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WHAT?

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PAPER
TELLS
YOU

PSYCHIC OBSERVER

TRUTH
SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH
For
Authority;
NOT
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For
TRUTH

No. 461

JAMESTOWN and CASSADAGA, N. Y., JANUARY 25, 1958

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Twenty Cents

Editor's Notebook

Who Says So?

It isn't often that I take exception to another's opinion. I may not agree with him but I will never deny him the right to say it or believe it.

However, every time I read the silly question: "Is There Life After Death?"—I wonder how any intelligent person can even wonder!

Nonetheless, one of our top wire services, the Associated Press, did a series of articles on the subject. Their introduction read: "There is no question, probably that ultimately commands more attention from most individuals than this: Is there life after death?"

"The Associated Press set out to learn the views of highly-placed individuals in three widely-varied fields, entertainment, politics and science—avoiding either the religious leader or the known atheist."

"The views of the three spokesmen in these fields make fascinating and illuminating reading: Deborah Kerr, the movie star; Dr. Selman Waksman, Nobel Prize winner and co-discoverer of streptomycin; and Ralph E. Flanders, outspoken 76-year-old United States Senator from Vermont."

The series appeared in a Washington, D. C. paper, among others, and one of P. O.'s readers, A. Ueland, had this to say to the editor of that paper:

"About a year ago festivals were held in India and elsewhere commemorating the 2,500 anniversary of the birth of Buddha. Buddha was not essentially a philosopher, but a mystic. While sitting quietly cross-legged in meditation, his mind could clairvoyantly transcend the vast realms of the etheric world of wondrous beauty and hear enchanting music. His visions far surpass anything seen or heard on a TV set in this modern age."

Three feature articles pertaining to the survival of the human soul were released by the Associated Press, and recently appeared in The Star. It is believed that the average man in the street will pay more attention to a statement by a reputable scientist than any other segment of society. The Nobel Prize was awarded to Dr. Waksman for research work in biology, and not for his knowledge or lack of knowledge, of psychic phenomena.

In his biological research has the professor ever discerned magnetism, or electricity, in his microscope? If he cannot see them, does he still deny their existence?

One article prepared by Dr. Waksman makes the astounding claim that "All attempts, however, to prove the existence of such spiritual entities by the methods of science have been universally unsuccessful." That statement should not remain unchallenged, as it would tend to promote crime and debauchery among the masses. Swedenborg, a distinguished scientist who was born in 1688, wrote numerous books to prove the immortality of the human soul. Sir Oliver Lodge, the English physicist, Camille Flammarion, noted French astronomer, and many scientists in various parts of Europe have written books as a result of their many experiments in psychic research. Sir Arthur Conan Doyle, who was educated as a physician and knew a few things about biology, did considerable research work and, with Sherlock Holmes precision, investigated the phenomena of the etheric realm and wrote several books on the subject."

"Bout time that we stopped taking 'a back seat' on this question. Rather than let someone ask us if there is life after death, let's ask them to prove there isn't life after death."

Quiet Thoughts On Our Religion And Philosophy

Our life has three dimensions:

- 1—the past
- 2—the present
- 3—the future

And our God-Head answers to our life as

- 1—the God who was
- 2—the God who is
- 3—the God who will be.

The results of this then is

- 1—our religious history
- 2—our religious experience
- 3—the hopes and desires of things to come.

These are the channels that we receive the consoling graces, the creative graces, and the illuminating wisdom from our Father-God. This we find is the basis of all religions whether under the banner of Christendom, Mohammedanism, or any other of the great religious beliefs in this our world of today or any that has flourished in the times gone. We as Spiritualists accept these teachings for what they are. But because we believe in the Father-Hood of God the Brother-Hood of all life everywhere, the leadership and teachings of Jesus the Christ, Salvation by Character, and the progression of many ever upward and onward, we have dropped the word Hope and substituted the word KNOW.

We know where we are heading, we know that man positively achieves these very things that the other creed cannot prove, but long to believe and prove—so they hope.

They hope they can live a life that will make them worthy of a life in heaven. They hope their Father-God would and will be lenient with them the day of the bugle sounding and calling them from a

Continued on Page 15) ~

Dr. J. B. Rhine's Dilemma

In the "American Weekly" newspaper supplement for Dec.

8th, 1957, page 7, there appears an article by Dr. J. B. Rhine, director of the Parapsychical Laboratory at Duke University, on the topic, "Survival: Science Looks at Life After Death."

As I began to read this article by the noted psychical researcher there was a feeling of pleasurable anticipation. Here was an article that would tell the truth about survival to some twenty million readers! The first paragraphs were reassuring. He told of his 35 years' study of psychic phenomena, and particularly of the problems concerning spirit communication and proof of the agency of discarnate spirits. So far, so good. Then came several excellent case histories, stories of persons who appeared to have been influenced from the Spirit World. They sounded like authentic cases, and were powerfully suggestive of agency or activity from the Other Side.

The Skeptical Mind

Then his article began to lose steam. The facts had been established, and now came the time for interpretation. Dr. Rhine became bogged down in a maze of scientific skepticism. He had proved the existence of E.S.P. (extrasensory perception) in individuals. There was no question but that living persons had telepathy, clairvoyance, prophecy and psychokinesis, or the ability to exert energy upon objects by supernormal means.

But the crux of his difficulty was, and is, that the phenomena attributed to discarnate spirits might all be explained by extensions of the ESP powers of living individuals! Dr. Rhine and other psychical researchers extend the telepathic and other



Dr. Gilbert Holloway Discusses Rhine

E.S.P. powers of mediums to cover the entire range of spiritual phenomena!

But in so doing, in my opinion, they have boxed themselves into a logical dilemma that enshrouds their scientific approach with futility. All experiences are ultimately mental or psychical. All metaphysical thinkers know this. But the psychical nature of existence does not of necessity set aside the possibility of separate discarnate entities who may communicate with us through the universal World Mind!

Scientific Futility

The closing paragraphs of Dr. Rhine's article had almost a poignant quality. He asked for more financial and scientific help to prove the existence of discarnate spirits. He admitted that present research seemed to have reached a dead end, that interest in this field was evaporating, and that possibly within a decade or two the whole field of psychic research might lie upon the scientific scrap-heap of history.

Had I been a philanthropic multi-millionaire reading his article, I would not have been moved to give Dr. Rhine and his associates a dime. The impression left was that 35 years of honest, painstaking research had really not gotten anywhere, that the problem existed in much the same way as in the past, and that a NEW APPROACH was needed. Since Dr. Rhine did not suggest or indicate a new line of attack upon the problem, the philanthropist would have felt the need of turning his attention elsewhere — perhaps to some youthful researcher who would not be impressed by the sterilities of the past and would really pioneer into the Unknown!

I do not impugn in the least the honesty, scientific integrity and

reputation of Dr. Rhine. In his way, he has helped the cause of psychic research over recent decades. But as he admits, his approach to the problem of spirit agency results in a dead end. It evaporates into nothingness. Something is wrong with his analysis, his approach, or his semantics.

Forces of Unbelief

There are very powerful forces in our present society who do not want the facts of spirit return and communication to reach the mass mind. They welcome articles like Dr. Rhine's because their net result is skeptical, NEGATIVE and inconclusive. Dr. Rhine speaks out decisively against the forces of materialism, but the net effect of his article is not harmful to the blatant materialists of our day. It actually helps them, in that it creates vast doubt about spirit agency in the minds of persons who might otherwise suppose that they had contacted a real world of Invisibles.

What Is Proofs?

Discussing this article with my wife, June, who is a fine medium, we agreed that the inductive, a posteriori, intellectualized approach of modern science may never Prove to skeptical minds the existence of spirits and their influence upon earth dwellers.

My mind reverted to experiences of 20 years ago at Union Theological Seminary where we students sought to prove through argument the existence of God. I have talked, argued and persuaded for hours upon end with a determined atheist or agnostic, all to no avail. I found to my dismay, at the time, that every argument for the existence of God has its equally valid intellectual counter-argument!

Riper experience of the years has shown me that just as God cannot be Proven to the skeptical (Continued on Page 2)

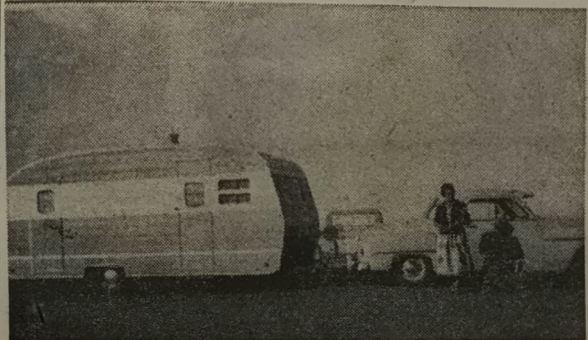
Traveling Spiritualists

By REV. ELVINA COLBURN

I have frequently been asked why we purchased a trailer, and here is the reason. When I was pastor of the Concord Mission, I.G.A.S. in San Diego, California, I worked so hard my health broke down and it became necessary for me to go away at intervals in order to rest. In fact my doctor said if

my husband and I decided to buy a trailer. That was eight years ago and the trailer we now have is our third, a 23-foot Columbia.

We have taken many long trips during that time but our plans have been to travel for at least one year, visiting our Spiritualistic churches, and places of historical



I did not do so my chances for recovery were doubtful as my heart was very weak.

My spirit guide, Geoffrey Coffin, came to me on many occasions and warned me it was time to seek rest and relaxation. After going to various resorts and being unable to find the quiet so badly needed

interest, and of course spreading the truth of Spiritualism wherever, and whenever possible. We have met many trailer people interested in Spiritualism, many of them members of orthodox churches and they often ask for a list of books to read and if we have any public (Continued on Page 15)

Rhine's Dilemma

(Continued from Page 1)

intellect, so the facts of spirit communication are equally open to the attack of unbelieving intelligence.

