healing Service. The collection of maxims 'Coffee Grounds' is a synthesis of breakfast conversation during the lifetime of my husband, Dr. Charles E. Ward, founder of the Service. I do not ask you to accept a single thing I write, I merely ask you to consider it. . . "

"In the many years that I assisted my husband we were continually putting the principles of spiritual psychology to the test in our personal research. We analyzed dispositions and their related diseases and attempted to interpret and find a meaning behind life's experiences and thereby to learn their significance and solution."

CLARA MILLS WARD

It is the author's view that one must recognize the function and utilization of psychic power and its rightful place in life and religion. "The function of attention should be swung to right thinking and mind control. I believe that the teaching of the Master is for every phase of our lives, not for just a fraction. We are all equipped with the necessary tools for use to gain complete control. However, we must be taught to use them effectively."

Mrs. Ward has dedicated her life to the principles she advocates in her work, which are to be found elucidated in this volume.

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(P-446)

Convo Features 'Fine Program'

During February and March the First Association of Spiritualists conducted an extensive program series at Philadelphia, Penna., featuring the presence of outstanding Spiritualists from over the nation.

The Rev. Arthur Ford opened the series, the "Annual Founding Celebration," on February 10, as he sounded the keynote for the historic Shrine Church observance. The church has given 105 years of service to Spiritualism.

As a prelude to the official observance, the Rev. William Donnelly, on February 3, presented an interesting lecture. All meetings of the observance were conducted at 3:30 and 6:30 P. M.

Following the gala Founders Celebration the Rev. Mr. Ford again appeared in a special series on February 17. On February 24 the Rev. Melvin O. Smith, International missionary for the NSAC and pastor of the Memorial Spiritualist Church in Norfolk, Va., presented a lecture series.

The Rev. Bertha Eckroad and Miss Arline Stallings of Baltimore, Md., presented a joint service on March 3. The Rev. Eckroad is a widely-known psychic and class teacher at Silver Belle Spiritualist Camp. Miss Stallings lectured on critical topics.

March 10 the Rev. Harre C. Milesi, president of the Massachusetts State Spiritualist Association and pastor and founder of the Spiritual Haven Church at Boston, was a featured speaker.

Ernest and Marguerite Holden, of Ephrata, Penna., presented a series of lectures on March 17. Mr. Holden is a direct voice medium. On March 24, the Rev. C. Harrison Engel spoke. He is the pastor of the First Association.

The 109th birthdate of Modern Spiritualism was observed on March 31. This also included a program on the inception of the National Spiritualist Association of Churches of America. Those in charge of this session were Charles McElwee, church president, and the Rev. C. Harrison Engel. Guest workers were also featured.

KAEMPFFERT

(Continued from Page 6, Col. 5)

staff of the Scientific American, years. He recalled later that, in translating articles on science and engineering from the French and German, he "learned more than I ever did out of text boods."

The next five years were spent on the staff of what is now Popular Science Monthly. After a brief encounter with the world of advertising, Kaempffert became Science Editor of the Times in 1927. He went to Chicago a year later to serve as the first director of the Museum of Science and Industry. After two-and-a-half years in this post, Kaempffert returned to the Times; he was looking forward to retirement in 1957, hoping for leisurely studies and writing in Europe.

Selections of Mr. Kaempffert's writings appeared in book form as Science Today and Tomorrow (1939, 1945) and Explorations in Science (1953). He is also the author of The New Art of Flying (1911), The ABC of Radio (1922), Invention and Society (1930), and of many pamphlets published by educational organizations.

Looking Back

Looking back upon half a century of "interpreting science for the multitude," Kaempffert said:

"The public that wants to read about the work that the men in the laboratories are doing has changed. It is no longer content to gasp in wonder. It wants knowledge — facts. And yet this is but a beginning. There can be nothing better until the high schools and colleges teach science in a new way — teach it as a cultural subject, just as history and literature are taught. At present a professor of biologoy lectures as if he had sixty prospective Darwins before him. The professor of history, on the other hand, does not cherish the illusion that he turns out professional historians.

"I am certain that students who will become businessmen, lawyers or interior decorators should be taught science as a cultural subject. What was Darwin's influence on literature? How did Freud change the psychological approach of the novelist to his characters? What effect did the inculcation of the scientific method have on the outlook of the policeman on the corner?"

In his effort to fit science into the mainstream of modern culture, Kaempffert looked to such subjects as psychic research as a means for man to know more about himself. As a science popularizer, he used intelligent dramatization of the modern scientific achievement; he avoided the obscure and the sensationalistic. Kaempffert deplored the narrowness of specialization, and fought against rigid concepts of nineteenth century physics, which bound man to a mechanistic universe. But always, Kaempffert maintained a balance between the theory and the need for practical improvement and reform.

Anti-Cancer Pioneer

When his wife, the former Miss Carolyn Lydia Yeaton, suffered from cancer, the disease from which she eventually died in 1933, Kaempffert's interest in cancer research was aroused. He noted the shortcomings of cancer laboratories the lack of both organization and equipment. In the "team work" of industrial research he saw a method that might lead to the defeat of cancer. Kaempffert preservered in making the general public research-conscious; in his own lifetime, cancer research took the shape which he recommended.

In Civilization Against Cancer, Dr. Clarence Cook Little, President of the Roscoe B. Jackson Memorial Laboratory, has said: "A bombshell was dropped some few years ago into the ranks of cancer research workers by Mr. Waldemar Kaempffert. . . . It took the form of an editorial which urged that cancer research laboratroies of the great industries, and predicted that if such organization were accomplished, the cancer problem would be solved thereafter."

Always practical about science, Kaempffert was as aware of its limitations as its possibilities. Writing his introduction to Challenge of the Unknown (New York, 1947) by Dr. Louis Anspacher, Kaempffert said:

"Because of the limitations that it has imposed upon itself, psysical science can never bring us any closer to reality than we have been. The only reality that we shall ever know must come directly as a spiritual experience and not through a knowledge of particles and fields of energy. The fierce faith of the martyr willing to die at the stake, the sense of communing with something higher than himself that Beethoven must have had when he composed his last sonatas and symphonies, the rare rapture of a poet at one with nature, the exaltathion that lifts a mystic out of himself, the intuitions, premonitions and telepathic messages which compel us to act contrary to reason, yet correctly, as the event often proves, the vivid dreams that are later verified — these are probably the only reality that we shall ever know."

Knew Scientists

Kaempffert knew that such distinguished philosopher-scientists as Alfred North Whitehead and Sir Arthur Eddington had come to similar conclusions; he hoped the future would bring forth a mind daring enough to explain the true meaning of psychic phenomena. He wrote: "It may be that a psychological Darwin is needed to see relationships in the thousands of cases of psychic experience to which physicists are blind."

Although not himself an experimenter, Kaempffert helped prepare the way through honest encouragement of work in parapsychological studies for a new era in psychic science. In the Times of August 15, 1937, Kaempffert recognized the significance of the experiments of Dr. John F. Thomas, who had then, recently published Beyond Normal Cognition (Boston, 1937) scrutinizing the favorable results of the sittings with Mrs. Osborne Leonard, the British sensitive; he wrote:

"The phenomena observed in telepathy, in clairvoyance and in experiments conducted by Dr. Thomas are independent of time and space. But today physicists are not so sure about absolute time and space as they were a generation ago.

Mind, Times, and Space

When, later that year, Dr. J. B. Rhine, Director of the Parapsychology Laboratory, Duke University, was under attack from leading psychologists, Kaempffert rose to his defense. In an editorial, December 5, 1937, he stated:

"Time is not the same for all parts of the cosmos. There is a psychological time, according to such biologists as (Alexis) Carrel. . . . All this is not moonshine. It shows clearly that time and space are constructs of the mind. If this is so, if the time and space about which we talk in an absolute sense are merely our own creations, it becomes necessary to change our conceptions of life, mind and man. . . .

"We mention these changed

(Continued on Page 14, Col. 2)

COMING EVENTS

April 21st: Special EASTER services at Chesterfield Spiritualist Camp; Chesterfield, Indiana. Sunrise service at 6:30 A. M. followed by breakfast in Western Hotel: afternoon services in Chapel at 2:15.

April 25, 26—1957: Annual convention of Spiritual Science Mother Church, Inc. For information write: Rev. Glenn Argoe, Carnegie Hall, 56th St.-7th Ave., Studio 1010, New York City, N. Y.

May 23, 24, 25, 26: 61st annual convention of The General Assembly of Spiritualists, Henry Hudson Hotel, 353 West 57th St., New York City; for information, write: Sec'y., Rev. Rose Ann Erickson, 237 West 72nd St., N. Y. C.

June 14, 15 & 16: Annual Conference of The Universal Spiritualist Association, Chesterfield, Indiana; for information, write: Pauline Swann, Sec'y.

June 21-Aug. 18: Annual summer season of the Chesterfield Spiritualist Camp Chesterfield, Indiana; for 1957 programs, write: Mable Riffle, Sec'y.

June 28, 29, 30: Anniversary celebration, First Spiritualist Church, Onset (Cape Cod) Massachusetts; featuring Rev. Raymond E. Burns, Faith Baldwin and Rev. Mollie Beck.

July 1-Sept. 2: Annual season First Spiritualist Church, Onset (Cape Cod), Massachusetts; classes, seances and lectures; for information, write: Rev. Kenneth D. Custance, Box 1059, Onset. Mass.

July 1-31: Annual season of the National Spiritualist Alliance of U.S.A., Lake Pleasant, Massachusetts, for 1957 programs write Sec'y. Marion A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

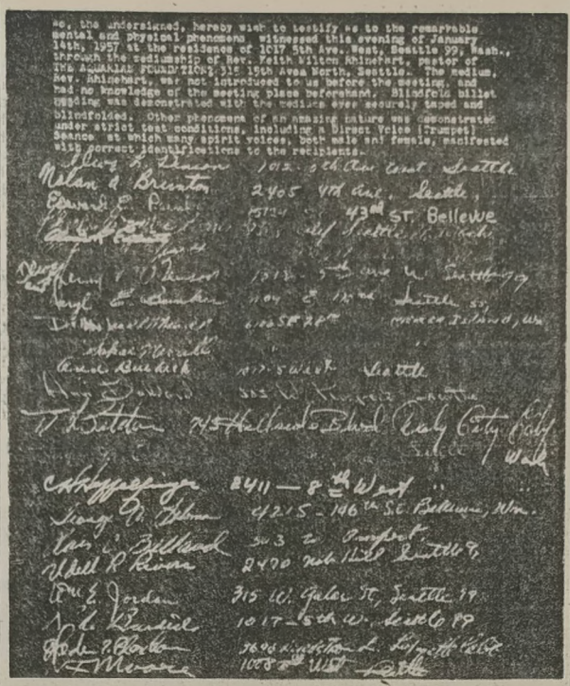
Aug. 19-31: Chesterfield Seminary sponsored by the Universal Spiritualist Association, Chesterfield, Indiana; For registration information write Pauline Swann, Chesterfield, Indiana.

Aug. 23, 24 25—1957: Third Annual Congress of The American Federation of Spiritual Mediums, Congress Hotel, Chicago, Illinois; For information, write: Maria S. Carlyae, 4935 South Greenwood Ave., Chicago 15, Illinois.

Sept. 6 - Sept. 13, 1957: International Spiritualists Congress, Paris, France; for information regarding special tour, write Rev. Melvin O. Smith, 2453 Kensington Road, Columbus 21, Ohio.

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.

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



TESTIMONY IS SIGNED—The above reproduction is of a photostat taken from a paper signed by persons present during the January phenomena demonstration conducted at Seattle, Washington, by the Rev. Keith Milton Rhinehart, pastor of The Aquarian Foundation at 315 15th Ave., Seattle. The names pictured here include those of persons representing all walks of life and beliefs and degrees of doubt. All, however, were alike in their appreciation of the demonstration of the Rev. Keith M. Rhinehart.

Western Group Documents Its Vital Session

The only excuse for the existence of any publication in the world is the printing of news and articles pertinent to the editorial policies of this or that paper. It must be devoted to printing articles dealing with the basic interests of the paper's subscribers, such as do sports papers, music magazines, medical journals or psychic research.