From Intellect to Intuition

God is forever a mystery to the intellect. So, really, is spirit agency. It defies rigid analysis and scientific limitation. It has its own laws, rules and conditions. If one obeys them, results come; otherwise there is the inevitable dead end.

God Is Known Through Intuitive Experience. The sensitive intuition of developed man gives him Direct Knowledge of spiritual realities, such as God, the Christ Power, and the agency of spirits. As long as the intellect is defied and science is enslaved by inductive logic, spiritual realities will be beyond its pale.

But it is prophesied that a New Age is coming, in which literally thousands of persons will be able to know from the intuitional plane of consciousness. The final proof of all things is internal and intuitive.

I have taught this very important point of intuitionism for years. External authorities are unreliable and sometimes deceptive. Even the Bible must be read with intuitive wisdom, and it is the inner self that tells one when a particular passage is especially meaningful. It is my sincere conviction that the **Internal Spiritual Knower** is the final authority of human experience. Men live by and die for what they inwardly believe to be true.

How do I know that Dr. Rhine exists? I have never met the learned gentleman. I might go to his laboratory or office and have the pleasure of a personal introduction. We would talk for a while, study one another a bit and perhaps fence with some ideas, but if I were extremely skeptical I might doubt many things. How could I be sure that he were not being impersonated? Even though this were indubitably the body of the renowned scientist, could I be sure that it was his mind and personality? Could this be **Absolutely** proven to my skeptical intelligence? No, not by the very canons that psychical researchers have set up for the identifying of spirit personalities!

But after talking with Dr. Rhine for a while, and analyzing with common sense his university laboratory, associates, reputation and other evidences of his reality, I would then come to the point of **Intuitive** feeling that I was actually in contact with Dr. Rhine. My intellect might still wonder somewhat, but my intuition and working judgment would accept the existence of the scientist as a fact.

Evidential Contact with Spirits

The intuitional proof of spirit agency comes with solid experience of discarnate communication. For more than 20 years in various parts of North America I have sought evidential contact with the Spirit World, and obtained it. For hours I have talked with spirit people through such noted mediums as Arthur Ford, Keith M. Rhinehart, Mark Probert, Sarah Cushing Leadbeater, and now with my own dear helpmate, June Holloway.

Just last evening, Dec. 7th, at our own New Age Church of Truth in Miami, I was giving platform clairvoyance in the evening service. Coming to a young man who was a stranger in the audience, I saw clearly a large bugle, then the Confederate flag, and finally saw a man dressed in gray uniform playing the bugle defiantly, although the army was sad and dreary in retreat. I could not name this bugler, but had the impression that he was either the grandfather or a close relative of this man. When my reading was finished, he replied with surprise and enthusiasm that the bugler was his great-uncle (his grandfather's brother) and that he had known this relative as a small boy, when the man was old and near death.

While this was not scientific

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DR. J. B. RHINE

proof, perhaps, it was certainly impressive to me and to the young man. I have given thousands of readings and impressions, but never before has a Confederate bugler appeared to my inner vision! Direct intuitional experiences like this are **Positive** and **Convincing** to those who have them. Out of these experiences we form beliefs and doctrines, for which we live and die.

By Their Fruits

The ultimate test of life is pragmatic; that is, if something works in practical life, it is true, and if it fails to work in the realm of living experience then it is untrue. I am a pragmatist in approach to spiritual philosophy.

The hours I have spent in conversations with spirit personalities have yielded their fruits in daily life. Information has been received that is reliable and trustworthy. Prophecies are fulfilled. Things come to pass that the Spirit World has indicated to us in projections of consciousness.

Probably the realm of spiritual experience belongs to religion and will never open the doors to its sublime mysteries to science—at least, not to a science suffused with skepticism and supported by materialistic belief. That is why Spiritualism came into existence as a religion.

Dr. Rhine asserts that Spiritualism has declined sharply in the last three decades. Perhaps this is true of the traditional Spiritualism that is facing the 19th century and not looking forward to the final chapters of the 20th century and the 21st! But this is an internal problem of the Spiritualist Movement. It is in healthy ferment at this time, and many new creative developments are stirring.

Public interest in spiritual phenomena was never greater than at this moment. Hundreds of thousands of people are groping for the light and assurance of spiritual realities. They want to believe in survival and spirit agency but cannot find their way. Dr. Rhine's approach gives them nothing to **Believe** and nothing upon which to build a **Living Faith**.

The answers are coming. **Spirit Will Find A Way**, despite the unbelieving minds cultivated by our universities and research attitudes. Within a few short years there will be tremendous developments that will **Prove** to all receptive minds that **Man Survives** and that **Valid Psychic Communication Exists**.

The Aura and You

—by—

Rev. Pierrette S. Austin

YOUR AURA IS YOU



For many years I have been engaged in teaching the Science of the Human Aura. This has entailed thousands of miles of travel and contact with groups of people in all walks of life... with varying standards of education, in many brackets and with all types of language limitations. This training will, I believe, aid me in reducing to simple language one of the most complicated and fascinating of the sciences. Don't let us "reach for it"—let us strive to bring it right down into our laps.

What Is The Aura?

Well, what is the Human Aura? A most interesting and valuable piece of personal property which each one of us displays during our stay upon this earth. You have heard that the eyes are the "shop windows of the Soul" and yet we can display through these windows, with a little preparation and rehearsal, that which we wish to show to the world. The Aura, on the other hand, shows our entire stock—allowing no hidden assets, PLUS our personal business methods, our undeveloped potential—that is spiritual, mental or physical.

From The Detroit Sunday Times

Wedding in Hospital

Cupid bested Fate recently in the lives of a man and a woman in their sunset years.

They were married in a three-bed ward in Alexander Blain Hospital.

The bride was the Rev. Harriet Rae, 57, of the Spiritual Helpers Church, 9109 Harper.

She repeated her vows in tearful whispers.

The bridegroom, James Frederick Smiley, 67, held her right hand tenderly.

Ignorance Injury

The Rev. Rae was struck by an auto while crossing Alexandrine between Woodward and Cass at 6:30 P.M. Friday. She said:

"When I came to, my first thought was this question: 'Did the Lord mean by this that I shouldn't be married?'"

But she decided to go ahead with the wedding, because, she said:

"There must have been a reason for it being this way."

He Was Agreeable

Smiley, frisky and fresh in a gray suit and tie, quipped:

"I asked her what she wanted to do. She told me. And I do what the women tell me."

The couple met three years ago when Mrs. Rae founded the church, a mission. Both had been married and divorced previously.

cal material gifts lying idle and which could be used to our own or our fellow man's advantage)—PLUS our general state of health.

In other words, it is an open book for those who can read, showing us as we really are, not as we would like others to think we are, nor as we wish we were. It is our plain, unvarnished, natural selves. And remember—we wear these animated, personalized blue prints around our physical bodies in open view at all times.

My friends, you can beat a lie detector but you cannot beat your own aura.

How Is It Produced?

Then, how is it produced? Your aura is the product of your mental and emotional selves. The balance wheels within your marvelous machines. Therefore, your auras must be you.

Appearance

What does it look like? Very interesting and a little unusual. The aura is shaped like an egg. The wide part of the egg is at the top. It radiates about three feet on all sides of us. Sometimes (Continued on Page 16)



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Arthur Ford Helps Launch Church Drive

The Scientific Center of Spiritualism, Chicago, Ill., in celebration of its 18th anniversary, presented the Rev. Aruthur Ford at afternoon and evening services on Sunday, December 1, in the Hamilton Hotel.

Rev. Ford gave illuminating addresses on the awakening of spiritual awareness among scientists and orthodox clergy of today. He related psychic experiences of great individuals, and outlined the necessary role of the Spiritualist in this expanding modern conception of the universe. He also gave outstanding demonstrations of clairvoyance, clairaudience and psychometric billet work at both services.

The day marked the launching of a fund-raising drive to purchase or erect a Scientific Center Church and Healing Sanctuary in memory of the late Catherine Larney, founder and pastor of the church, who passed to spirit April 19, 1956.

An Anniversary Dinner was served to 57 members and friends of the Center in a private dining room of the hotel. Bernard Powell, vice president, acting as master of ceremonies, presented five of the original charter members of the church. Mrs. Grace Turnbull, pastor and president, outlined her plans for acquiring a church building to be dedicated to carrying on the teachings of Mrs. Larney, and to the healing work for which this group is known. Rev. Arthur Ford and Rev. Verna K. Kuhlig gave brief talks in the interest of the church building campaign.

At the evening service special music was furnished by a trio of artists, playing clarinet, cello and organ. Pledge cards were given out at both services, and Mrs. Turnbull reports a very successful day. The generosity and good will of the many friends interested in this worthy project, are deeply appreciated by the members. Friends of Spiritualism everywhere are invited to help. If every reader of this article were impressed to send just a small donation to The Scientific Center Church Fund, Hamilton Hotel, 20 So. Dearborn, Chicago, Ill., it would probably send this group over the top, in its great dream to aid humanity. And for Chicago to have a prominent Spiritual Home, built around the ideals of Mrs. Catherine Larney, would be a distinctive credit to the Spiritualist movement in America.

"Handwriting Is Frozen Movement"

Analyzing Spirit Writing

By REV. LEO LOUIS MARTINELLO

Writing purported to come from a spirit hand should be analyzed in conjunction with the writing of the medium to determine whether it is really spirit writing or that produced from the subconscious. Often in automatic writing, the difficulty in interpretation has been due to the fact that one merely tries to read or decipher

the contents rather than looking into it for the valuable and revealing symbols, stroke formations and hidden characters recognizable to the trained graphologist.

After the book "The Search for Bridey Murphy" by Morey Bernstein was published I wrote to the author asking if he had any samples of Ruth Simmons' writings and those of Bridey Murphy. I pointed out that whether one accepted the validity of handwriting analysis or not the writing of Bridey Murphy should be completely different than that of Ruth Simmons as it was written during a different century, time and era. From a physiological standpoint the comparisons of the two writings would reveal whether Bridey Murphy was Ruth Simmons in a past life or a projection of her unconscious. Unfortunately I never got any specimens of these writings for analysis.

If a writing is produced by a spirit hand, and such a spirit entity is known and identified by someone present, it would be interesting not only to read the spirit message, but to also analyze the one. Graphology is just a effective in identifying slate writing and other such phenomena.

In hypnographology* a subject is placed under hypnosis, regressed back through the years, and handwritings obtained at each regressed age level. When these writings are compared with actual specimens written at these ages they are identical. This is a good way in which to see how one has developed in personality through the years; a permanent record of one's unconscious. As Alfred Adler once said: "Handwriting is frozen movement!"

Graphology has scientific rules which anyone can learn—rules developed for hundreds of years. There is nothing intuitive about it although intuition helps and is pronounced in the best graphologists. Handwriting reveals intuition, psychic ability and mediumistic talent. I often check the writings of mediums to determine their degree of intuition, spiritual development or intelligence. It has also helped me in sizing up my clients and knowing just what method of approach should be used. Eileen J. Garrett writes an excellent chapter on graphology in her book, "The Sense and Nonsense of Prophecy."

Mediums who have access to spirit writing, or those who would like to know whether such writing is genuine, should consult a trained graphologist. The rules for analyzing handwriting are the same whether it's spirit, automatic or regular writing. But in the former there are apt to be other revealing clues and symbols not found in the usual writing. An analysis of these writings can be invaluable in discovering facts about our spirit friends, comparing such scripts with those written while on this plane, and noting whether the character has further developed or remained the same.

("Hypnographology pioneered and word coined by this writer. For further information on the subject see my article, "Experiments In Hypnographology" in Vol. 2, No. 1 issue TOMORROW Magazine, 500 Fifth Ave., New York City.)

SUMMERLAND

REV. HARRY L. McNUTT, Pastor of Church of Universal Truth, Venice, Calif., passed to the higher life Dec. 5, 1957. Age—60. Born in Ohio, June 8, 1897.

Services were held at Glen Haven Memorial Park Chapel, Dec. 9, 1957, with Rev. Lula Mittlesteadt officiating.

Surviving him is his wife, Amy, and four sons.

MRS. ELLA S. COOK, 226 W. 30th Street, passed to the higher life on Thursday, November 21st, at the Norfolk General Hospital, Norfolk, Virginia. Mrs. Cook had not been in good health for some time. She had been a member and loyal supporter of the Memorial Spiritualist Church for many years. She leaves one sister, Mrs. Annie Sharpley, as well as nieces and nephews. Services were held at the Hollomon and Brown Funeral Home on Saturday, November 23d. Rev. and Mrs. Melvin O. Smith officiated.

J. T. FRANCIS, 110 E. 28 Street, Norfolk, Virginia, passed to the higher life on Wednesday, November 27th, at the Leigh Memorial Hospital. Mr. Francis was a charter member of the Memorial Spiritualist Church. He was active in the church until the end. Besides his good wife, Bessie, he leaves one brother, one half-brother, a step-son and one grandson. Services were held at the Hollomon and Brown Funeral Home on Friday, November 29th. Rev. and Mrs. Melvin O. Smith officiated.

WALTER E. BINZ, 62, Wayland, Michigan, member and financial secretary of the First Fraternal Spiritual Church of Chicago, Illinois, and husband of Rev. Emma Binz. Rev. Fred N. C. Pieper officiated at funeral services.

Yuletide Fete Is Successful at Grand Rapids

The Universalist Church of Good Will, 802 Wealthy St., Grand Rapids, Mich., held a special Christmas program at the church this year. Gifts and cards were given to all the members by the Rev. Emma Farrington, pastor.

During the program talks were given by Mr. Bauman, Rev. Binz and Rev. Bracken. The main speaker was Mr. Thatcher, who traced the history of Christmas. He told the Spiritualists that at this time of the year there is an increased tempo of love and friendliness attributed especially to spiritual forces. Because of this feeling of giving, there is a greater blessing for all mankind.

A musical program was presented by the Wilma Farrington with Mrs. Ella Black at the piano. After the program lunch was served. writing and see whether the character and personality revealed is similar to that known by the loved



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YOUTH CHOIR of the Church of the Good Samaritan of Pontiac, Mich., sang for the Christmas services and also for the older folk at the Oakland County Infirmary. In the picture are: Back row, Douglas Green, David Green and Lannie Hinz; center row, Mary Lynn Hinz, Billie Griffin, Carol Ann Snapp, Herbert Green and Melvin Green; first row, Harry Green, Sharol Snapp and Robert Snapp. The church is located at 199 Auburn Ave., in Pontiac.

Birth—Life—Death—What Does It Mean To Us?

BIRTH, ushers a person into the first phase of his eternal life—the material phase in which he is both material and spiritual, the material predominating and controlling most of his actions. It can also be termed the kindergarten period of his eternal life, as it is in this period that he takes the first steps toward the second period of eternal life. In this material period he studies, learns (sometimes), and prepares himself for the next period.

DEATH, ushers him into the second phase of his eternal life, and the preparation that he has made in the first period determines what he will meet in the second period and what his condition will be for many years to come.

Over these two events in his life he has absolutely no control. Father God takes entire charge, but man's travel from one to the other is strictly his own concern. Father God has given him a conscience and a mind with which to work out his destiny. His conscience will teach him the right and wrong of matters and his mind will carry out his desires, be they good or bad.

Father God desires that he be all good, loving, kind, generous, considerate of others, honest and truthful but God does not take him by the shoulder and compel him to be either good or bad. It is strictly up to him how he travels this pathway from birth to death. He can trample over all others traveling the same pathway and build up for himself wealth and power without regard to the rights of others, and live entirely for himself. He can grasp power and position and wield it over others for his own wealth and satisfaction, and some wield this power to try to dominate the world, neither for the good of God or man. He can also grasp power, wealth and position honestly and use it to the glory of God and the benefit of man. He can travel along this pathway beside his fellow travelers, occasionally kicking a stone from the path of the traveler beside him. He may help roll a boulder from the path of a weak traveler, or cut a bramble from another's path.

Your Choice

In that long travel from birth to death he will have many thousands of opportunities to work for, or, against his fellow travelers, and Father God will not say a word to him about his conduct as he travels along. But what about that material that he is supposed to send up for construction of his home in Heaven?

If he will but look up and try to see, he will observe that he is traveling toward a most beautiful gate at the end of the trail. As he draws nearer to that gate he will find that his house, which has served him so well all of these years, is beginning to crumble—a leak in the roof, a blind hanging askew, foundation getting shaky, paint peeling off, and in most cases, the nearer he approaches that gate, the more his house crumbles. As he hears that gate the guard will meet him and say "Welcome Stranger, but you cannot bring that old crumbly house in here, as all within these walls is beautiful and new, and stays that way. Go, be divested of that house that has served you well for so long a time, and let friends and sorrowing relatives return it to Mother Earth, from whence it came."

It is fitting and proper that it should be returned to Earth as from it came all materials that were used to maintain and nourish the house while traveling along that earthly pathway. Do this, and we will be there to invest you with Robes of Immortality, and then lead you through the gate."

You obey these instructions and that Beautiful Messenger of Death, termed by some "unlighted," "The dreaded Messenger of Death," will meet you as you step from this house, and enfold you with robes, the beauty of which you cannot ever imagine, and at the side of the Messenger will stand the one who was most dear to you on earth, to take you by the hand and lead you through that marvelous gate, into the waiting room, where will be gathered your many loved ones to greet you and welcome you into that second period of your eternal life.

After the welcomes have all been said the Guide will take down a key from the wall and tell you to

come and he will show you that the house that has been built from the material that you have sent up while you traveled that pathway of life. And it also might be that a dear loved one who went over before you, has gathered all of the material that both of you sent up and has built and furnished a house for you both, and she, or he, will take you by the hand and tell you to "Come, we will go to our home."

What that home will be like will depend entirely on your conduct while traveling this pathway of life, and the guide will accompany you to the door of that Heavenly Residence.

Now we have used phantasy in this article, so let's go a little further into phantasy and make a materialistic story, which can be

plates of food and drinking the milk that Bill would put out for them.

Besides this there was the time he found the poor mother red fox with a broken leg, and she let him pick her up and take her with her three cubs into the shop. Animals trusted Bill. He put a splint on her leg, and she and the cubs stayed the rest of the Spring in the shop, and came back ever after for milk and feed. Bill bought grain and stale bread by the loads for the many birds that swarmed around his place.

And you remember that year there was a depression and none of the farmers had money to pay Bill for shoeing their horses, and they would bring their potatoes and vegetables to him, and he would share them with poor Mrs.

there will want to do better, and when enough of them petition in the right way we shall build a bridge over the gulf, and perhaps enough of us can go there to help the poor wretches clean up their city and become better citizens. So far they have shown very little interest in the project. However, up here we always hope that some day they will repent and want to do the right thing, and you know Father God loves a repentant sinner.

★

Bradford Church Reviews Successful Year of Activities

The Christian Spiritual Church of Bradford reports a successful year of services and activities. Guest workers during the fall months included the Rev. Loraine Nesbit of Milwaukee, Wis.; the Rev. and Mrs. Raymond C. Torrey of Jamestown, N. Y.; the Rev. Florence Ewing of Rochester, N. Y.; Dr. Rowland Henry of Buffalo, N. Y.; Robert C. Ewing of Edgewater, Fla., and Rev. Betty Fisher, Rev. Muriel Winter and Rev. Harry Laggendorf, all of Buffalo, N. Y.

An electric organ was added to the church this year and plans are now being made for a new dining room to complement the church's new kitchen.

The Rev. S. M. Van Duyzers, pastor of the church, plans a charter celebration for April 13. The date will mark the tenth anniversary of the church's Commonwealth charter.

By
L. T. PAXON

mastered by the human mind easier than the mysteries and wonders of Heaven.

Who Lives There?