Psychic Observer, following its traditional policy of printing views on anything that pertains to Spiritualism, embraces the opportunity of running the following article.

This brief blunt pungent story, submitted by Nolan A. Brunton, correspondent for the Aquarian Foundation, Inc., at Seattle, Washington, speaks for itself and reflects the desire of the organization to convince in the manner of "calm reason" all possible doubters . . . at least for thirty-two of them . . . all of which brings the aside remark that a true agnostic is a wonderful person, since he's always ready to accept a proven thing.

Here is Mr. Brunton's story on a demonstration to dumbfound doubters.

A THIRTY-TWO member discussion group, composed of community leaders, representing business men, housewives of the community, and professional persons, had as their guest during a January session, the Rev. Keith Milton Rhinehart, pastor of **The Aquarian Foundation, Inc., Seattle, Washington.** This group included a minister of a Disciples of Christ Church, a physician, a surgeon, five educators, a member of the Seattle police department and a producer of films from Hollywood, Calif. The remainder were persons whose work readily represented the man-on-the-street.

His First Move

The Rev. Mr. Rhinehart preceded his demonstration with a clarifying lecture on Spiritualism and associated phenomena. This was followed by blindfold billet reading, table rappings and card writing.

Perhaps the most phenomenal development of the evening occurred when an Oriental woman present received a message in writing from her "dead" grandfather in old-style Japanese.

The meeting then adjourned to a seance room, improvised in the basement of the host's home. Here was then demonstrated independent-voice, trumpet messages and apportation.

Clouds Scatter

Doubt clouds were rapidly dispelled when it was recalled that the Rev. Mr. Rhinehart had **purposely arrived approximately fifteen minutes late,** so as to have no opportunity to meet the assembled persons prior to the demonstrations. He did not, in fact, meet any of the guests until after the close of the formal meeting.

The 22-year-old Rev. Rhinehart had never seen the residence in which the phenomena took place prior to his arrival. Fact is, he even needed assistance in finding the residence. He was also directed to the correct door to the basement and seance room. **He was a stranger in the house . . . and to its surroundings and guests.**

The thirty-two members, representing numerous orthodox faiths, devoted the February meeting to a discussion of these most unusual demonstrations of the Rev. Mr. Rhinehart.

Such sessions as these show definitely that the practice of "Go ye therefore into all the world to preach the gospel" may (and doubtless will) prove helpful to other Spiritualists . . . who are ready to share these truths with all others.

Ed note: Mr. Brunton furnished **Psychic Observer** with the requested photostate, reproduced in this issue. He has for some time been head of the English department of the Catherine Blaine Junior High School in Seattle, is a former elementary school principal, a member of the executive board of the Puget Sound Council of Teachers of English and holds his BA degree from Whitworth College at Spokane and his masters from Texas Christian University at Fort Worth, Texas.

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Easter at Chesterfield Spiritualist Camp

CHESTERFIELD, INDIANA

SUNDAY, APRIL 21st, 1957

EASTER SUNRISE SERVICE, 6:30 A. M. in The Chapel followed by EASTER BREAKFAST in Rodeo Room.

—— FEATURING ——

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PROPHECIES FOR 1957

A full account of the prophecies for 1957 were published in **Psychic Observer**, dated Jan. 10, 1957. A copy of this edition is still available. Send 25c in coin or stamps to **Psychic Observer, Inc.**, 230 Grandview, **Chesterfield, Indiana**, and a copy of this edition will be sent postage prepaid.

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ASSUMES PASTORATE — The Rev. Mrs. Pauline Schneider (above) is shown in her ministerial robes as she appears as pastor of the Second Holy Trinity Church of Psychic Science at 314 Rochelle Ave., Rochelle Park, N. J.

Her ordination occurred recently at Holy Trinity Church of Psychic Science, 75 Teaneck Road, Teaneck, N. J., under the guidance of the Rev. Mrs. Helen M. Paul, pastor of the host church. The church, for the ordination event, was decorated with flowers presented by friends of the Rev. Mrs. Schneider. Mrs. Rose Gassert presented the candidate for ordination and Mrs. J. Loveless assisted at the organ.

Following the service a social hour was conducted to honor and congratulate the new minister who spent several years in close study for the big event of dedication to God's service. She had been closely guided by the Rev. Mrs. Paul to her ultimate pastorship.

The Rev. Mrs. Schneider cites an instance of her psychic gifts as the removal of a growth from the lid of the left eye which grew to the approximate size of a pear. Three weeks following her healing efforts, the patient's growth disappeared and the eye specialist, attending the case previously, declared there was absolutely no more sign of the growth.

CHURCH NEWS

St. Petersburg, Florida: The International Spiritual Healers' Fellowship held its second annual Spiritual Healing Rally Jan. 1 through Feb. 3 at the Centre Temple of Universal Psychic Science, 625-639 12th St., North, according to a report by Rev. J. Bertran Gerling, founder and business manager.

Featured guest workers were: Pundit Bhekpati Sinha, of India and Washington, D. C.; Rev. William A. Johnson, past president of Lily Dale Camp, and Forest Frame, founder of The Frame Foundation For Poliomyelitis, Ellicottville, New York.

Spiritual Healing services sponsored by the ISHF are conducted every Thursday from 7:30 to 8:30 P. M., featuring both distant and contact treatments. Individuals seeking distant treatments are invited to "tune in" with the Temple Services during these healing periods.

The staff of certified Spiritual Healing Practitions serving the Temple are Rev. Helene Gerling (conductor), Iola Avery, Rev. Adrian Durbin, Gladys Durbin, Hilda G. Fernandez, Vernon P. Gimbert, Rev. John R. Kunst, Forest M. Maring, Ruth Maring, and Esther Page.

The Annual Report of the Fellowship states that 203 enrolled Practicioners of the Arts and Sciences of Spiritual Healing received ISHF Certificates during 1956—pledging themselves to support the ISHF "Code of Ethics" and the ISHF "Oath of the Spiritual Healer." This enrollment represents fourteen countries and twenty states of the U. S. A.

ISHF officers for 1957 are: Rev. Adrian Durbin ,president; Forest M. Maring, vice president; Vernon P. Gimbert, recording secretary; Rev. Helene Gerling, executive secretary.

A difficulty is a cell with four walls, but it has no roof.

Jesus—The Living (Continued from Page 3)

cations are these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

244. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things, and to enter into His glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they flew nigh unto the village, whither they went: and he made as though he would have gone further.

29. But they constrained him, saying. Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

3. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and afrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of an honeycomb.

4. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshiped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen. — St. Luke — 24th Chapter.

WHEN VACATIONING AT CAMP CHESTERFIELD, CHESTERFIELD, INDIANA, VISIT THE PSYCHIC OBSERVER BOOK SHOP AND BAZAAR.

REV. EDITH GREEN

Detroit Church Has Observance

Members of the Allen Memorial Temple, 616 Hancock Street, in the Federation of Women's Clubs Bldg., at Detroit, Michigan, recently conducted its 29th anniversary observance.

The host pastor, the Rev. Mrs. Edith Green, was in charge of the event, and the Rev. Mrs. Mable Riffle of t he Chesterfield Camp, Chesterfield, Indiana, was the guest speaker.

As a tribute to the anniversary and the pastor, the Rev. Mrs. Green, the program and subsequent dinner event were well attended. Rev. Green has been forced, due to ill health, to resign her post and conduct her special classes at her residence. She will retain her high interest in the church and its affairs by serving as honorary president while the church directorship conducts the business of the church.

The Rev. Mrs. Riffle also conducted a highly interesting and well-attended voice seance at the home of the Rev. Green, the two days following the observance event.

★

West Coast Church Has Special Event

SAN FRANCISCO—Members and friends of the Golden Gate Spiritualist Church, on February 17, conducted and participated in an observance program that especially honored the charter members of the church which started in 1924 . . . thirty-three years ago.

Olive Gleason was in charge of the open forum part of the program that evening, with spiritual healing services conducted by Ivora McKendry and other healing ministers, including Rolla Haddick, Ethel Weishaarm, Charles Harshbarger and Oscar Lilybled. The organ prelude was presented by Dorothy Haddick.

Following the invocation and declaration of principles, a guest quartet presented a song cycle. The Rev. Florence Becker Simmons presented the address of the evening. Spiritual greetings were given by Clyde L. Brodie and Rev. Simmons.

★

MEDIUM IN COURT

A Spiritualist medium gave evidence in court recently of how his psychic powers had led to the discovery of the body of a missing girl.

The magistrate was conducting the examination of a man who was later sent for trial, charged with her murder.

The Spiritualist, Nelson Palmer, is a retired headmaster.

Under cross-examination Mr. Palmer, judging by the lengthy reports appearing in South African newspapers, gave a dignified explanation of his psychic powers and Spiritualist beliefs.

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(P-449)

PSYCHIC HIGHLIGHTS

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

The Healing Age

AN editorial in "Two Worlds" describes the writer's recent visit to the Shere Sanctuary, where, three times a week, healing sessions are held by Harry Edwards and his colleagues, Olive and George Burton.

The patients were "humanity's pathetic wrecks, nearly all of them rejected as hopeless by medicine." There were no "spontaneous" cures, which rarely occur with chronic cases; yet Oral Roberts and some others seem to bring about quite a few!

A paralyzed girl has made such progress, that full of hope, she is shortly returning to Rhodesia.

A tiny girl, whose case was admitted by doctors, in writing, as undiagnosable, has shown marked improvement, solely through absent healing. At one time virtually helpless and almost unable to speak, she now freely moves her little limbs—and then she ran across the sanctuary to express her thanks!

Official medicine still maintains stoney silence. Nevertheless, one girl said she had been sent by a psychiatrist of a famous hospital for mental disease, who had seen Edwards at work.

There are now 50 doctors who regularly request treatment for the different cases.

Why do sick people flock to healers these days? The evidence is in the mail bag—3,000 letters on that one day for Harry Edwards. Last week there were 12,000. In 10 years three million letters have been received.

The writer was pleased to observe the sympathy and unwearying patience extended by the healers to patients.

"If history were properly written," he says, "the happenings at this Shere sanctuary would be recorded as among the most important in modern life." With that opinion I think we can all agree. The New Age, the Age of Healing, is off to a brave start. It is regrettable that the great majority of medical men and the church will be able to look back on these days only with chagrin and shame.

★

Fossilized

Primitive Beliefs

MAURICE BARBANELL, editor of "Two Worlds," thinks you may "find it hard to believe, but, according to J. F. Wolfenden, vice chancellor of Reading University, many university students talk and think like children of 8 or 9.

They were "fossilized in their mental development by accepting a fixed set of beliefs," being encouraged to accept an unnecessarily and perhaps unnaturally naive and simple form of faith.

He added that many people, even today, used in their prayers terms they should have left behind when they were 12. Many still think of God in terms of an old man with a beard sitting on a cloud. Others "believe that God is a member of the Anglican Church, wears an old school tie, and speaks with a BBC accent!"

Primitive religion, which still persists among people who imagine they are educated and civilized, certainly has so much to answer for, that it is not surprising that so many discard it altogether.

In my opinion this is precisely the danger which threatens and the fate which awaits Spiritualists who "accept a fixed set of beliefs," and "an unnecessarily and perhaps unnaturally naive and simple form of faith."

Again in my opinion, unless Spiritualists very greatly widen their horizons, broaden the basis of their "beliefs," read and study a far wider range of subjects than most of them do today, learn much more of science, develop their at-present-elementary philosophy, and study not only a few of the 600-odd varieties of just the one religion that happens to be most prevalent in white man countries, but all religions, the world over, then as sure as fate, Spiritualism will crystallize into a "creed," a set of printed "beliefs," and stagnate, eventually fossillizing into—just another sect.

I am, personally, convinced that this danger is real If Spiritualism is to become a beneficient force in the world it must be made as wide and universal as possible, embrace an understanding of and sympathy with all religions, and include followers of all "faiths." At all costs sectarianism must be avoided. "It is later than you think."

★

Spiritualism and Religion

Must We Be Christians?

IN "Two Worlds," H. Palmer Weymouth, Dorset, presents a view of the relationship between Spiritualism and Religion which is worth thinking over calmly on its merits.

Is Spiritualism dependent on religious systems or traditions, whether of Mohamed, Zoroaster, Jesus, Confucius, Buddha, Mithra or any other religious teacher? In a word, "Must a Spiritualist be a Christian?"

Spiritualism, having established entirely on its own, the existence of a future life and communication between this life and the next, how or why should it be dependent on Christianity or any other religion? Why should there necessarily be a relationship between Spiritualism and any established religion?

What is often called the "universal principle" of brotherhood, cannot of course, be claimed in any proprietary way by Christianity or any other religion or by Spiritualism.

Palmer refers to the idea that the purpose of religion is to give comfort, and asks, ironically, whether any "comfort" was given to "those 250,000 mediumistic people — so-called witches — who either died at the stake, were hanged, drowned, or killed on the rack . . . during this Christian civilization?"

He continues: "Could I be a better Spiritualist as a Mohamedan, Buddhist, Hindu, Confuscian, or a member of any other religion? It is obvious that a Spiritualist need not be a Christian. I am satisfied with a Spiritualism that is *independent of other religions*, traditions or systems."

This idea is worth consideration. It has always seemed to me that Spiritualism is weakened, rather than strengthened, by being associated with any religion, certainly with any one particular religion exclusively. Such exclusive association emphatically will not tend to draw together followers of the world's numerous religions, all of which already accept survival after death. Perhaps the unique claim of Spiritualism is that it is only religion (to call it such for the moment) that sets out to **prove** the truths of survival and communication.

Spiritualism, it seems to me, is strong enough to stand on its own feet, and purely as Spiritualism, can and should leave each individual to choose his own religion or none, as he or she pleases.

★

Lourdes

Unbeliever

"NEWSWEEK" relates the story of Jacques Olivari of Nice, aged 48, long an agnostic in religion

A fall had partially paralyzed him, and 2½ months of treatment had failed to cure him. Over his heated objections—which he described as "that comedy"—his devout wife at last managed to drag him to Lourdes.

Beside him, at the grotto, was a young blind boy, who urged Olivari to pray. Struck with sudden wonder and compassion, Olivari cried out: "God, if You exist, cure this child, who deserves it more than I." A great sense of his human weakness came over him. Then he found he could walk unaided.

Back in Nice, Olivari is not sure that his cure was a miracle. This decision can be made only after extensive medical research by Roman Catholic authorities. "One thing," he said, "is sure. I am cured; and now I believe in God."

ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell, 6121 Hazelhurst Place, North Hollywood, California.

Concentration

What Logic Is

IF SPIRITUALISM is to be a science, philosophy, or a religion, let alone all three, then it seems obvious, to me at least, that Spiritualists should study and practice control and development of faculties, among which ability to concentrate the attention of the mind is certainly one of the most important.

The mind may be compared to a tool, such as a chisel, the efficacy of which depends on the fineness of the cutting edge. With a razor-keen edge, not only is a clean, smooth surface obtained, but very little effort is required to use the tool. A blunt edge leaves a rough, torn surface, and demands much effort to force it through the material.

In these days, very, very few people can concentrate effectively. Proof of this is to be found by listening to or taking part in conversation. Very few conversations, or even discussions, lead anywhere, break into new ground. They are like the flight of a snipe, jinking with zig-zag turns almost as sharp as those attributed to "Flying Saucers"! Most conversations flit from one topic to another, like a flat stone skimming and rebounding from the surface of a pond.

Often a single word will start someone off at a tangent; then another or associated idea kinks the line of thought in a fresh direction, and presently it becomes a free-for-all, lacking sequence, coherence or consistent direction. At the end, no one is any wiser than when he or she started. They have just whiled away the time; neither knowledge nor wisdom is increased. Much the same unfortunately has to be said of our Spiritualist literature, journals especially. How often can you say, after wading through an article: "Now I have learned something; I know more than I did."

More often than not, one is led by the nose out through the same door as that by which one entered. Few writers or talkers carry a thought through, opening up new territory or vistas, by orderly logic. Logic, in fact, is an art and a science which is at a low ebb—even, nay especially, among reputed "scientists," the logic of many of whom is deplorable. I could give countless examples. As has been often said, there are many "scientific" men, but few scientific thinkers.

The great majority of people, being unable to concentrate for more than a few seconds, have no idea what a powerful tool, for arriving at truth, a mind trained to concentrate can become. A Spiritualist is, or should be, deeply concerned with expanding his knowledge of truth, in every direction. How can he do this if he is unable to concentrate?

Is it any wonder that so little progress is being made in Spiritualistic thought, regarded either as science or philosophy? A hopeful sign, however, is that many of our most prominent writers are aware of this fact, and are drawing attention to it.

There are, of course, hundreds of books that stress the importance of concentration. Rarely have I found anything of practical value in them. They rave about how powerful a faculty is Concentration, but tell one very little, if anything, of practical utility. Consequently, to most people, Concentration remains a mystery, a theory, something very "difficult," which they may, some day, perhaps, be able to achieve.

A usual notion is that Concentration is hard work, involving sustained effort or strain. It is associated with beetled brows, bulging veins, tense expression, reminding one of H. P. Blavatsky's famous comment: "One does not concentrate with one's blood-vessels, my dear!"

Actually, Concentration is essentionally Relaxation. It requires no effort whatsoever. In a sense, it is a negative process, arrived at, not so much by doing anything specific, as by ceasing to do things that interfere with or entirely prevent it. This is a good example of a virtue (lit. 'strength') being attained, not by working on it directly, but by eliminating faults or "sins." Eliminate these, cease doing "wrong" things, and what is left is Concentration, just as surely as, when you cease all movement, you remain still!

Young children are among the best concentrators. They become so absorbed in what they are doing as to be oblivious of everything else; they barely hear you if you talk to them, and sometimes even have to be dragged off to meals! Other good examples of concentration are animals, such as a cat watching a mouse-hole, a dog following a scent, a snake or weasel approaching a rodent. All these want one thing, and one thing only; the rest of the world is ignored, forgotten. Why, then, should Concentration be so "difficult" for **homo sapiens?**

Now let us get down to practical technique. When an average person starts to concentrate, he finds his mind wandering, going off at a tangent, now here, now there, like a butterfly flitting from flower to flower, as thoughts and feelings crowd into his mind, as intruders. Here is a tip, which I have not seen in any book, but which I have invariably found effective, and extremely easy. It takes away all tenseness, by cancelling out the cause of tension.

You start to concentrate. In a few moments, an alien thought, more often a desire, intrudes, and demands attention. You remember you must buy some potatoes, or write a letter, or make a phone call. If you try, by force, to drive the thought away, to shut it up, it is apt to return, again and again, butting in and nagging, so that you have to keep pushing it away, thus using and wasting force, and building tension.

So do this. Have pad and pencil handy. Jot down "potatoes," "write Bob," phone Mrs. Jones." If necessary, think for a moment, and decide what you are going to say to Mrs. Jones. Then these nagging items are de-nagged. The pad will remind you what you have to do, later, and what to say to Mrs. Jones. Then you remember you have to put the pie in the oven. So jot down "Pie to oven." That's settled.

Continue this till the naggers are satisfied, and content to wait their turn. Or, you may have something on your mind which has to be thought out. Well, give it a quick think. Decide what is the first thing you must do about it. Jot it down. You have decided where to start thinking, when the time comes, so that little matter won't bother you any more—now.

Having satisfied all your customers, and persuaded them to wait, you can give your full attention to your present customer —the subject on which you are going to concentrate.

This technique is incomparably better than forcefully thrusting aside the naggers, as so many imagine they have to do. That is futile. You merely annoy them, and they will go on nagging worse than ever. No force is necessary. It is only harmful. Attend to the thoughts that ask for your attention. Be kind to them; be polite; make a note about them. Promise them they will receive attention at the earliest moment possible, after your present customer has been dealt with and dismissed.

How many hundred times have you read that "thoughts are things"? And of course you accepted the cliche. I have reason to accept that thoughts really are "things," shapes floating about in your aura. They have a life of their own. Then treat them as such. Attach to them another little thought—a promise that their turn is coming; and put the promise in writing, on the pad.

The pad, of course, is for beginners, in the first stage of Concentration. Soon, you will rarely, if ever, find the pad necessary.

The time will come when you will be able to concentrate, on any subject, at any time, for as long as you like, without the slightest trace of "effort." You will find it a complete relaxation; a period of delightful, enlightening creation and recreation. You will come to enjoy exploring new lands in the realm of thought and ideas. You will add enormously to your store of knowledge, and will gain wisdom. And so become a better and more useful Spiritualist.

But, of course, Concentration is a means to an end only. That end is Thinking, Meditation.

MEDIUM, AIRMAN WED—The Rev. Florence S. Becker Simmons (left) and Virgil Simmons (right), were wed recently in a double ring ceremony in the Golden Gate Spiritualist Church at San Francisco, California.

The noted medium and widely-known air enthusiast were joined in wedlock by the Rev. William F. Maier, Los Angeles, California, president of the California State Spiritualist Association.

Traditional nuptial music was played by Mrs. Dorothy Haddick (organist) and Mrs. Greta McGregor (pianist). The bride was attended by Mrs. Louise Henerey, with Samuel Allison as best man. Vocal numbers were offered by Mrs. Serena Nielson and Clyde Dibble. The altar and church auditorium were decorated with a profusion of white chysanthemums and spring flowers. A reception followed the ceremonies which were graced by a golden, sunny day.

Mrs. Simmons is known throughout Spiritualism for her mediumship and years of service as a missionary officer of the Golden Gate Spiritualist Church in San Francisco the past 33 years.

Mr. Simmons, a flight instructor with the Air Force, has been active in aviation for 39 years and has been highly active in Spiritualist interests and the Golden Gate Church activities the past 23 years.

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IMPORTANT
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SPIRITUALIST CHURCHES

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

ALABAMA

Birmingham: Church of Spiritual Science, 2524-7th Ave., North. Services: Sun. 3:15 & 7:15 P. M. Pastor: Rev. R. P. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres: Albert L. Combs. Ph. 56-6638. Church Phone: 58-6654.

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. Services: Sun. Lyceum 11 A.M., Lecture 3 P.M.; Wed. 8 P.M.; Minister: Rev. William L. Holder; Phone: ALpine 3-3804; Sec'y.: Bernice Spradley, 101 West McDowell.

• • •

Tucson: Grant's Pillar of Light, 330 S. Scott St., Temple of Music and Art. Services: Sun. 7:30 P.M.; Minister: Ethel M. McClain, 509 S. 6th Ave.; Pres.: Edmund L. Fourd.

ARKANSAS

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

CALIFORNIA

Alameda, California

Brotherhood Spiritualist Church, 1407 Ninth St., Services: Sun. & Thurs 7:30 P. M; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316.

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

• • •

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

• • •

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A. M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., Puente, Cal.; Phone: EDgewood 6-5633.

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Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2120 San Benito St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor: Rev. Leona Richards; Asst.: Rev. Elsie Hawksworth; Phone: ADams 7-1489.

• • •

Gardena: St. Paul Church of Spirit Communion, 813 W. 165th Place; Services: Sun. 1 P. M., & Wed. 7:30 P. M; Class: Thurs. 7:30 P. M; Private spirit communion by appointment; Pastor: Rev. Frances Bond; Asst. Pastor: Rev. Dorothy Wallace; Ph: Davis 9-1858.

• • •

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

• • •

Hollywood, California

Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd; Services: Wed. 2 & 8 P. M; Fri. 7 P. M; Sun. 7:30 P. M; Minister: Rev. Mae M. Taylor; Ph: Hollywood 3-6916; Sec'y.: Ann Boddy, 1807 N. Harvard Blvd.

Spiritualist Church of Divine Power, 5017 Sunset Blvd. Services: Sun. 7:45 P.M.; Classes in Spiritual unfoldment: Wed. 7:45 P.M. (members only). Founder and pastor: Rev. Lorraine LaVani; Phone: HOllywood 4-8383.

• • •

Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: HE 5-0453.