As the guide leads you along that beautiful boulevard, you will note many fine and beautiful mansions. One in particular strikes you. It is large and beautiful beyond comprehension, with fine large green lawns, magnificent trees and gorgeous flowers and shrubs. A number of children are playing and romping on the lawn, and several dogs and cats, and, oh yes, there are several red foxes and any number of birds, and, oh, look at that beautiful horse—he stops munching grass to raise his head and watch you as you pass—all playing and romping together without any fear of each other. You ask the guide whose house that is.

It must be the home of some very important person on earth. The guide tells you that he was indeed an important person. His name is Bill Blacksmith; and that you ought to remember him as he lived not far from you on earth. He ran the small blacksmith shop at the cross roads, at the bottom of the hill on which stood that large, magnificent residence of Mr. Oilman.

You marvel as to how Bill could have sent up so much material to build that beautiful home. The guide continues to tell you about Bill Blacksmith, while you rake back in your mind to see if you can remember whether Bill ever had such wealth on earth. No, Bill did not have much silver or gold, or folding money, but he was very rich in the currency of Heaven, and sent lots of it up here.

You remember one small piece of material that you saw him send up. You remember bringing to his shop a young horse whose rich master wanted to have put to death, because he had what was considered a broken ankle. He had to hobble on three legs and was in pain. Bill picked up the foot and examined it very carefully, and, with a pair of pliers drew out from the hoof just over the hoof a long piece of barbed wire, washed out the wound, put some salve in the cut, and put the hoof on the ground. You remember how the horse tested it very gingerly, then put his weight on it, and found that it did not hurt so much, and then went out prancing with his head up. That was some of the material in that house.

Then, you know, in summer, there was always a large pitcher of lemonade and a plate of cookies under the trees back of the shop, about the time the children would be coming from school; and there was always, in winter, a large pan of chestnuts roasting on the forge, and, no matter how busy Bill was, children never got in his way. Also you know that old half-starved dog with the matted foot that drifted into the shop, and Bill fixed him up, fed him and made a bed of old blankets back of the forge, and he stayed with Bill all the rest of the dog's life. Then he would leave the back door of the shop open on cold nights, and have a fire burning in the forge, and many stray dogs and cats slept there after eating the

James down the road. Oh, Bill sent up lots of material, and it was good material. Bill was only a cross roads blacksmith on earth, and never saw much folding money, but he was rich in the currency of Heaven, and he gave it out freely.

'Not Much Upstairs'

You ask about Mr. Oilman, and the guide hesitates to speak. But you press him, and tell him that Mr. Oilman was a large and rich man, a pillar in the city government, councilman, president of several banks, and owned several oil wells. Well, the guide tells you, Mr. Oilman was so busy down there clipping coupons, and making more money, that he did not have much time for sending material up here for his Heavenly house. Oh, yes, he is up here, but he did not come in by this gate. There is a gate, or rather it is not a gate, but a turnstile some miles down the hill leading into a settlement of shacks and tin houses. He has a small tin house down there.

There is quite a gulf between here and there, but we are hoping that enough of the citizens down

88TH BIRTHDAY



REV. SARAH ANN JOSEPH (88 years young) was honored with a surprise birthday party at the Bethlehem Spiritual Christian Church, 1004 S. St. Mary's St., San Antonio, Texas, on the occasion of her 88th birthday last November 22. The Rev. Mrs. Joseph is the vice president of the Texah Spiritual Christian Synod and served as the first president of that organization from 1932 through 1940. She is a life-long Spiritualist and is still active in the work of the church.

Pictured above (left to right): Charles Valenta, president of the Bethlehem Spiritual Christian Church of San Antonio; Rev. Alton C. Joseph, pastor of the church; Rev. V. R. Cummins, founder and president of the American Spiritualist Association and current president of the Texas Spiritual Christian Synod, and (seated) Rev. Mrs. Sarah Ann Joseph, with her birthday cake and gifts.

Annual Divine Prophecy Set In Union City

The annual Divine Prophecy service of the Rev. Anna Doerner Simms Memorial Spiritual Church Divine Psychic Mission, Union City, N. J., was held Jan. 26 at 8 P. M.

The lecture, "Divine Prophecy in a Modern Age of Skepticism," was delivered by the Rev. Herbert Cecil Millare. The topic selected by the Rev. Evelyn Cleopatra Wright was "The Prophetic Value of Horoscopic Concept In Its Relationship To Modern Spiritualism."

Other lecturers were the Rev. Erna Arnold, Rev. Charles E. Smith, Rev. Alma Gundlach and Rev. Anna Kopacz who gave spirit messages.

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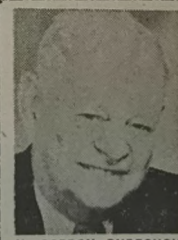
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FIRST SPIRITUALIST CHURCH of Phoenix, Ariz., was the scene of the wedding of Grayce Gibson Sleight and the Rev. Walter Holder. The Rev. Richard Ireland officiated at the ceremony which was attended by 150 guests. Helen Purcell of Tucson was matron of honor and Miss Marilyn Holder, niece of the bridegroom, was bridesmaid. Bruce Lambert served as best man and ushering were Roy Tate and Richard Kempley. Rev. Holder, pastor of the church, is a past president of the National Spiritualist Association of Canada. A lifelong Spiritualist, he has appeared on the platform since the age of 12. After the ceremony, a reception was held in the church banquet room. Among the guests were Mr. and Mrs. J. C. Irish, parents of the bridegroom, and Mrs. Anna Sefton, member and former treasurer of the church.

Will We Re-Write History. When Psychometry Is Known?

By COL. A. E. POWELL

"Time Out Of Mind" is a partial autobiography of a "gay and ebullient person who has always lived at top speed," as the publisher Arthur Barker aptly remarks. Leaping from one psychic experience to another, in and out of numerous countries, it is lively, entertaining and instructive. The author, Joan Grant, wrote also "Winged Pharoah," a best-seller which has sold for 20 years, and numerous other words. From "Time Out of Mind" I select a couple of intriguing psychometric feats.

Visiting at a house near Sunningdale, she enquired about a sword, hanging over the mantelpiece, and was told that it had belonged to Nelson's Captain Hardy, an ancestor of her host.

Leslie, her husband, on an impulse, asked her to psychometrize the weapon: "Try to find out whether Nelson said 'kiss me' or 'Kismet.' I think Kismet is far more likely, as he often used the word."

Although reluctant, and feeling rather foolish, she held the sword against her forehead. To her surprise, she began to see events, as through a third eye, between and slightly above the eyebrows.

"The sword belonged to a man called George Augustus Murray. He was short, fat, had curly reddish hair round a bald patch, and a very high forehead. He died near Chichester. He had been a naval captain. He had two liver-and-white spaniels, and his wife, a dumpy, little woman, usually wore a mob cap and a large cameo brooch..."

She was sure she had failed, and was just imagining or dreaming. The company also was disappointed. Presently, the vicar, her host, arrived, and, on being questioned about the sword, said: "It did not belong to Hardy, but to another of Nelson's captains. He was an ancestor of mine, George Augustus Murray." The vicar produced portraits of Captain and Mrs. Murray, which fitted Joan's description even to the mob cap and cameo brooch. Next day, the vicar phoned to say Captain Murray died at Fittleworth, near Chichester. Of the spaniels there was no evidence, though a letter mentioned "my faithful dogs which accompany me everywhere on my walk abroad."

White Gunsmoke

Another relic of Captain Murray's was a gold medal. When psychometrized, this yielded a detailed vision of scenes on the deck of a ship in battle action, which is described extremely vividly. There

was an interesting note of authenticity when the seer was asked whether he had noticed the color of the smoke from the guns. "White," she said, "white as steam." Of this she was quite sure. The questioner commented: "Interesting. Gunpowder of that period produced a white smoke, but it hasn't been made for over 100 years."

The second episode concerned a signet-ring, handed to Joan to "do," the owner, John Bowen, thinking it might produce visions of the Zulu war, during which it had been worn by his grandfather. But what Joan saw was John crawling in the mud of no-man's-land into a shell-hole. He was shuddering from the noise of the barrage, when into the same shell-hole slid another man—in German uniform. As John was about to shoot the German, a very light went up, and the German said: "John, don't be such a bloody fool!" The German produced a gold cigarette-case, inscribed in a facsimile of John's handwriting—a 21st birthday present which John had given him when they were at Oxford together. At dawn, each crawled away to his own lines.

John, elated, told his major what had happened, adding that it was a damn silly war when you met your best friend in no-man's land and nearly shot him. The major, however, was "not amused." "You realize, I hope, that you could be court-martialled for fraternizing with the enemy? However, I will forget what you have told me, provided you promise to keep your silly mouth shut."

John had kept his promise until he handed the ring to Joan.

Such incidents illustrate the almost unlimited possibilities that confront psychometry. I can think

of scarcely any science, or even art, which psychometry could not benefit.

What Is It?

Essentially, what is psychometry? Etymology tells us it is 'measuring' the 'soul,' that is, making ourselves aware of the essence of anything, which must include its origin or history. Psychometry may be described as "diagnosis," which means 'through knowledge,' depth-knowledge, that penetrates into, through and beyond superficial character or characteristics.

I have no doubt whatever that, when psychometry is developed, it will lead to re-writing of much history, so cogently described by Napoleon as "a set of lies agreed upon," and by Voltaire as "the propaganda of the victorious." By utilizing several psychometrists, working independently, it will be possible to check their findings, one against another, and often, by following up leads and hints, to verify the truth or otherwise of such findings, as well as further pursue the search.

What might we not find out by psychometrizing ancient documents, inscriptions, writings of all kinds? Unlimited would appear to be the scope for psychometry in archaeology, palaeontology, etc. In geology, botany, and kindred sciences, it should prove of incalculable value. In crystallography and the formation of substances, such as jewels and the like, in chemistry, in atomic science, in the hands of scientists, it should prove illuminating. In medical diagnosis, physiological, pathological and psychological, its uses should be manifold. There is a sense in which the present can never be fully known without knowledge of the past; and psychometry opens up the past.