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

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave; services: Sunday 7:30 P. M; also Thurs. 7:30 P. M. at 527 West 4th St; Minister: Rev. Rosa Locke; Phone: HEmlock 6-3523; Rev. Chloe Birch, Ass't Pastor.

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Los Angeles, California

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

Universal Chapel 1001 West 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.

The Fellowship of Golden Illumination, Inc., 1014 S. Lake St. Services: Wed. & Fri. 8 P. M. (closed to members); Pastor: Eugene H. Drake; Phone: DU 77736.

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

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

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The Spiritualist Temple of All Seeing Eye, Inc., 841 W. 85th St. Services: Sun. 7:45 P. M., Wed. 2 & 8 P. M. 1st & 3rd Wed.: 12 A. M. Luncheon; Minister: Rev. Anna F. Crosby; Sec'y: Rev. Ottilia Gruhler: Phone: Pleasant 8-4012.

Church of Spiritual Truth, I.G.A.S., 4058 S. Vermont Ave. Services: Sun., Healing 7:30 P.M., Devotional services 8 P.M.; Devotional and all message services Thurs. 2 and 8 P.M.; Pastor: Rev. Harry A. Noah; Phone: GRanite 74394.

Temple of Spiritual Logic, 2400 South Western Ave: Devotional Service Sunday 8 P. M; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P. M.; (Doors close 9 P. M.) Pastor Chaplain: H. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Spiritualist Church of Divine Light, 837 South Park View Ave. Services: Sunday 2 and 7:30 P. M; Message Services: Monday 2 and 7:30 P. M; Healing and Messages: Thursday 7:30 P. M. Founder: Rev. Beulah Englund; Acting Pastor: Rev. Alfred Sanders; Secretary: Edna Brundage, 963 Hyperion Ave; Phone: DU 9-1956 or NO 4-1755.

Chapel of Roses, 1400 S. Vermont Ave., services: Sun. 2:30 & 8 P. M; Tues. 8 P. M; Minister: Rev. William G. Dickensen; Phone: DU 3-0116.

Universal Church of The Master, 5960 South Vermont Ave. Minister: Rev. Edith P. Nichols; Phone: PL-1-3485; Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; and Thurs. 2:30 P.M.

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.

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

Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P. M.; Minister: Rev. William Donovan; Phone: LO-5-1581; Ass't. pastor: Rev. Stephanie Jean Sebree; Sec'y.: Irene Faust. 2807 Frederick St.

"The Rose Chapel" of the Psychic Science of the First Christian Episcopal Church, Inc., 257 S. Occidental Blvd. Services: Sun. 2 and 2:30 P.M.; Tues. 8 P.M.; Wed. 2 P.M.; Thurs. 8 P.M.; Fri. 2 and 8 P.M. Minister: Rev. Thomas E. Badger; Ph.: DU 3-3486; Sec'y.: Elizabeth H. Adams.

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Oakland, California

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

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

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.

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

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Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P. M. Minister: Rev Genevieve Woefle, N.S.T., 922 Blandford Blvd. Phone: EMerson 6-7303.

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Sacramento, California

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

Church of the Good Shepherd, 1111 20th St. Services: Sun. 7:30 P. M; Thurs. 7:45 P. M. & Fri. 7:45 P. M. Co-pastors: Rev. Luella Rutherford & Rev. Evvadell, 2836 Lock Ave; Phone: GA 8-2900.

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San Bernardino, California

First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P. M; Minister: Rev. Ann Cannara; Phone: COlton 2467-J.

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.; Copastors: Rev. Lula Taber, Rev. Harold Taber and Rev Gloria Taber-Braxton; Phones: 89523.

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Santa Cruz: First Spiritual Science Church, 513 Center St. Services: Sun. 8 P. M; Minister: Rev. Evan Shea, 111 Cedar St.

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San Diego, California

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

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

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The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: UNderhill 3-4587.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Pricilla Hull; Phone: JU 7-2491.

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor; Ph.: JU 7-1232; Sec'y.: Jane Musick.

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.

First Spiritual Temple, 3324 17th St. (near Mission) Services: Sun. 2 P. M. Wed. 2 P. M. & 8 P M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y: Maude Johnson, 227 Waterville St. Phone: Skyline 1-9153

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San Jose: First Spiritualist Church of San Jose, I.N.C., 496 North 17th Street. Services: Saturday 7:30 P.M. Minister: Henry Osborne. Phone: Clayburn 8-9213.

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

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Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold billets 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1410 East Market St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

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Torrence: Spiritual Church of Friendship, 127 East 220th 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.

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Venice: Church of 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: EXbrook 6-8174.

COLORADO

Denver, Colorado

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

Star of The East Spiritualist Church, 1379 Kalamath (Take 50 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: GI 5-7344.

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

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Lakewood, Colorado

Progressive Science Institute, 1251 Lee St.; (84 Denver Bus). Services: Sunday 7:30 P.M. First Sunday each month, potluck dinner 5 P.M. Consultation by App't. Pastor, Dr. Lois B. Washburn, Sec'y.: Gail Workman.

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Pueblo: 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, Connecticutt, Phone Manchester—MI 9-1841.

Spiritualist Temple, Inc. (N.S.A.), 758 Asylum Ave. Services: Sun. and Wed. 8 P.M. President: Mrs. Mable Ollo; Sec'y.: Grace L. Hoxie, 86 Gillett St.

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New London, Connecticut

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

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

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Norwich: The First Spiritual Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie La Mitie.

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Stamford: Albertson Memorial Church of Spiritualism, (N.S.A.) 485 Summer St., services: Sun. 2:30 P. M; Thurs. 8 P. M; Minister: Rev. Raymond E. Burns; Phone: DAvis 3-5411.

DELAWARE

Wilmington, Delaware

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

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

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

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: EMerson 3-0010; Sec'y.: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington 12.

FLORIDA

Bradenton: Universal Spiritualist Church, 947-13th St., West; services; Sun. and Wed. 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phones: 4-4265 or 9-4392.

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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 First Ave., Services: Sunday 7:30 P M; Wednesday, 2:30 & 7:30 P. M; Minister: Rev. Margaret Hays Springstead; Phone: CI 2-2432.

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Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 4th St. Minister: Rev. Jewell Williams; Ph.: JAckson 2-3160.

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Homestead, Florida

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P. M; Minister: Rev. Sada Hobson; Phone: 253-M-4

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

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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.

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Miami, Florida

Little Shenandoah Spiritualist Church, 601 S.W. 7th St; Services: Tues. & Sun. 8 P. M; Wed. 2 P M; Minister: Rev. Frances Stevenson; Phone: HI 8-0051; Treas: Ward Statler.

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.

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

Temple of Truth, 221½ N.W. 34th St. Services: Thurs. and Sun. 8 P.M.; Pastor: Rev. Marguerite Tallmadge; Phone: Fr-17074; Sec'y: Rev. Dortha Wilder, 221 N.W. 34th St., Miami, Florida.

First Spiritual Alliance Church, 1947 W. Flagler St., Republican Hall. Services: Sun. 8 P.M.; Messages: Thurs. 8 P.M. at 1776 N.W. 20th St. Pastor: Rev. Bertha J. Schaff; Phone: NE 5-7164; Ass't. Pastor: Mrs. Billie Hamrick.

Spiritual Church of Christ, 612 N.W. 65th St., Services: Sun. and Wed. 8 P.M.; Thurs. 2-5 P.M.; Minister: Rev. Maude Allen; Phone: PL 9-0511; Ass't. 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. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

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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 77779; Ass't. pastor: Rev. Linnie Burns; Sec'y.: W. H. Hughes.

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St. Petersburg, Florida

Spiritualist Church of The Beloved, 2806 Central Ave; Services: Sun. 7:30 P. M; Minister: Rev. Ethel Post-Parrish; assisted by Rev. James Parrish and Rev. Lena Barnes Jefts.

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

Church of the Good Shepherd, 2710 4th St., N. Services: Sun. 7:30 P.M.; Pastors: Rev. Olga Ruths and Rev. Girard N. Carpenter; Phone: 41-3234; Sec'y.: G. N. Carpenter, 836 41st Ave., North; Pres.: Olga Ruths Carpenter.

Universal Psychic Science Association and Seminary, 625-639 12th St., North; Services: Sun., Wed. & Thurs. 7:30 P. M; Pastor: Rev. Helene Gerling.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sunday and Wednesday 7:30 P. M. Minister: Rev. Mamie B. Schulz.

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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.; Classes daily; Minister: Rev. Nellie Cherry Phone: 916371.

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

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

Chicago, Illinois

Silent Prayer Sanctuary, 3602 West McLean Ave: Healing Service: Tues. 9:30 to 11 A M; Other Services: Sun. 7:30 P. M; Wed. 8 P M; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

First Roseland Spiritualist Church, 10957-59 South Park Ave. Services: Sun. 3 P.M.; President: Deon Fry; Sec'y.: Elsie Traver: Phone: PR 4-9862.

Friendly Church of Christ, 845 West North Ave; services: Sun. & Tues. 8 P. M; Minister: Rev. Harold Klingenmeier; Sec'y & Ass't pastor: Rev Ed Dortmund, 2509 North Southport Ave. Chicago 14.

Sunflower Temple of Spiritual Science, 3838 West Fullerton Ave; Services: Sun. 7 P. M; Tues. 7:30 P. M; class, Thurs. 7:45 P. M: Pastor: Rev. M. Back; Ass't pastor: Rev. A Manzeske.

Spiritualist Temple of Immortality, 1700 West 51st St; Sunday services 8 P. M; Healing: Mon., Wed. & Thurs. 7:30 P M; Seance Sat. 8 P. M. Refreshments always; Minister: Rev. Harry Ericksen; Phone: HEmlock 4-9370 Ass't. pastor: Rev. Anna Smid.

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

Puritan Spiritualist Church, 812 West 69th St; Services: Sunday 7:30 P. M; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

Church of The Spirit, 2651 North Central Park Ave., (Chicago's Oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Service: Sunday 7:30 P. M.; Message Service: Wednesday 7:30 P. M.; Minister: Rev. Rosemary Jackson Phone: GRaceland 7-4220; President: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Sorgatz.

American Federation of Spiritual Mediums, 116 S. Michigan Ave., Room 1108. Services: Sat. 8 P.M.; Minister: Maria S. Carlyae and visiting workers. Public welcome.

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

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

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

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

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

Flower Candle Light Guide Spiritual Science Church, 3165 N. Clark St.; Services: Sun. 3 and 8 P.M.; Minister: Rev. M. A. Kearney; Phone: Gr 7-1707.

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

Evangelical Spiritual Church, 654 N. Parkside Ave. Services: Sunday, 7:45 P. M., and Wednesday, 8 P. M. Pastor: Rev. Harry M. Hilborn; Asst. Pastor, Pauline A. Buerger; Church phone: Austin 7-4058.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown: Services Sun. 2:30 P.M.; Sec'y.: Edna Staufer, 7124 South Kedzie Ave.; Pres.: Mary Grace Willis, 7048 South Western Ave.; Phone: PR 6-3465.

Second Spiritualist Episcopal Church, Hall C. 2nd Floor, 207 S. Wabash Ave; Services: Sun. 2 P. M. Worship and Messages; 5 P. M., Prayer and Healing; Asso. Pastor: Mabel E. Coyle; Pres: Dr. William Campbell; Lay Leader, Maria Dawson.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon., and Thurs., 8 P. M; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: KEnwood 6-8586.

Scientific Center of Spiritualism, Orchid Room, Midland Hotel, 172 West Adams St., Services: Sun. 2:45 & 7:45 P. M; Thurs. 7:45 P. M; Minister: Grace Turnbull; Sec'y: Alice B. Sloane, 9132 South Laflin St., Chicago, 20, Illinois.

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

Rose Spiritual Temple, 521 South Thorp St. Services: Thurs. and Sun. 8 P.M.; Sunday 12 noon; Minister: Bishop M. R. Ramirez; Phone: CA6-0133.

(Continued on Page 11)

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Spiritualist Churches

(Continued from Page 10)

ILLINOIS — Continued

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place. Services: Sun. 7 P.M.; Mon. 8 P.M.; Minister: Rev. Lena Crane; Phone: Townhall 3-6542.

Golden Rule Church of Christ, 3631 South 50th Court. Services: Sun. 3 P.M.; Wed. 8 P.M.; Minister: Rev. Anna Zalokar; Ass't. Pastor: Rev. Elmer Wilke.

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Decatur, Illinois

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

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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.; Ass't Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Secy.: Ottilie Dytoff, 810 North 24th St., E.S.L.

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Elgin: First Spiritualist Church, 263 Du Page St. Services: Sun. 7 P.M.; (I.S.S.A.) Sec'y.: Bertha Chamberlain; Phone: SH-2-3197; Treas.: Hattie Dewis, 659 Lincoln Ave.

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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

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Joliet: First Society of Spiritualists, Jasper and Glenwood Place; services: Sun. 2:30 P. M.; Minister: Rev. Florence Fisk; Phone: 9346; Sec'y: Laura E. Davis.

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

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Peoria: The First Spiritualist Episcopal Church, G.A.R. Hall, 416 Hamilton Bldg. Services: Sun. 7:30 P.M. Pastor: Samuel Cathey; Phone: 2-7762; Sec'y: Helen Logan, 109 Home Road, Creve County, Illinois.

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Rockford, Illinois

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

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

INDIANA

Anderson: Spiritualist Temple of Truth, American Room, Anderson Hotel; Services: Sunday 7:30 P.M.; Ass't. Pastor: May H. Armstrong, 306 Decker Bldg., Phone: 2-2228.

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Elkhart, Indiana

Clark Memorial Psychic Church, 316 Division St. Services: Sunday, 7:30 P. M; all message service. Thursday, 7:30 P. M. First and third Sunday of each month, services 2:30 and 7:30 P. M. President: Helen Foust; Sec'y: Reva Confer, 1101 Edward St., Niles, Michigan.

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

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Fort Wayne, Indiana

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

Church of Divine Spirit, (I.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.

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Gary, Indiana

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

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 MacLean, Room #1004, Hotel Gary.

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Indianapolis, Indiana

Progressive Spiritualist Church, 611 E. St. Clair St. Services: Sun. and Tues.; Healing, 7 P.M.; Services, 8 P.M.; Phone: ME 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: MElrose 4-6674; Sec'y: Ed Lingenfelter, 516 East 10th.

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.

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

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Peru, Indiana

First Spiritualist Church, 62 South Miami Ave; services: Sunday 7:30 P. M; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsch, 161½ North Broadway; Phone: 6359; President: Herbert Reush.

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

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Muncie: Unity Spiritualist Church, Labor Temple, S. Walnut St; Services: Sun. 7:30 P. M; Minister: Rev. Virginia Leach Falls; Ph: Atlas 4-2494; Sec'y: Geraldine Bridges, 2801 Sunnyside, New Castle, Indiana.

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South Bend, Indiana

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

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Terre Haute: Golden Hour Spiritualist Church, 503½ Wabash Ave.; Services: Sun. 7:30 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Nellie Rodgers; Phone: H5363; Treas.: Rev. Goldie Russell, 449 North 6th St.

LOUISIANA

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

Spiritual Sanctuary, 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M.; Minister: Teresa A. Fecher; Sec'y.: Clara E. Shepherd, 3320 Bayonne Ave.; Pres.: 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.

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Brockton: First Spiritualist Church, corner Green and Glenwood Sts. Services: Sunday 7 P.M.; and Thursday 7:30 P.M.; Pastor: Rev. Ann Robbins; Pres.: Gertrude Weir.

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Boston Massachusetts

St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St., Cambridge; Phone: KIrkland 7-0513.

The Spiritual Chapel and Minister's Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Aida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Secy.: Doris H. Brown.

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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.

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

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

MICHIGAN

Adrian: Church of Divine Truth, Spiritualist, 114½ N. Main St. Services: Sun. 7:30 P.M. 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. Dee Maynard, 328 E. Maumee; Sec'y: Ella M. Geehan, 826 Michigan Ave.

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Ann Arbor, Michigan

Fred V. Phillips Memorial Church, 2nd floor, Y.M.C.A. Building, 110 N. 4th Ave. Services: Fri. 7:30 P. M. Clara Phillips, president.

Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: NOrmandy 23387; Sec'y.: Dorcas Rutledge, 523 Fourth Street.

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Battle Creek, Michigan

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

Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave; Services: Sun. 7 P. M; Minister: Rev. Clifford Bristol (L.S.A.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillon, 171 North Ave.

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Coldwater: Church of Spiritual Truth, 50½ Chicago St. Services: Sun. 7:30 P.M. Minister: Rev. Warren M. Smith; Ph.: 735-3; Pres.: Duane Potter; Sec'y.: Marie Robbins, 31 Munson St.

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

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Detroit, Michigan

Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Ass't. Pastor: Rev. Jack F. Teeters.

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

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

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

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: TYler 4-1004.

Bible Christian Spiritual Church, 4464 Cass Ave; Services: Sunday 2 P. M; Minister: Rev. John Veysey; Phone: Tasmos 1-9134.

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Flint, Michigan

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

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

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

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Jackson, Michigan

The Aquarian Church, Hotel Hayes Ballroom. Services: Sun. and Wed. 7:30 P.M.; Pastor: Rev. Harold C. Durbin, Lansing; Phone: IV 9-6167. Assistant pastor: Rev. John Chandler; Sec'y.: Fearn I. Detwyler, 549 Woodward Ave., Pho. ST 2-5545.

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

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

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

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

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Pontiac, Michigan

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

Church of The Good Samaritan of Pontiac, 199 Auburn Ave., D.A.V. Hall; Services: Sunday, 7:00 P.M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

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

MINNESOTA

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

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Minneapolis, Minnesota

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sun. 3:30 and 7:30 P.M.; Thursday at 3248 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, 23rd and Lyndale Ave., North. Services: Sun. 7:30 P. M.; Pastor: Rev. Ethel Colby; Phone: JA 2-2946; 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.

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St. Paul, Minnesota

Spiritual Science Spiritual Church, 200 Frontier Bldg., 4th and Robert Sts.; Services: Sunday 2:30 P.M.; Sec'y.: Mrs. Ray Haberkorn; Phone: CA 6-4815.

MISSOURI

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

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

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St. Louis, Missouri

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

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

NEBRASKA

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

NEW HAMPSHIRE

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

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

Fourth Spiritualist Church, 28 North 26th St. Services: Sunday—Lyceum 10 A. M. Lecture 11 A.M.; Wed. 8 P.M.; Minister: Rev. Elizabeth Giberson, 228 Linden Ave., Woodlyne, N. J. Phone: WO 3-1376.

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East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8 P.M.; Tues., Thurs. and Fri. 1 P.M.; Minister: Rev. Connie Clark, 144 Hollywood Ave.; Phone: OR 4-6514; Sec'y.: Verda Sprout, 69 North 9th St., Newark, N. J.; President: James Proctor.

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

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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.

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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 Matulwich; healing service, Rev. Dorthea A. Morris, Mediator, Thursday 7 P. M; Rev. Morris; Thurs. & Fri. 1 P. M., Rebecca Barrett; Friday 7 P. M; Rev. Drthea Dencer, Psychometrist; Sunday 3 & 7 P M., Guest Mediators; First Sat. of the month 7 P. M., Progressive Circles.

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Paterson: First Spiritual Church, 142 Carroll St. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. Emily Freesone-Hewitt.

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

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Trenton, New Jersey

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.

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Union City, New Jersey

Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission; Services 2 & 8 P. M. Daily; Minister: Rev. Herbert G. Millare; Ph: Union 3-5828; Sec'y: Rev. Alma Gundlach.

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

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

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Warwick: Guiding Star Spiritualist Church, 77 Harrison Ave. Services: Message, Tues. 2 P.M. and Thurs. 8 P.M.; Class: Tues. 8:30 P.M.; Pastor: Rev. M. McHugh; Phone: — Gilbert 4-9167.

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

NEW YORK STATE

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

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Batavia: Church of Unity Science, 6 Bank St; Services: Sun. 8 P. M., worship and spirit greetings; Thurs. 8 P. M., study messages and social; Mediums Day, 1st Sun. 3 P. M., service; 6-8 P. M., circles; regular service 8 P. M; Minister: Rev. Ethel L. Ames, R.D. 3, Box 1129; Pone: 1290-J.

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Binghamton, N. Y.

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

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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. Lillian Johnson, 1630 71st St., Brooklyn 4; Phone: BE-2-7969.

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Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st and 3rd Sun.: Medium's Day—All message, 3:30 P.M.; Dinner, 5 P.M.; Circle, 6 P.M.; Healing, 7:45 P.M.; Worship, 8 P.M. Other Sundays 7:45 P.M.; Thurs. class, 7:45 P.M Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: Elmwood 5397; Sec'y.: Margaret Luther, 55 Woodhaven Road, Orchard Park, N.Y.

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.; Phones: (church) Elmwood 1870; (home) Windson 2705.

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

Temple of Divine Science, Spiist 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 Goodell St., cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M. Services: Wed. and Fri. Message Circle 2 P.M. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers, Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual

Cortland, N. Y

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.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. 10:30 A. M; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave; Phone: SK 6-7188; Associate Minister: Carroll Badman; Hea'er: Mable A. Smith, Phone SK 6-9186 Helen Jones, President, Phone SK 6-9319

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

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Elmira: First Spiritualist Church, 729 W. Church St; Services: 1st Sunday, 7:30 P. M; 2nd, 3rd, 4th Thurs. 7:30 P. M; Minister: Rev. Jaroslav Tuma; Ph: 2-0718; Corning. N. Y.

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

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Lockport: Lock City Spiritualist Temple, 11 Cottage St. Services: Sun. 7:45 P.M.; Medium's Day 3rd Sun. 3:30 and 7:45 P.M.; Minister: Rev. Violet A. Southland, 349 North Adam St.; Phone: 4-3990; Sec'y.: Violet M. Jillson, 125 Claremont Road, Kenmore 23, N. Y.; President: Robert M. Christie.

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Long Island

Jamaica, L. I., N. Y.

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

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South Ozone Park: Helen Memorial Spiritualist Church, 143-16 Sutter Ave; Sun. 8 P. M; Tuesday 2 & 8 P M; Minister: Rev. Grace E. Wagner.

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

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New York City

Temple of Light, (I.S.A.) Suite 708, 152 W. 42nd St. Address and Healing, Sun., 11 A.M.; Holy Communion, 1st Sun. each month; Tues., Thurs. and Sun., 7 P.M.; Tues., 2 P.M.; Study Group, Mon. 7:45 P.M., Rev. Marion Owens, Minister; Fri. 2 and 7 P.M.; Rev. Allan Lynd; Sec'y: Elsa Siemsen, 43-30—46th St., Sunnyside, L.I.; Phone: EXeter 2-1037.

Church of Faith and Healing, Studio No. 1010, Carnegie Hall, 7th Ave. & 56th St; services: Tues. 8 P. M; Minister: Rev. Josephine Corinaldi; Phone: RA 1-0174.

Church of The Ascension (I.S.A.) Suite 708-710, 152 West 42nd St; Minister: Rev. Winifred Dawe; Services: Wed. 7 P. M; Associate Minister: Rev. Flora L. Chagnon, Services: Mon., Wed., & Thurs. 2 P. M; Phone: WEbster 9-5861.

National Congress of Healers and Spiritual Consultants, Inc. (American Metaphysical Foundation Building) — Church, 211 West 57th St. (Downstairs). Devotional service, Fri., 8 P.M.—Lecture, Healing Therapy and Spiritual Counsel. Ministers: Rev. George Henry Clark, Founder and President; Rev. William H. DuBois, Vice President; Rev. Elsa Strassburger, Co-Founder, Sec'y and Treas., 983 Ogden Ave., N.Y.C. 52, N.Y.; Phone: JE 6-2457.

United Spiritualist Church, 300 West 56th St.; Sunday 11 A M.; Message Services: Sun., Tues., Wed., Fri. and Sat. 7:30 to 9 P.M.; Sat. 1 to 3 P.M.; Sec'y.: Martha Felstein; Phone: CIrcle 5-4566.