The time must come—and it is, or at least should be, our business, as psychic researchers, to expedite the coming of that time—when, instead of squandering our resources on trivial, ephemeral, personal, largely selfish and/or merely sensational 'messages' from the newly-departed, to 'comfort' those whose assurance of the reality of survival is shaky—we shall husband our faculties, and devote them to discoveries, in every field of knowledge, which will be of lasting, altruistic value to the world in general, not only to a few individuals in search of 'consolation.'

The few episodes I have extracted, from the engaging book mentioned, may therefore serve to suggest and indicate a thousand times more than they intrinsically re-

veal. For these reasons, rather than for your mere entertainment, have I ventured to mention them.

Make It Science

As I have often said before, Spiritualists are only too fond of reiterating that "Spiritualism is a science," while failing to equip and apply themselves to making it into a genuine science. That is the 'moral' of my little stories, which I deposit with you, hoping it will take root and grow into a tree, nay, into a vast forest of ideas and plans, eventuating in positive, constructive, ever-widening action, for the advancement of knowledge and the benefit of all that lives.

If there is one thing of which science is able to give us positive assurance, it is that effects follow and are commensurate with causes. Orientally expressed, this is Karma: the past is within the present; the present writes the future. By opening up the past, psychometry traces causes. Only by understanding causes can we ever hope to modify or improve the present, and so shape the future at which we aim.

Science itself is a form of psychometry, though a more accurate term would be 'physicometry,' because at present, in its materialistic phase, science concentrates far more on physical than on psychic causation.

The principal tool of science is reasoning—logic, which unites cause and effect into one phenomenon. Karma is thus but another name for logic, the implacable wheel of causation. Effect is latent in cause, and cause again is embedded in effect. To separate past, present and future, to segregate effect from cause and cause from effect, it but an artifice. Science sees through the illusion, pierces the deception and cancels out the divorce.

Psychometry—destined to become a science in its own right—also marries past to present into a single phenomenon, which embraces also the inevitable future, progeny of past and present. Time is like a jokester-photographer, who shows us three pictures of an object—front, side and back—palming them off on us as three separate objects, instead of three points of view of one.

Always have mystics assured us that Time is illusion. There is naught but the Eternal Now. Metaphysics bears them out. As does the logic of science.

As we know, science dissects, separates, analyzes, and only too often fails or forgets to re-unite and synthesize. Applying the an-

(Continued on Page 13)

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 Editors Emeritus: Ralph G. and Juliette Ewing Pressings.
 POSTMASTER: If undelivered, please send form 3579 to Psychic Observer, Inc., P.O. Box 877, Jamestown, New York.
 ADVERTISING RATES
 Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Forms close six weeks in advance.
 Classified Advertising: 25¢ a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.
 SUBSCRIPTION RATES
 Subscription rates for Psychic Observer are: One year, \$4.00; two years, \$6.00; and three years, \$8.00.
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"A remarkable thing is, that in all this renewed stir and movement toward a spiritual interpretation of ourselves and the universe, those who draw back and are most reactionary, even bitterly conservative and slow of heart, are religious people. The church turns an iron face toward all such movements as that of psychical research. This attitude is the more inexplicable when you consider that the fundamental beliefs of the church all have open doors toward the spiritual world. . . ."

"Our first great belief is that God is a spirit . . . Our second great belief is that we are spirits . . . Our third great belief is that of immortality . . . Our fourth great belief is that the Bible is the most spiritual book in existence. By far the largest part of the Christian world believes this book to be inspired by God. Multitudes even believe that every word is there because it was uttered directly by the Divine Spirit to the writer. Yet, from beginning to end, it is a book of psychical phenomena. . . ."

"If you should subtract from the Bible its psychical phenomena, you would have very little left but shreds and patches . . . Is it not a remarkable fact that the church, holding these great fundamental, psychical beliefs, is the last and the slowest to offer hospitality to this new science which proposes an exhaustive and wise examination of precisely the kind of facts which abound in the Bible and which are the basis of the church's most cherished beliefs? . . . It is reactionary and suicidal for if in the entire range of human experience, there is not a scrap of evidence of a spiritual existence and a spiritual world which science can test and pronounce a fact, then we might as well announce ourselves Sadducees at once and embrace materialism.

" . . . Today all fields of truth are open as never before, and they are all 'white unto the harvest.' See that you keep your doors open toward the spiritual world. It is our world. We are moving rapidly toward it. It may be nearer than we think. It will chasten, purify and enlarge us to feel its nearness, dream of its glory and strive to line in its quality of life."

Here is a beautiful presentation of the case for Spiritualism. However, these words were not spoken by a Spiritualist minister but by an orthodox clergyman, Dr. James H. Ecob, the roof, a blind hanging in Philadelphia many years ago, en-fundation getting shaky, peeling off, and in most cases, falling off.

Stranger, but you cannot breathe inspirational and encouraging that old crumbly house in here, banner of Spiritualism. All too all within these walls is beauty and new, and stays that way. The thousands of words of ridicule we divested of that house that religion and philosophy. Yet, we served you well for so long a thousands of words in defense of and let friends and sorrowing lives return it to Mother Earth from whence it came.

It is fitting and proper of death from the masses and there should be returned to a job. By many, we mean to imply from it came all male-called orthodox clergymen who have were used to maintain of their followers—You Must Do It This that earth. Will be Doomed To Eternal Damnation. Your will burn in the very fires of hell!

It has taken centuries to instill this idea into the hearts and minds of the multitudes. We, who know better, cannot undo in a day, a week, a month or a year what has been done in hundreds of years.

But we can gain grounds—a step at a time. First, by professing what we believe. Secondly, by living up to what we believe. At all times we are under scrutiny. All the more reason to "have our best foot forward."

We should treat our religion as a precious jewel. It is a gift that no one can take from us. But because we already have it, and millions do not, it is up to us to show love for all creatures, to be the first to forgive, and the first to give a helping hand.

Because we know that we, as individuals, live on, our responsibility to ourselves, to our brother and sister and to our God is greater.

Above all, let us be as little children and let us love one another.

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.

Keith in Egypt



KEITH IN JERUSALEM

All we Israeli Spiritualists from Jerusalem, Tel-Aviv, Haifa, Hadera and Beersheba, are thanking very much the greatest medium in our time—Rev. Keith Milton Rhinehart from Seattle, Washington who visited us on Nov. 26, 27 and 28th and proved for us true Spiritualism, and life after death. We are all, today, witnesses that we saw the existence of a true medium.

We also are thanking very, very much the Seattle Spiritualists where he is their leader. We wish it were possible to have him all ways with us. We thank all who gave him the opportunity to visit all the countries to spread the great idea of Spiritualism.

Spiritualism is a science which Rev. Rhinehart can prove to everyone.

DR. MOSHE BAHARAV,
Ph. D., Ps. D., F.R.V.

P.O. Box 1466
Tel Aviv, Israel.

Dr. Baharav is the president of the Israel Spiritualist Movement, president of Sodom Salt Mines, American-Israel Salt Corp., Israel Mineral and Medical Corp. and the United Israeli Brotherhood Lodges.

Below is a picture received shortly after the above letter showing Rev. Rhinehart in Egypt. He gave demonstrations in Cairo and Alexandria for political leaders, scientists and reporters from all parts of Egypt and the Medical Society of Cairo, as well as Spiritualists.

The letter by Paul G. Schaefer in the Dec. 25th issue of the Observer is evidently from a real Spiritualist stressing a desire for the solidarity of Spiritualism; "truly a house divided against itself will fall."

I have been a reader of the Psychic Observer from the first issue and have kept each succeeding issue in its numerical order, together they constitute an encyclopedia of great value to a Spiritualist or to one in search of spiritual truth.

I left the Methodist church 20 years ago in search of knowledge regarding our status or lot once our hands have been folded, flowers banked about our casket and eulogies uttered by a minister.

I investigated Spiritualism and found Truth substantiated by positive proof regarding an immediate resurrection and the continuity of life and memories in Spirit realms and of course was given the great satisfaction of conversing with loved ones gone on before; I have done so thousands of times through the mediumship of some of the most gifted Spiritualist mediums in the United States.

Now, I feel it would be an act of insanity to let myself become confused into supplanting positive proven truth with theory, mere theory that seeks to, and does, weaken the cause of Spiritualism; it matters not who those theorists may be that endeavor to turn us from truth into the theory of a Rosicrucian, Reincarnationist, Christian Scientist, or what not, one should stick to demonstrated

Truth, what more should we ask for?

Be it remembered that wild ideas and theories originating in the dark ages by cat or monkey worshippers, sacred cattle lovers etcetera, cannot take the place of Truth that is being demonstrated to many thousands each day, "Hold fast that which is good."

To those abiding in truth and knowledge through Spiritualism I suggest that we stand steadfast, let us not waver and be deluded into jumping out of the light back into wishful thinking, vainly hoping that we will again and again return in flesh to this speck of dust, for the earth is but a speck in the vast expanse of space.

Surely the Divine source of creation has not ordained that man give up the light of truth shed by unadulterated Spiritualism for the darkness of the jungle with its hodge podge of theories.

In conclusion, let us thank our new Editor for her efforts in continuing to publish a really worthwhile magazine. The task is a huge one but she is proving herself as equal to the job.

ED H. MCKINNEY

6 West 53rd Terrace,
Kansas City, Mo.

KEITH IN RHODESIA

My wife and I are members of the Bulawayo Spiritualist Church and I am writing to say we recently had the honor of a visit from the Rev. Keith Milton Rhinehart. He actually stayed with us at our home for the term of his visit, which was all too brief.

We can say on behalf of the president of our church, committee (of which I am a member), congregation and ourselves, that the whole experience has been truly wonderful. Indeed, much older members than we, ourselves, affirm that Bulawayo has never seen the quality of mediumship which we were privileged to witness.

Owing to various things, there was no opportunity to get a big hall for his visit and thus his meetings had to be held in the church which can take something under 200 people. The public ones were held Tuesday, Wednesday and Friday and each night, the church was packed to the doors. In his meetings he gave lectures, psychometry, readings and then "direct voice" with this last in full light.

In the psychometry the hundreds of messages he gave were so accurate and evidential, indeed so comprehensive, that hundreds of people here are talking about them. As for my wife and myself, well, we were given overwhelmingly strong proof of the continuity of things.

We, I must confess, are fairly new to Spiritualism . . . a matter of 18 months only, for we came to it through the passing of our elder little son. We had tried to live reasonably though neither of us was a "churchgoer" in that my wife, when much younger, had come to the conclusion that the norms of religion were merely man's seeking after some form of immortality, whilst I, after more than 12 years in the Middle East as a policeman, with my most formative years in the Palestine Police Force, had not exactly become a cynic, but could not reconcile all the fracas of the differing Christian sects with a true way of life.

We went along from day to day, and only the going of our beloved little chap shook us up to the extent we simply had to know.

What we received from the Church of England was hardly of comfort . . . the usual platitudes by one well-meaning padre and the annoyance of another who had found our child's body had been buried by one of another parish.

And so . . . we were literally at sea when good, firm friends took us in hand and virtually led us the way of Spiritualism. Since then we have had many really wonderful messages and happenings, in all conscience, enough to convince, but Keith Rhinehart's visit brought

even more shattering proofs of the fact that our little chap is in good hands.

As a result, we now feel it our duty to try and help others as some small contribution and though we have met with varying success, we are happy to try. There are many interested here and many with their home circles, but a goodly number do not support the church openly, which is a pity. Possibly they are afraid of being called either fools or knaves.

However, there has been a considerable surge towards Spiritualism here and his visit, I hope, will make for more and more people openly acknowledging their belief. All strength to him and others having the "guts" to do it. Certainly Bulawayo will not easily forget its very first American medium.

I enclose a signed statement by all who were at the private sitting at Umgusa. Keith insisted on being tied to his chair and his mouth taped (and water-filled) for all his sittings and blindfolded for psychometry. Prominent business and professional men and policemen did the tying and taping. It was all truly remarkable.

JOHN DOODY

Lundavra,
Southway,
P.O. Burnside,
Bulawayo,
Southern Rhodesia.

PEN CLUB

I organized for the Psychic News in London a Pen Fellowship Club whereby members are put in touch with other Spiritualists in order to discuss and exchange their own experiences, points of views and opinions. Many members like to exchange correspondence with those abroad and I have many requests for contacts in the U.S.A.

Would you, therefore, be kind enough to make an appeal through your paper for readers who may also be keen to join our club and have pen friends in Britain? All letters will be given my personal attention if addressed to:

Mrs. Jean Hill,
Psychic News Pen Fellowship,
23 Great Queen Street,
Kingsway, London, W.C. 2,
England.

I would be most grateful for your help and cooperation for bringing Spiritualists in our two countries closer together.

MRS. JEAN HILL

Sounds like an excellent idea readers. Would be interested to hear some of the results.

WE'RE STILL WAITING

Photos of seance room tests like the Rhinehart case are absolutely necessary to spread our truth to mankind.

I was a strict Methodist until my late wife became a trance medium and my own mother gave me messages in the German language which my wife did not understand.

Nothing but this definite proof of survival could have convinced me as theology was part of my life, just as it is with many millions.

Others are not as fortunate as I was, therefore, positive evidence must be presented to them before they are able to throw off the shackles and realize that this world is run on natural law regardless of theological claims to the contrary.

W. J. ROEPKE

Perris, Calif.

We've given the invitation before and here it is again. . . . Psychic Observer welcomes with "open arms" mediums who will allow us to have seances where cameras may be used and notes taken so that more and more data can be collected for psychic history.

WE ASKED BUT . . .

"Pulling no Punches" I take the liberty of presenting you with some unusual Christmas gifts . . . constructive criticism.

On this rainy Christmas Day I had plenty of time on hand and was able to read the Christmas issue of the Psychic Observer with an open mind.

Rev. Martello's complaints about lack of appreciation for American healing work was well done. Mrs. Reams sings praises of British healing work and you join in the free publicity for British publications and British healers.

It seems to me to be necessary to bring up some American healings in your publication, strengthening (Continued on Page 10)

The Religion of Abraham Lincoln

By REV. ENID S. SMITH
(Especially for Psychic Observer)

Abraham Lincoln was a deeply religious man, a great mystic. Many denominations have claimed him, among them the Universalists and the Baptists; but Spiritualists know that he was one of the best and greatest Spiritualists that ever lived.

While it is unlikely that the whole story of the Spiritualism of Lincoln will ever be told, scarcely a year passes without some new evidence of his interest in psychic subjects being brought to light. Besides the recent facts contributed by Dr. W. D. Chesney, whose family were friends of the President, there are the facts revealed by the personal papers of Lincoln's son, Robert, that have been opened and published by the Library of Congress.

An extensive study of available material shows that our great President believed he was the subject of some special decree, created by an Intelligence beyond his understanding. He did not try to hide his psychic tendencies, his communicating with the discarnate, his premonitions, dreams, visions, warnings, his experiences in seances, but spoke of them freely.

He wrote to his friend Speed, saying:

"I always did have a strong tendency to mysticism. I have been controlled by some other power than by my own will. . . . I frequently see my way clear to a decision when I am aware I do not have sufficient facts on which to found the decision. I cannot recall any instance in which I have followed my own judgment, based upon such a decision where the results were unsatisfactory; whereas in almost every other instance where I have yielded to the views of others I have had occasion to regret it."

He went on to say that when the Almighty wanted him to do or not to do a particular thing, He found a way of letting him know it. Lincoln told his friend Warren Chase, Illinois State Legislator, "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of the freedom of the slaves."

Chase wrote in a letter in January, 1865, when he was lecturing in Washington, D. C., to say, "I often saw Colchester, the medium, who was astonishing many public men by his tests. I know that he often visited President Lincoln and was often sent for by him and that he gave him evidences of spirit communication, as did also Mrs. Nellie Colburn Maynard, before she was married to Maynard, a medium also. I know she was sent for by President Lincoln, and as I knew him well, I knew he was a Spiritualist."

Also Francis B. Carpenter of the Washington circle, the man who painted the portrait of Lincoln and later of the Emancipation Proclamation which hangs in the capitol and who at the time was gathering material for his book, "The Inner Life of Lincoln," knew the President was a Spiritualist. These she preserved with many other letters of the Washington group, people that attended the seances at which the President was always present whenever he could leave his work.

Lincoln's Dream

On June 9, 1863, it was necessary for Lincoln to be away from home. He was then sojourning in a Philadelphia Hotel when he had a warning dream. He telegraphed to Mrs. Lincoln to say, "Think you had better put Tad's pistol away safely. I had an ugly dream about him." This telegram was reproduced a few years ago for *Ainslee's Magazine*. To say that the President believed in dream warnings is to state the case mildly.

He believed in communication with the so-called dead. He believed in premonitions. He believed in spirits, in "ghosts," in angels and spoke with them in the White House. He believed that the spirit of his son Willis survived death and was around him. He spoke of this matter to his very close friend, Colonel Simon P. Chase, Chief Justice of the Supreme Court and his advisor, remarking, "Do you ever find yourself talking with the dead?" Colonel Chase looked askance as Lincoln continued:

"Ever since Willie's death, I catch myself involuntarily talking to him, as if he were with me — and I feel that he is."

Another instance showing that Lincoln was a Spiritualist is the affidavit sworn to by Ridgely Martin, M.D., at Maumee, Ohio, in which Martin says:

"I knew Abraham Lincoln, 16th President of the United States, and was a close neighbor of his for three years in Springfield, Illinois. I studied law in a building where he had his office, and attended a Spiritual seance with him in the same city. The medium's name was Throp. Mr. Lincoln received messages from his mother and Ann Rutledge, his first love. At the end of the seance when the eyes of the eight attendants were all turned to Mr. Lincoln, the great man said, 'All religionists are more or less Spiritualists.'"

This expression led all present to believe that he was a Spiritualist. He was a religionist but not a member of any denominational church. When Lincoln lost the only woman he loved, Ann Rutledge, he almost went insane. Some men are just one woman men. He was that type. He told intimate friends that the spirit of Ann Rutledge, when he was tempted to take his own life in his distraction, warned him against it. Without this spirit intervention, what a tragedy would have happened if he had departed this life before his mission had been fulfilled!

One can readily surmise how avidly Lincoln seized on the news coming to him from the Fox sisters and the Rochester rappings. He was much incensed at the idiotic claims made by orthodoxy that these girls made raps by cracking the joints of their great toes. So in the early fifties Lincoln began having seances in his own home at Springfield, Dr. W. D. Chesney tells us. Before his election to the Presidency he often went to New York to the seances of the trance medium, J. B. Conklin. Shortly after he was elected, the *Cleveland Plain Dealer* published an article attacking Lincoln as a Spiritualist. Lincoln on seeing the account admitted the gentle insinuation and said, "This article does not begin to tell the wonderful things I have seen!"

Chesney's family came to the Lincoln territory and were personally acquainted with the great Emancipator. "About 1860," says Dr. Chesney, "Father read law in Lincoln's office before going to Chicago to take an extensive law course. He took the exams and on the advice of Lincoln went to Topeka, Kansas, where he was elected State's Attorney of Swannee County, 1864." Chesney goes on to tell about his father's old scrap book, an old bank ledger, in which his father pasted and wrote much about Lincoln, such as some of the following information.

White House Seances

Mrs. Lincoln organized and held countless Spiritualistic seances, both in the home and in the White House. Lincoln often called Conklin to the White House to hold seances. But soon even a better medium became known to Lincoln, a Miss Nettie Colburn. She often foretold great battles and the outcome long before the fast telegrams that came to the White House. It seems that the *Banner of Light*, March 7, 1891, published a letter of Hudson Tuttle in which he said: "Nettie Colburn for the last three years of the war was constantly consulted by President Lincoln. On several occasions advice was given and accepted which acted upon proved of momentous consequence. Her mediumship is wonderful."