Seventh Spiritualist Church, Hotel McAlpin, Room 864. 34th and Broadway, N.Y.C.; Services: Tuesday 7:30 P.M. Minister, Rev. Lillian Bleser.

Helen Brand Memorial Spiritualist Church, Studio No. 36, 1425 Broadway (Cor. 40th St.) Services: Sun. 2:30 P. M. Minister and Founder: Rev. Hazel Brand Herrejon.

Cathedral of God, Inc., 53 W. 82 St. (up stoop, front) Message services: Tues., Thurs., Fri.; 7:30 P. M.; Wed. & Sat. 2:30 P. M.; Rev. V. Barbara Lesnowich; Phone: AP 7-0338 (evenings) re classes.

Cathedral of Faith, 41 West 73rd St., Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. and Sat. 1 P.M., Wed. and Fri., 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994. (Coffee Shop on the premises).

Cathedral of God, Inc., 53 W. 82nd St. (up stoop, front). Message service: Tues., Thurs., and Fri., 7:30 P. M.; Wed. and Sat., 2:30 P.M. Minister: Rev. V. Barbara Lesnowich; Phone: AP 7-0338 (evenings).

(Continued on Page 12)

Most things have two sides; it is very difficult to slice something so thin that it has only one side.

—Marcus Martial

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(P-464)

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(P-454)

SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY — Continued

Aquarian Brotherhood of Christ, Inc., 17 East 84th St., near Madison Ave. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr Rev. Sylvia Greco; Services: Sun. 6:00 P. M., Mon. 6:30 P. M., Wed. 2:00 & 6:30 P. M.

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

Temple of the New Dawn, Inc., 211 West 57th St. Services: Sun. 8 P.M. ; Universal and Candle Services, Timely Talk, Unfoldment and Cosmic Message, Meditaition, Music. Nesta Kerin Crane, Doris Herzog, John B. Besante, Ann Kozak.

Spiritual and Ethical Society, Steinway Hall, Studio #605, 113 West 57th St. Services: Sunday 3 P.M.; Leader: June 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. 6-9 P. M.; Thurs. and Sat 1-3 P M.; Sunday 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone TRafalgar 3-8525.

Stead Memorial Center, Apartment 5-B, 211 West 106th St; Class: Wed. & Fri. 8 P. M; Minister: Rev. Bertha Marx Luescher; Phone: RIverside 9-0319.

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 West 57th St., Services: Sun. 7 P. M., Thurs. 10 A. M. & Fri. 2 P. M. Open Class: Tues. 2 P. M. & Fri. 8 P. M. Private Class: Wed. 8 P. MW. Minister: Rev. Martha Seidler; Phone Circle 5-4915.

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

Chr'st's Spiritualist Church, Suite 708, 152 W. 42nd St. Services: Address and Message, Sat. 7 P. M. Minister: Rev. Joseph Bunkovsky; home address: 1209 First Ave.

The Francescan 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: Leopold Sessa.

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

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

Church of Divine Science, Spiritualist (I.A.S.), 152 W. 42nd St. (Room 708). Services: Sun. 3 P.M., Tues. and Thurs. 2 P.M. (except 4th Tues. and 1st and 3rd Thurs.), Sat. 2 P. M.; Minister: Andrew Choy-Kee, 214 W. 138th St., c/o Dr. R. R. Henderson.

Spiritual Science Mother Church, Inc. Studio No. 1010, 7th Ave. & 56th St. Sunday: Sermon and Messages, 7:30 P. M.; Minister: Rev. Glenn Argee; 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.; Wed., Thurs., Fri. and Sat. 1 P.M.; Minister: Rev. Helen A. Thury; Phone: TRafalgar 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 & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

• • •

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St. Services: Sunday 7:30 P. M.; Social Tuesday 8 P.M.; Minister: Rev. Rosebud Vogel Williamson, 676 Chilson Ave.; Phone: 4-3170; Sec'y.: Trula W. Jones, 116 73rd St. Phone: 3-2818.

• • •

Rochester, New York

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

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

• • •

Syracuse, New York

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

Spiritual Science Church, Onondaga Hotel. Services: Sun. 7:45 P.M.; Associate pastor: Iva Moore-Thompson; Phone 4-8385; Sec'y.: Mary McNamara, 107 Bradley Road, Liverpool; Phone: 2-2700.

First Spiritualist Church, 535 Oakwood Avenue. Services Sunday and Wed. 8 P.M. Dinner every Wed. 6:30 P.M. Minister and president, William O. Davies, Ph. 75-3973, Sec'y.: M. Frances Morse.

• • •

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

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Utica: Christian Spiritualist Church, 506 Seneca St. Services: Sun. 3 and 7:30 P.M.; Minister: Rev. Mabel R. Hammel; Phone (Utica) 4-7061; (Rochester) Genesee 8243; Sec'y.: Helen Lines, 608 Wiley St.

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St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club, 1st Wednesday; Minister: Rev. Revina Roshon; Phone: St. 4-9234; Sec'y.: John D. Cole; President: Ada C. Richards, 345 Para Ave.

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

• • •

Ashley: White Lily Chapel, 20 South Main St., Services: Sun. & Wed. 8 P. M; Minister: Margaret Fling; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association

• • •

Ashtabula, Ohio

(Saybrook) Shrine of the Healing Master, Route No. 84, one mile south of Route No. 20, between Route No. 45 and Depot Road. Services: Wed. and Sun. 8 P.M.; Minister: Rev. Helena Bower, R.F.D. No. 3, Ashtabula, Ohio.

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Canton: First Spiritualist Episcopal Church, Tuscarawas St., West. Services: Sun. 7:45 P.M. Minister: Estyl Fuller, 1206 Rockwood Ave., S.W.

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Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Services: Thurs. 7:45 P.M.; Sun. 9:45 A.M.—Esoteric Bible Class; 10:45 A.M.—Worship; 7:45 P.M.—Lecture, messages; President: Emil J. Schmidt; Ass't. pastor & Vice Pres. Rev. Edwin C. Wrede; Sec'y. & Chairman: Rev. Eleanor Schmidt; Phone: Woodburn 1-0506.

Hall of Learning Spiritualist Church, 4273 Colerain Ave. Services: Wed. 8 P.M.; Sun. 2:30 and 7-8 P.M. Minister: Rev. Augusta Touchard.

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. 8 P.M., healing, sermon and messages; last Sun. all message service; Pres.: Rev. Jay Messner, 25520 Zeman; Phone: AN 1-1241; Sec'y.: Mary W. Laymon, 1464 Clermont Rd.; Phone: IV 1-6732.

The White Temple of Spiritualist Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P. M.; and Friday, 8 P. M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.

Truth Tabernacle Church, 5105 Euclid Ave. Services: Sun. 7:45 P.M.; Tues. 7:30 P.M.; Minister: Rev. Mary Pollock, 1988 East 81st St.

• • •

Columbus, Ohio

The First Linden Spiritualist Church, 1751 Aberdeen Ave., Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudella Rowe, 37 East Frambes Ave; Phone: WA 2752; Church: JE 1631; Sec'y: Evelyn Gosnell.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Ralph A. Whitney; Phone CL 2-1843; 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.

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Dayton, Ohio

Spiritualist Church of God, 37 E. 5th St., Apt. 5. Services: Sun. 8 P.M. Minister: Rev. Ethel Williams.

Central Spiritualist Church, Haynes ⅞ Hulbert Sts. Services: Sun. 7:45 P.M.; Minister: Rev. Laura E. J. Holloway; Phone: KE 2453; Sec'y.: Rev. Minnie Rowe, 1604 Richard St.

• • •

East Liverpool, Ohio

First Spiritualist Church, 707 Dresden Ave., Cervices 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 E. 6th St., Carpenter's Hall, Grand Opera House Bldg., 3rd floor. Services: Sun. 8 P.M.; Pres.: Nellie Hughes, 209 Jewett St., Steubenville, Ohio; Sec'y.: Mary M. Young, 820 3rd St., Rochester, Penna.

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Massillon: First Spiritualist Church, 224 North Ave., N.E. Services: Sun. 7:45 P.M.; Phone: TE 2-1256; Sec'y.: Mary J. Church, 5704 W. Blvd., Lake Cable, Canton 8.

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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 Ottawa Drive. Services: Sunday School, 10 A.M.; Sun. and Thurs. services: 7:30 P.M. Minister: Rev. Dallas E. Crider.

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

• • •

Youngstown, Ohio

Ingersoll Memorial Church, 339 W. Federal St., Room 9. Services: Sun. 7:45 P.M.; Thurs. 2:30 and 7:45 P.M. Pastor: Rev. Rose Hoyle, 137 N. Fruit St.; Phone: RI 7-7006.

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

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

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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.: Charity 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, Penn.; Phone UN 64321.

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New Castle, Penna.

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

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Pittsburgh, Pennsylvania

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.

Spiritualist Church of Revelation, 114 Federal St., N.S.; Services: Sun., Tues., Thurs., and Fri. 3 and 8 P.M.; class: Fri. 8 P.M.; Phone: FAirfax 1-0766; Pastor: Rev. Katherine Fidell.

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Philadelphia, Pennsylvania

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

Third Spiritualist Church, 3044 Germantown Ave. Services: Sun. 3 and 8 P. M; Wed. 8 P. M: Phone: Ba 3-5504; Sec'y: Bert Hamm; Pres. Elmer S. Hallowell, 3452 Water St. Phone: RE 9-3941.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Ave. Services: Sun. 3:30 and 7:45 P.M., lecture and messages; Healing, Sun. 7:30 P.M.; Wed. 8 P.M., healing and messages; Minister: Rev. Anna K. Rose.

The Fourth Spiritualist Church, 2712 W. Lehigh Ave. Services: Sunday, 2:30 and 8 P.M.; Wed. and Friday, 8 P.M. Pastor: Rev. Harry R. Brunning; Phone: Baldwin 3-9945.

First Association of Spiritualists, Broad & Master St; Services: Sun. 3:30 & 8 P. M; Minister: Rev. C. Harrison Engel; Phone: ST 4-C57; Sec'y: Mary Mooney, 5204 Akron St., Philadelphia 24; Pres: Charles Mac Elwee.

Second Spiritualist Church, 1418 Walnut St., 9th Floor (Behind Bellevue-Stratford Hotel). Entrance in the Court; Services: Sun., 7:30 P.M.—healing: Sun. 8 P.M.—lecture and messages; -Minister, Rev. Alida Neige, Phone: LO 7-6580; Ass't. Pastor: Rev. Augusta Taylor.

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

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

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

RHODE ISLAND

Providence: The W. T. Stead Spiritualist Church, Inc., 32 Haskins St. Services: Sun. 2:30 and 7 P.M.; Wed. 7:30 P.M.; Sec'y.: Edith T. Crosby, 42 Norwich Ave.; Phone: HOpkins 1-0251; President: Rev. Harold Alderson.

TEXAS

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

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Beaumont, Texas

Progressive Spiritual Christian Center, 4240 Harding Dr. Services: Sun. 7:30 P.M.; Minister: Rev. Ida Stansbury, Ph.: TE 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 Pearl M. Davis, 812 North St., Phone 20369.

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Taylor: American Spiritualist Church, W. 4th and Ferguson Sts. Services: Sun. 9:30 A.M., Lyceum; 7:30 P.M., Devotional; Wed. 7:30 P.M., Messages; Pastor: Rev. H. Hegdahl, 1115 W. 4th St.; Ph.: ELwood 2-4695; Conductor: Mrs. Roznovak.

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San Antonio

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

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Tues., 8 P. M; Tuesday Circle: 1-4 P. M.; Rev. M. Hersey, Pastor; Phone: CA 4-5983.

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 W. 37th St. Services: Sun. and Wed. 8 P. M; Ministers: Revs. Melvin & Dorothy Turvey Smith. Sec'y: Florence Siebert, 634 W. 57th St. Phone: MA 25070.

WASHINGTON

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

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

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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 Sollbakke; Phone: ME 9095; Librarian: Esta Richards.