One of the strongest affirmations of Lincoln's psychic life, however,

is by the editor of McClure's Magazine, 1908, James Creelman, who said:

"Lincoln saw omens in dreams, experimented with the ghostly world of Spiritualism; half-surrounded by madness; predicted a violent death for himself; dreamed of his own assassination, and discussed the matter seriously. Did not the prophet Amos declare that old men would dream dreams?"

When the personal papers of Lincoln's son, Robert, were opened, among the documents listed by Robert was the message in mirror writing that came through the mediumship of J. B. Conklin of New York, with a request that it be forwarded to his Excellency, Abraham Lincoln. The message reads:

"My esteemed and best earthly friend, you will no doubt be surprised to receive this from me; but I, like millions of other disembodied spirits, feel a desire to convey expressions of gratitude and hope to earthly friends. I am not dead. I still live, a conscious individual with hope, aspirations and interests for the Union still alive. I will be with you. I experienced a happy reality, a glorious change by the process termed 'death.' I would communicate with you after the close of your official term."

He continued to tell him that with other spirits he would impress and strengthen him. He said that man lives on earth to live elsewhere, and that elsewhere is ever present. Heaven and hell are conditions and not localities. He signed his name, E. Baker.

The President gladly received all such messages from the beyond. He felt he was Heaven's instrument to conduct his people through the sea of blood to a Canaan of peace and freedom. "On an occasion I shall never forget," said the Honorable H. C. Deming of Connecticut, "the conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself with any church because I have found difficulties in giving my consent, without mental reservation, to the long complicated statements of Christian doctrine which characterizes their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself,' that church will I join with all my heart and soul.'"

He went on to say to Mr. Bakeman, who also was present and who acted as the President's pastor, that he, Lincoln, had read the Bible carefully.

He drew from his pocket a New Testament. "These men well know that I am for freedom everywhere, as free as the Constitution and the laws will permit, and that my opponents are for slavery. They know this, and yet with this book in their hands, in the light of which human bondage cannot live a minute, they are going to vote against me. I do not understand it."

He paused, rose and walked up and down the reception room to regain his self-possession. Stopping at last he said in a trembling voice and with cheeks wet with tears, "I know there is a God, and that He hates injustice and slavery. I see the storm coming and I know His hand is in it. If He has a place and work for me — and I think He has — I am ready. I am nothing, but Truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and Christ and reason say the same, and they will find it so."

In a later conversation with Mr. Bateman, he mentioned his belief in Divine Providence, in the fact of God in history, in duty and in prayer. He told how he had sought in every way Divine guidance and favor — that he had found

God and rested on the eternal truth of God, but that he followed Jesus rather than man-made creeds.

Angel's Visitation

Perhaps the greatest seance ever held was that which led to the issuing of the Emancipation Proclamation, and which was planned and the medium selected by the angels. This was preceded by several dreams given to President Lincoln and recorded and reported by Colonel Simon P. Kase. One night Lincoln dreamed that several angels came to him and called him by name. When he answered, asking who they were, they said, "We are such as come in God's name for freedom's sake. Behold millions of his angels come down from heaven and would come to thy armies, if thou wouldst proclaim freedom to the slaves."

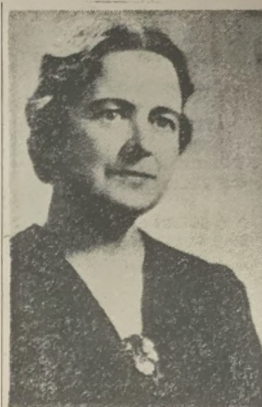
Lincoln woke much troubled with the dream. The next night the angels came again, repeated their words and added: "The great majority of the country is ripe for this matter. Thou fearest this is but a foolish dream. Behold, we will give thee proof tomorrow. God is in this matter. Save thou proclaim the freedom of the slaves, thou shalt not succeed. Do thou this, and the enemy's armies shall melt away like snow in the sun."

At this time the seeress named Nettie Colburn Maynard lived in Washington. During a seance attended by Colonel Kase, voices spoke to him, saying, "Go thou and fetch the President into the presence of this woman." Kase went to Lincoln and told him what had been said. Lincoln came to see Nettie Maynard. A meeting was arranged at the home of mutual friends, the Lauries of Georgetown.

As Mrs. Mills, a friend of Nettie's, sat down to the piano, passing her hands over the keys, waiting spirit inspiration, suddenly he played a triumphant march and the President entered. He asked Nettie some questions about contacting spirits, and Mrs. Mills suggested forming a circle.

There were present Mr. and Mrs. Lincoln, Mrs. Laurie, Mrs. Mills, a Major Van Horhess, U. S. Representative from Maine, Colonel Simon P. Kase of Philadelphia, and a soldier in the uniform of a major among others. Nettie went into a trance, and she who had been too shy to say much spoke to the President very firmly. At first she told him certain things which only he understood. Then the voice changed to that of a strong man. She mentioned the problem of the day, the Proclamation of the Emancipation of Slaves, telling him that he must not in any way modify his intentions and that the date of the proclamation must not be delayed beyond the end of the year.

When the medium came out of the trance one of those present asked Lincoln if he noticed anything special in the manner of the orator who had spoken through



DR. ENID S. SMITH

the medium. The President, as though in a dream, pointed his finger toward a portrait which hung on the wall, that of Daniel Webster, whose irresistible eloquence used to resound in the Senate on the interminable subject of slavery. Turning to Nettie Lincoln said, "My child you possess a gift really extraordinary. That it comes from God there is no doubt. I thank you for coming here tonight. It is more important than anyone can understand."

Lincoln acted upon the message from the Spirit World, and January 1, 1863 proclaimed the slaves free forever in every state, or part of a state. The angels kept their promise, and Lincoln never lost after that, a major battle. He understood that this was intervention of Infinite Spirit. The process involved in this Spiritual intervention, when two armies are fighting each other, is difficult; but is easily solved when Hierarchical Powers are utilized. Many millions of angels of God are ranged on either side of the War Men, and they are termed "Inspiring Hosts." One section will inspire those intended to win, with courage, strength, fortitude; and the other to inspire those intended to lose by effecting cowardice, weakness, and fear; thus it was they eventually gave up the thought of winning; hence only righteousness can predominate and prevail, and no nation, however great, can ever gain that which is good for all by bloodthirsty war.

The seance dealing with the proclamation had lasted at least an hour and had been strenuous. Relaxation was necessary. Mrs. Mills, a physical medium, daughter of Mrs. Laurie, sat down to the piano in the room that was fully lighted and began to play, when suddenly the instrument, to the astonishment of all, began to vibrate and to jump about on the floor. The pianist now rose and stood back from the piano. It was a concert grand and very

(Continued on Page 13)



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Spiritualism

What Is Spiritualism?

IN "LIGHT," there is an outspoken Editorial, under the above sub-title, expressing the view (which I personally heartily endorse), that 'spiritist' would be a much more accurate name for the majority of 'spiritualists.' What right has the movement to claim to be any more spiritual than any other? "many would argue rather less." The only point on which all adherents seems to agree is that communication with the departed, through human mediums, is possible. Even then, there is much argument whether the 'controls' are what they claim, or are claimed, to be. And how can you make a religion out of merely talking to people who happen to be "dead"?

The writer states bluntly: "The plain truth is that spiritualism has no philosophy of its own, but indiscriminately borrows from this or that religion or system, as the borrower or his 'guide' thinks fit"—just as Theosophy, for example, borrows from Buddhism or Hinduism. "This lack of a coherent philosophy, or metaphysic, in spiritualism, prevents it from standing as a religion, in the proper sense of the word."

He continues: "There is a great deal of muddled thinking in spiritualism, and occultism too, with its Very Old Souls, Very High Adepts, Masters, Mahatmas, Great White Lodges, Soul-Mates, Atlantean past lives and all the rest, and the members of both groups might well try to sort out what little is of worth amongst a welter of nonsense." After all, how can we check the validity of the claims of Guides, Controls, Masters, Teachers, and the like?

Another interesting note is this: a man prominent in a certain occult order had often stayed in a monastery, sharing the simple life of the monks. When asked whether he could discuss with the monks his own particular brand of occult thought, he replied: "Believe me—they know it all, and we can teach them nothing."

Apports

Alfred Russell Wallace

IN "PSYCHIC NEWS," Dr. Enid Smith describes how Alfred Russell Wallace, after being a complete sceptic and materialist, was compelled by hard facts to accept the reality of Spiritualistic phenomena. Among these, she gives a useful list of apports, experienced and reported by Wallace, which you may like to add to your collection in your files.

Working in his sister's house, with Agnes Nichols, later known as Mrs. Samuel Guppy, a large woman and powerful medium, he found that the power was strongest when the two women worked together.

On one occasion, while Mrs. Guppy held the sister's hand, she was several times lifted in her chair onto the table.

On hundreds of occasions, flowers, fruits, sometimes in vast quantities, were precipitated onto the seance table, from sources unknown.

When a friend of Dr. Wallace asked for a sunflower, one six feet high, with a mass of earth round the roots, fell on the table.

At another time, a mass of snow and hothouse flowers were precipitated.

When Princess Marguerite of Naples asked for specimens of prickly cactus, more than 20 dropped on the table, and had to be removed with tongs.

The Duchess d'Arpino wished for sea sand. Soon there splashed on the table sea water and a live star fish, the sea being about 100 yards from the house.

Often live eels and lobsters were brought into the seance room.

Sometimes the apports came in light, provided a dark space was available to deposit them. That point should be noted.

While Mrs. Guppy was sitting in Catherine Berry's house, there appeared in the seance room a white cat and a Maltese dog belonging to the medium.

Three ducks, prepared for cooking, were brought into Mrs. Guppy's circle. Also showers of butter-

flies descended from the ceiling. Once, a shower of feathers fell to the depth of several inches.