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

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

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Tacoma, Washington

National Spiritualist Church, 606 Fawcett Ave. Services: Sun. 11 A.M. Pres. and Sec'y.: Phoebe Jones; PH.: Broadway 8901.

WEST VIRGINIA

Charleston: Spiritualist Episcopal Church, 1202 Elmwood Ave. Services: Sun. 7:30 P.M. Minister: Rev. Beulah Brison-Jarrett; Ph.: DI 2-7549; Pres.: P. A. Schottler; Sec'y.: Lena M. Eggleston.

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Huntington: Clara Pritchard Memorial Spiritualist Church (N.S.A.) 510 Fourth St. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Maria Doyle, 811 Jefferson Ave.; Ph.: 9884.

WISCONSIN

Beaver Dam: Christ Unity Science Church, 921 South Spring St; Services: Sunday Children's Class (lyceum) 9:30 A. M; Church Services: 10 A. M.; Thursday Service: 7:30 P. M; Spiritual Healing—Daily; Pastor: Rev. Hattie Hoppa.

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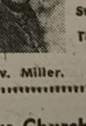
Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. & Tues. 7:15 P.M.; Services: Sun. 3 & 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marnie Koski; Assistant: Erich Gross and Rev. Jerome Konicek; Ph.: Olympic 7-6863.

Rev. Marion Miller

Spiritual Church of Magdalena



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... 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; also 8 P. M; Minister: Rev. Marie J. Hillman; Phone: DIvision 4-2557.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and Lyceum, Sun. 10:30 A.M.; President: A. H. Kuhlmey; Sec'y: Frieda Bauman, 3602 "A" North 40th St.; Treas.: Sophia Rossa

Christian Unity Spiritual Science Church, 2603 W. Atkenson Ave. Services: Sun. 10 A.M.; Wed. 7:45 P. M.; Healing and Spiritual private consultation daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn, Pastors; 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; Joseph Sax, Pauline Bennett: Recording sec'y Polly Urban

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

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

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West Allis, Wisconsin

First Psychic Science Church of West Allis, 7338 W. Greenfield Ave; Pres: Mary Vargo, Whitewater, Wisc; Phone: 183-M; Sec'y: Irene White, 2034 S. 84th St.; Phone: GR 6-3659.

First Spiritual Science Church, #142, 2219 South 55th St., Services: Sun. 3 P. M. Minister: Rev. Valeria P. Horvath.

CANADA

Brantford: Hope Memorial Spiritualist Church, Chatham St. (corner Queen), Healing Messages and Open Circle: Sun. 3 P.M.; Worship and Messages, Sun. 7 P.M.; Pres.: W. C. Richardson; Chairman Board: Gertrude Lievers.

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

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Toronto, Canada

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

Church of Spiritual Upliftment, Lakeview Hall, Keele and Annette Sts. Services: Sat. 7:30 P.M., Open Forum and spirit greetings; Sun. 2:30 and 7 P.M.; Minister: Rev. Elizabeth MacLennan; Phone: HU 8-8641; Pres.: Daniel MacLennan; Sec'y.; Isobel Downie, 38 McDonnell Ave.

Springdale Spiritualist Church, Oddfellow's Hall, Broadview and Queen Sts. Services: Sun. 3 P.M. and 7:15 P.M.; Tues. 8 P.M.; Sat. 7:30 P.M.; Sec'y.: Ernest Mann; Phone: LE 1-3879.

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Windsor, Ontario, Canada

The Church of The Golden Chain, 638 Chilver Road, Services: Sun. 7:30 P.M.; Minister: John Laidlaw, 1023 Sandwich St., E.; Sec'y.: Irene Bright, 349 Oak Ave.; Phone: 4-2223.

Christian Corinthian Church of Progress, 595 Victoria Road. Services: Sun. 7:30 P.M. Minister: Rev. Jennie Jacques; Ph.: WH 5-5054.

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Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave., Services: Tues. 8 P. M; Thursday 8 P. M; Sunday, 11 A. M. & 7 P. M; Sec'y: H. S. Boone, 277 Templeton Ave., Winnepeg 4.

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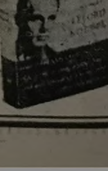

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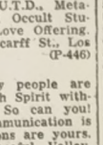

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KNOW ABOUT YOUR GUIDES, where they stand, what, etc.—then have them located by specific astral workers so you know who they are—then, know how to use them—three services in one, for only $5.00. Rev. Neenah, 1269 1st St., Sarasota, Florida. (P-451)

I WILL PRAY for anyone needing spiritual help; write me your problem; I will answer every letter; love offering gratefully accepted. Write: Frances Ida Seals, 814 St. Joe St., Rapid City, S.D. (P-449)

THE TRI RESEARCH FELLOWSHIP (Truth, Reason, Intuition) devoted to healing and the development of the mental phases of mediumship invites you to participate in our international exchange of experiments, experiences and ideas. Address your communications to: **Sylvia Birchfield,** 411 Fullerton Parkway, Chicago 14, Illinois. (P-449)

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PSYCHIC HEALERS ASSOCIATION OF AMERICA; Rev. Bernard Joe Smith, D.C., Pres.; Rev. Wilma Jackson, Sec'y.; Healers ask for information and certificate. Meetings first Sunday each month at 9415 Bessmore, Detroit 13, Michigan. (P-450)

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YOU HAVE TRIED DOCTORS — NOW TRY GOD! He's cheaper!!! We heal by God's Power of Prayer only. No conflict with medical profession. Through White Brotherhood Healing. **Miracles do happen** (Send Love Offering) Write: White Brotherhood Shrine, Box 721, Sarasota, Florida. (Healer W. W. Hughes.) (P-450)

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LET ME HELP YOU with your problems; send three questions with self-addressed stamped envelope; private readings by appointment only; Love Offering; **Helen Saxton,** 3228 Root Ave., N.E., Canton 5, Ohio. (P-451)

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5 Mediums

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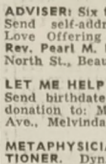

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5 Mediums—Continued

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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-447)

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LOS ANGELES, CALIFORNIA: Dorothy Spence Lauer, 5149 Meridian; For personal analysis send small article and $3.00 donation. Full page analysis. No personal interviews. Also read Monographs I have written; $1.00 each. Psychometry. Visualization, Mental Telepathy, Psychic Development, Intuition vs Impulse. Golden Magic Circle. (P-449)

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., also Tuesday, 1 P.M.

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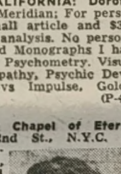

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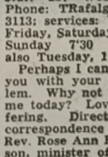

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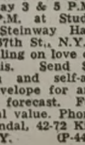

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TUCSON, ARIZONA: Creative Christian Fellowship (Universal Psychic Science) Services: SInday and Wednesday 7:45 P. M; 1420 East Speedway, Tucson, Arizona; Pastor: Rev. Hazel L. Thirfield; Phone: MA 3-1329; all welcome. (P-451)

WELLSVILLE, OHIO: The Sanctuary, an authorized healing center, 460 14th St., Wellsville, Ohio; Phone: LE2-2218; by appointment: **Ladies:** Monday (*), Wednesday (*) and Friday (*), must be accompanied; **Men:** Tuesday, Thursday and Saturday. **Rev. G. E. Grafton,** F.A.G.S., certified Healer, O.S.S.A., N.S.A.C. Closed Sunday; (*) Authorized Female Attendant Present. (P-453)

6 Health

GOD'S NATURAL SPECIFIC FOOD, never fails to build and maintain perfect health. Only the Bible contains this priceless—but forgotten health and money saving—plus money earning information. Exclusive co-operative sales-plan assures life-long income. Details, samples 10c from happy, peppy, slender, past 82 Doc Hartmann, Southold, L. I., N. Y. (P-450)

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ARE YOUR DAILY FOODS slowly killing you? Read about this Health Paradise in the free booklet **"My Road To Health"** by Teresa Mitchell. "No" aches or pains. Write: Raymond Moser, Dept. Psy, 2315 South Atlantic Ave., Daytona Beach, Florida. (P-449)

LET NATURE MAKE YOU WELL. She can, if you allow her to. Jessie Mercer Gehman, N.D., N.M. Telephone: Mulberry 4-4586; P.O. Box 1725, Paterson, New Jersey, and 656 Tulpehoken St., Reading, Pa. Consultations by appointment only. (P-451)

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7 For Sale Or Rent

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SMALL FARM, 12 acres. Good house, 6 rooms-bath. Good plumbing, electricity, phone. Barn-garage. Extra bldg. 12 x 44 for chapel, shop, house. Shades, screens, storm windows, linoleum, garden tools, fertilizer, other items included. Near booming industrial and lake resort town. Can sell lots along corner frontage for much of cost. Established 12 years. Can draw workers-students from radius 100 miles. Price $15,000 cash; no deals, no trades. Write: Harlowe, P.O. Box 28, Three Rivers, Michigan. (P-449)

8 Astrology

MOON MAGIC is a Cosmic Daily Guide and Almanac for every day in 1957. Knew in advance the psychological conditions for each day. **A Real Daily Guide.** Only $1.00. Send to Jean Carlson, Box 53 Psy, **House Springs, Missouri.** (P-449)

9 Rooms Wanted

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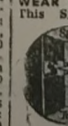
12 Miscellaneous



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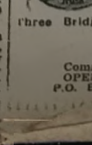

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(Continued from Page 13)

12 Miscellaneous—Continued

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PASSES AWAY—Shown above is Anna Jofkie, who passed away last fall at Lake Worth, Florida. The photo here shows her as she posed for a friend, Mrs. Ralph H. Mercer, in front of her home in Lake Worth. Mrs. Jofkie was born on November 7, 1861, and nearly her entire life was devoted to mediumship . . . in Cincinnati, Ohio, and Pittsburgh, Pennsylvania.

She had resided in the Florida city since 1913, and worked as a nurse. This fine medium gave trance readings and worked through her guide, "Flying Bird." Other guides were known to have worked excellently through her mediumship.

KAEMPFFERT

(Continued from Page 7, Col. 3)

views of space and time because they have a bearing on what Dr. Thomas and other psychic researchers have reported. It looks very much as if we would have to carry over into psychology the ideas about space and time formulated by Einstein, Bohr, Planck, Milne, Weyl, Schrodinger and de Broglie. If atoms and stars are not longer conditioned by time and space, why should mind be?"

Future Work

In future columns, book introductions, and reviews, Kaempffert brought his calm analysis of the work of para-psychologists to the public attention. Reviewing Extra-Sensory Perception After 60 Years (New York, 1940) Kaempffert reaffirmed his confidence in modern psychic research as follows: "Where does ESP stand today? If experiments and statistical analysis mean anything there is no escape from the conclusion that it exists. This is not to say that it may not be disproved * * * But until the new conception and that new test are forthcoming the case for ESP is as good as a scientific case may be."

Kaempffert observed evidence in biology and physics which pointed to new areas for man's study. "Wholeness" was the key to his thinking, and what he respected most in the biologist and the physicist was the ability to see the full implications of his own study. In a review of the work of Alexis Carrel, Kaempffert admired the biologist's impeccable scientific technique, but devoted his major commentary to Carrel's "outlook wider than that of a medical engineer." He wrote:

"To him, man cannot be understood merely by understanding how his cells, tissues and organs interact. Mind has hardly been touched. It is part of the body, not a separate entity. . . . Hence his pre-occupation with religion, telepathy, and matters at which most scientists glance askance. Where man is concerned everything matters to Carrel."

And everything mattered to Kaempffert — everything about man, whom he tended to view kindly, Eileen J. Garrett, President of the Parapsychology Foundation recalls that Kaempffert "sought the best in all men, and if he knew their weakness, he thoughtfully ignored it." He was, she notes, "never seeking to criticize the human being, but often decrying the actions that made any man less than he had need to become. It was not generally known that he had his own mystical approach to life, it was his own philosophy, partaking of elements of idealism, knowing that all ideas are the symbols of true knowledge, to be apprehended by the innate powers of the in-dwelling soul."

The Times, in an editorial after Kaempffert's death, wrote: "We in this office will remember him as a warm-hearted sympathetic friend, a man who loved travel, music, the theatre, good food, good wines, good companions, a man who enjoyed a hearty laugh, who was unpretentious despite his great talents and learning, who could listen well just as he could talk well."

What did Waldemar Kaempffert hope for? He once wrote, what "the science writer of the future" might be like. Science writers, he believed, "will probably come out of a technical institution where they will have been taught how to write sentences with bone, blood and sinew in them, as well as the fundamentals of the major sciences and engineering." And he added.

"But I would see to it that some professor, who is a man of the world and who has the manners of an ambassador, will put the dot on this educational 'i' by explaining how important the social amenities are in properly presenting either science or the facts of life. Under his beneficent and mellowing influence these coming science writers will learn how to play a musical instrument with virtuosity and how to derive inspiration for their articles from Bach, Beethoven and Chopin. They will be introduced to the art of cooking; for there is nothing like a sauce stirred in a dream to arouse our enthusiasm for relativity. (If I had my way a monument would be erected in Central Park to the master who created Camembert cheese.)

"The invention of a new dish is just as important to me as the prediction of a trans-Plutonic planet's existence. I place the Frenchman who discovered caviar served in half an avocado beside Thomas A. Edison and Guglielmo Marconi. As for the genius who first compounded the perfect dry Martini and let it slip past his tonsils, he ranks at least as high in my estimation as Alexander Graham Bell.

"So, I am the herald of a new generation — a generation that will regard a piano, a filet mignon suffused with a delectable sauce and a bottle of Clos Vougeot as necessary as a typewriter in the proper interpretation of science."

Rev. Thomas Opie, Noted Spiritualist, Passes Away

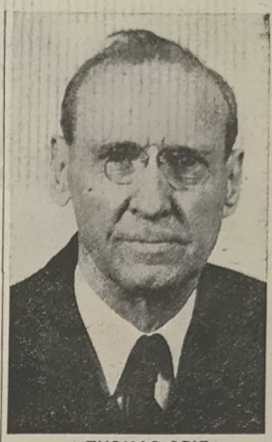
GREAT BARRINGTON, Mass.—One of Spiritualism's most diligent workers and writers, the Rev. Thomas Fletcher Opie, a retired Episcopal pastor, passed away Feb. 8, at his home here. The former newswriter and resident of Staunton, was 79 years of age.

The Rev. Mr. Opie, since his retirement from Episcopal church activities since a decade ago, had been extremely active in the presenting of Spiritualism through the written word. He was especially adept in discussing all facets of Spiritualism in non-technical language, and for many years was an outstanding contributor to and correspondent for the **Psychic Observer.** Thousands of readers will miss his fine and authoritative writings on Spiritualism.

Senator's Son

The Rev. Opie was the son of the late Virginia State Senator, John N. Opie and Ida Fletcher Opie of Staunton. He spent his college years at Washington and Lee University. He was very active as a newspaper man, and was associated with his late brother, Brig. Gen. Hierome L. Opie, when he founded the Evening Leader in Staunton in 1904. Here he served as city editor many years before entering the ministry.

He received his divinity training at Virginia Theological Seminary at Alexandria, Va.; served churches at Saltville and Pulaski, Va.; Red Springs and Burlington, North Carolina and Olney, Maryland, until his retirement in 1946. He wrote several books, including 'Woodrow Wilson, America's Great-



THOMAS OPIE

est"; "The Negro Makes Progress"; "Tales of an Odd Fish," "I Was In Hell"; "The Church Nobody Knows," and "Through the Church Year."

He received an honorary doctor of divinity degree at Elon College .

Survivors include his widow, the former Mary Thomas Pickens, whom he married in Greensboro, Ala.; four sisters, Mrs. Isabel Opie Robinson and Mrs. Charles K. Brown of Staunton, Mrs. Clarence L. Cook of Orlando, Fla., and Mrs. A. L. Hodges of Baltimore, and a brother, Gen. E. Walton Opie, publisher of the Staunton newspapers.

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.

AMES, Ethel; Manchester, Maine; January 4th; member of the Bangor Spiritualist Society; Burial in Augusta, Maine.

ARMSTRONG, Frank O. (82), Anderson, Indiana; 37 years a Spiritualist; charter member of Spiritualist Temple of Truth, Anderson Hotel, Anderson. Survived by May H. Armstrong, pastor of Temple of Truth, and one brother, Harvey Armstrong, Yorktown, Indiana; Rev. Virginia Leach Falls and Rev. George Ross, pastor of Christian Church of Yorktown, officiated.

CLOSE, Mary Garrett; Los Angeles, Cal.; Dec. 31st; worker of Central Spiritualist Church; Rev. Maria A. Sykes and Mrs. Amelia Ralph officiated.

CRAWFORD, Leah Nelson; Jan. 17th; Binghamton, N. Y.; charter member of Spiritualist Book Mission; member St. Mark's Chapter 14, O. E. S.; Rev. Elsie Butler Bunts officiated.

DAUT, Harriett; Paterson, N. J.; survived by two sons, three grandchildren, three brothers, one sister; Rev. Emily M. Hewitt officiated.

EDWARDS, Elizabeth H.; Mahawahn, N. J.; survived by one brother and one sister; member of First Spiritualist Church, Paterson, N. J.; Rev. Emily M. Hewitt officiated.

HEARN, Ralph F.; Chicago, Illinois; Oct. 14th; survived by daughter, Edna Graff; one brother, Thomas. Rev. Lena Crane officiated.

HYDE, Frank; Binghamton, N. Y.; Jan. 15th; survived by wife, Valintina; one son, Robert; one sister and four grandchildren. Charter member of Spiritualist Book Mission; Rev. Elsie Butler Bunts officiated.

KEYS, Bessie (61), Tacoma, Washington, Feb. 2nd; Spiritualist medium for over 30 years.

McKENDRICK, Latha; Chicago, Illinois; Jan. 9th; survived by daughter, Mrs. Allen Chandlee; Rev. Lena Crane officiated.

MAREAN, William W.; Binghamton, N. Y.; Jan. 25th. Survived by wife, Proella; three daughters, two brothers, eight grandchildren, two great-grandchildren and two great-great-grandchildren. Rev. Elsie Butler Bunts officiated.

MURRAY, Eliza (87), Norfolk, Virginia; Jan. 26; member of Memorial Spiritualist Church. Survived by daughter, Besale Francis; three other daughters and two sons, Rev. Melvin O. Smith officiated.

RENOLLET, S. A. (81), Cecil, Ohio; Dec. 30th; 60 years a Spiritualist; aided in founding of Crystal Fountain Spiritualist Camp, Sherwood, Ohio. Survived by one son, three daughters, three brothers and one sister.

RIPPON, William F. (36), Paterson, N. J.; Jan. 23rd. Survived by wife, June; Rev. Emily M. Hewitt, pastor of First Spiritualist Church, Paterson, N. J., officiated.

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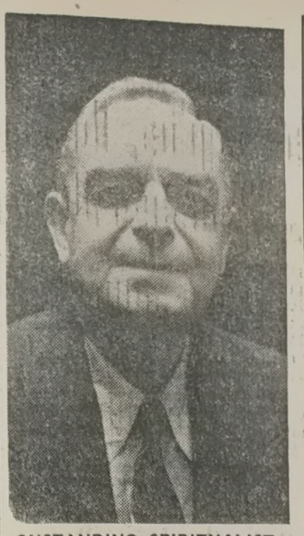

OUSTANDING SPIRITUALIST—Pictured here is a noted Spiritualist of America, the Rev. George H. Clark, president of the National Congress of Healers and Spiritual Consultants, Inc., at 983 Ogden Ave., in New York City, N. Y. The Rev. Mr. Clark is highly interested in constructive phases of psychical research.

NERVE TEST?

It was considered a test of nerves for a boy to sleep in a haunted house as part of his qualification for the Duke of Edinburgh's award to adventurous youth.

He is one of four Croydon schoolboys who were sent on an "adventure week" course in which they slept under canvas and took part in strenuous activities including a trek of 15 miles with packs.

To check on their nerves they had to sleep in a haunted house after being told ghost stories. To Lyceumists, however, this would be no test of nerves.

★

HELP FOR CRIPPLES

A pat on the back for you comes from Mrs. Vera Westmoreland. For seven years she has run the "Little Pals Club" in the "National Cripples Journal."

She appealed to readers to adopt some of these badly crippled children. "Response was greater than could be expected and made me proud that so many Spiritualists rose to the cause in such a wave of offers," she says. "Many children are now being supplied with good friends, linked directly with them."

★

WRONG HYMN

I could not help feeling cynical as I watched on TV the remembrance service at the Cenotaph on a recent Sunday. Lustily the assembled crowds sang that moving hymn, "O God our help in ages past."

No one, not even the service chiefs, batted an eyelid when they came to the words, "Sufficient Is Thine arm alone, and our defense is sure." Did they believe it?

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SERVES IN MICHIGAN — Mrs. Nellie Steffen, Chesterfield Spiritualist Camp staff medium, recently returned from serving, on the 7th of April, the Church of Divine Truth at Adrian, Michigan, where the Rev. A. Dee Maynard is the host pastor.

Other churches recently served by Mrs. Steffen include the First Universal Spiritualist Church at Richmond, Indiana, where the Rev. Zoe Wintrow is the pastor, and the Progressive Spiritualist Church at Indianapolis, Indiana.

Church Editor, Professor Just Don't See Alike

"In this morning's paper, there appears an annoying story," Dr. Floyd Heck Marvin, president of George Washington University, had written his faculty for clarification reasons, "(a story) which grew out of a reporter's interpretation of a simple statement of mine that 'in order to be a good teacher a man had to have faith and that connotes belief in God.' There was no attempt made to define the terms."

Apparently, neither the reporter, Kenneth Dole, church editor of the Washington Post-Times Herald, nor the newspaper readers regarded Dr. Marvin's statement or the issue involved as simple.

Mr. Dole, in "covering" Dr. Marvin's address before the Washington Ministerial Union, reported him as stating that the universitiy's policy is not to hire teachers who do not believe in God. Moreover, Dr. Marvin told the clergymen that he had released an "able scientist" because he admittedly lacked religious faith.

Was Dr. Marvin's stand curtailing religious and intellectual freedom? No, chorused the Most Rev. Philip Hannan, Auxiliary Bishop of the Washington Catholic Archdiocese; Dr. Hurst Anderson, president of American University; the Rev. Edward Bunn, S. J., president of Georgetown University, and the Rev. Frank W. Blackwelder, rector of All Souls' Memorial Episcopal Church. But Dr. A. Powell Davies, minister of All Souls' Unitarian Church and liberalism's champion, called the policy "undemocratic" and "blasphemous."

One professor at George Washington University said that "Dr. Marvin gets these sudden thoughts—throws a few words out, and then, when he hears them played back, worries about it. That's why he sent us the letter, I guess."

★

INJURED FOR LIFE

Cecil Husk, famous materialiization medium, was injured for life because of what happened at one of his seances. An ignorant skeptic flashed an electric torch on his face. The shock blinded the medium.

★

TWO RECRUITS

Two useful new recruits have entered the fold of the Union of Spiritualist Mediums.

One is Olive Burton, who has agreed to serve on the committee.

The other, Robert Frood-Barclay, is editor of The Racing Cyclist.

I had rather live in a cottage and wonder at everything, than live in a castle and wonder at nothing.

—Ruskin

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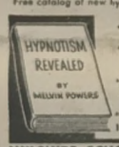

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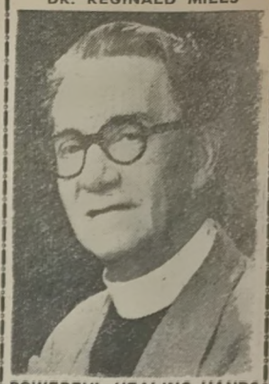

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man being, but often decrying the actions that made any man less than he had need to become. It

and a bottle of Clos Vougeot as necessary as a typewriter in the proper interpretation of science."

Jan. 23rd. Survived by wife, June; Rev. Emily M. Hewitt, pastor of First Spiritualist Church, Paterson, N. J., officiated.

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