On a famous occasion, when someone wished for Mrs. Guppy, who was in her own home 3½ miles away, the lady appeared, in dressing gown and slippers, and was dumped on the seance table. She had been writing, and in her hand was her pen, with the ink on it still wet.

Telepathy

When Africa Speaks

WHEN Vice-President Nixon visited several African countries recently, the continent was informed of what he said and did, in a matter of hours, by radio and cable, and also by "bush telegraph"—drums, and even telepathy. The ability of Africans to communicate telepathically has, of course, long been known. "Prediction" gives a number of examples, which you may like to have for your file.

Some years ago, Frederick Kaigh, of Loughton, Essex, at sunrise in the African bush, was told by one of his "boys," excitedly, that a friend of Kaigh's had been charged and killed by an elephant.

The friend was known to be 90 miles away. So Kaigh told the boy to tell his friend's bearers—by telepathy—to make a stretcher and carry the body to a hotel-cum-store a few miles from the scene of the tragedy.

When Kaigh arrived at the place, in his jeep, the hotel-owner said: "Your friend's boys have brought him in on a stretcher. They told me that you have given them instructions to do so."

No one thought the affair in any way unusual.

Before the war, Commander Attilio Gatti, famed Italian explorer, was at Broken Hill, Northern Rhodesia, talking to the doctor of the mine hospital, when a native assistant rushed up and spoke rapidly. It was 11 A. M. "He says," explained the doctor to Gatti, "that a white man has been attacked and severely mauled by a leopard near the Kaufe River, 200 miles away, and he has sent an ambulance to bring the wounded man here."

The man was brought in by car that evening. Gatti learned he had been attacked that morning at 10:30. When Gatti asked the assistant how it had been done, the man laughed, shook his head and slapped his thigh as if it was a most comical joke.

In 1907, H. F. Varian, famous engineer, left Rhodesia and returned to England on leave, where he was offered jobs in the Sudan, Peru, Argentina and Angola. He chose the last, and sailed for Lobito Bay. No one in Africa knew of his appointment, nor had he previously planned to go back to that continent.

Some six months later, in camp on the Cubal River, two ragged Africans staggered in and spoke to him in "Kitchen Kaffir," which he had last used in Rhodesia. Varian recognized one as his personal servant in Rhodesia, the other as his former kitchen piccanin.

They told him that, when he had left for London—long before he had been offered the Angola appointment—they had set out from the lower Zambezi and walked across the continent, intending to work for him when he returned to Africa.

"How did you know I would be here?" Varian asked him again and always receiving the same reply: "My heart told me so." That, of course, was more than telepathy: it was foreknowledge also.

W. R. Benzie lived and worked among Africans for 35 years. "There are wonders in Matabeleland," he said, "that are undreamed of in Britain. I went to a sparsely populated area hundreds of miles away in search of lions. I did not say where I was going, nor did I send word of my activities to anybody. But I returned to find my staff fully and accurately informed."

"If I delayed my departure from London, it would be necessary to inform my servants. They would just know, and be there to meet me at Bulawayo."

"Their power of hearing is little less uncanny than their powers of

intuition. I have seen two natives begin a conversation when a mile apart, and continue it long after they had lost sight of each other, and I could hear only the man I was with!"

Petulengro

Gypsy King Passes

IN BRITAIN, speak of gypsies, and in a few moments someone will mention Petulengro, the Gypsy King, who has just passed, aged 87.

More than half a century ago, he became known for his prophecies,—such as a pit explosion in Scotland, in which six were killed. As a broadcaster, his fan-mail was said to have been bigger than that of any other pre-war radio star. He talked Roman lore, Gypsy recipes from herbs, with the medicinal value of which he was well acquainted.

He also forecast the weather, put on a thought-reading act, led several West-End hotel orchestras, and played the violin at Drury Lane. In the circus, he appeared in an act "Den of Wolves," and was said to have hypnotic power over the animals.

J. W. Drawbell, Editor of the "Sunday Chronicle," relates that Petulengro wrote him that "Hitler's right-hand man will be lost this week." The sub-editor was puzzled by the word "lost," and changed it to "died." But Petulengro proved correct when Hess came down from the air in Scotland.

His sister, Gypsy Princess Lavanya, was at his death-bed, and, following the Roman tradition, fitted the body with new shoes "to carry him across the wastes." She told a reporter:

"I will erect a stone obelisk on his grave, with the words inscribed: 'Gypsy Petulengro.' As everyone knows, my brother was a wart healer. He told me to erect the stone, so that anyone with warts might touch it and be cured."

Healings

The March of Faith

EVANGELICAL Healings continue to be reported in large numbers, in half a dozen Healing Magazines I take. Here is a typical group from Thos. Wyatt's "The March of Faith."

Mrs. W.E.W., Cincinnati, Ohio, writes that she had long suffered from severe asthma. The morning after she wrote to Dr. Wyatt, asking for prayer, she woke "completely healed, and I have been well ever since."

Mrs. O.C., Louisville, Ky., writes that her son was diagnosed as a case of "cerebral hemorrhage of the worst kind, and had only 48 hours to live . . . doctors could do nothing for him." She contacted Dr. Wyatt for prayer, and prayed herself but the doctors said brain surgery was imperative lest hemorrhage recur. But they were confounded when they could not locate the broken vessel, after carrying out every kind of test. "God healed it completely, and they could find no place to operate."

E.K.H., Philadelphia, Pa., reports being very ill with gall bladder trouble and a pyloric condition, for which she was to be hospitalized. "But when you prayed for me when I went through the healing line, I was completely healed."

Mr. and Mrs. R.N., Oaktown, Ind. write: "We asked you to pray for my husband that the Lord would heal his rupture. Praise the Lord, the work is done! He removed his truss, and hasn't had it on since. He scooped a thousand bushels of corn this past week and it didn't bother him. Nothing is impossible with God . . ."

R.E.R., San Fernando, Calif., reports that "about a week after I asked you to pray for deliverance from my hemorrhoid trouble, I was marvelously healed, for which I praise God."

E. N., Norristown, relates that her 5-year-old boy developed a hernia shortly after birth: it enlarged and he had to wear a truss. A few months after she asked for prayer, the hernia disappeared and the truss was discarded. "Praise the Lord! Thank you for your prayers."

Mrs. M. B., Forsyth, Mo., being

hardly able to see out of one eye, asked for prayer. A few months later, "I am glad to tell you the condition is completely gone, for which I thank God and thank you for your prayers."

Mrs. G.M.B., Gouverneur, N. Y., had a very bad knee: "for three weeks I could not bend it or get up and down stairs, and it was very painful. I wrote Brother Wyatt and he mailed me a prayer-cloth, which I placed on my knee that night, having faith that God would heal it. In the morning, the pain was all gone and I could bend my knee as well as ever. It has never bothered me since. Words cannot express my gratitude to Brother Wyatt."

Other healings reported are: a heart ailment; deafness in a child, operation averted; hemorrhoids, which disappeared immediately, also making an operation unnecessary; ulcers: soreness in a breast: a nasal growth: instant healing of a very painful back. In a case of coronary thrombosis, "when the next X-ray picture was taken, two doctors said there was none of the condition there. I praise God . . . He never fails those who trust Him."

Similar healings, by scores and hundreds, are all the time being reported.

The Early Church

Arthur Findlay

"TWO WORLDS" reports that that stalwart warrior, Arthur Findlay, speaking at the S. N. U. Conference, let loose many a well-aimed broadside. "The early Christian Church," he states, "was a Spiritualist church. The early Christians were Spiritualists, a historical fact, nearly obliterated by Orthodoxy." This fact has been smothered because of the road the church took in the fourth century.

The church, when it was given full power and status by Constantine at Nicaea in 325, destroyed every book it could find which was contrary to doctrines established at the Council of Nicaea, when Christianity—as we know it—was formulated. Luckily, some books were overlooked; such as "The Teaching of the Twelve Apostles" published about 140, and discovered in a Jerusalem monastery in 1873, by a Greek Bishop. While it contained no support of Christian doctrines and dogmas, it did have many references to psychic gifts, which were revered in the early Church. It shows that, in second-century Christian churches, mediums gave clairvoyance, clairaudience, and trance addresses. It gave also much advice to mediums, explaining how they should be treated, and their place in church services.

What is now called the "control" in those days was known as the "holy spirit." Only in the fourth century was the Holy Spirit made the third person of a trinity of gods.

Gifted mediums were known as "the oracles of God"; later they were called "servants of the devil." In apostolic days, the unforgivable sin was to doubt that mediums were controlled by other-world people. Hence, says Findlay, "for some 16 centuries the clergy and many Christians have been the real sinners against the holy spirit."

In apostolic days psychic healing was practiced, ancient literature recording hundreds of cases of healing by a medium's touch.

In the first and second centuries, mediums, regularly employed in churches, were considered the link between heaven and earth, were called "organs of the spirit," or said to be filled with "the spirit of the Lord."

Tertullian's account of a third century church, the medium taking the leading part, resembles a modern Spiritualist church service more than any other.

Then priests changed the apostolic Spiritualist church into the Christian Church. What had been heathenism became Christianity. Supporters of the original teaching were persecuted, tortured and murdered. Priests and mediums were always enemies. As priests gained power mediums became scarcer. By the fourth century, an officiating medium was the exception, not the rule.

Findlay adds: "Truth and hon-

esty had never been the guide of Christian priests, the results being that both ignorance and expediency produced an array of theological beliefs quite contrary to what is true."

The medium was a menace to the supernatural." Discarnates used direct voice and trance to refute Christian doctrines. So Jerome advised the Pope to forbid mediumship; by decree, use of psychic faculties was forbidden in churches and elsewhere. Convenient texts were invoked, from the Old Testament, about extermination of wizards, witches and sorcerers. By successive Papal edicts, mediums were tortured, burned or drowned. "After the Reformation Protestant countries passed witchcraft acts to the same effect. One of these was in force in Great Britain until 1950."

Ectoplasm

What Is It?

IN "TWO WORLDS," the Editor quotes what he himself wrote in "Illustrated," on ectoplasm. The word was coined (from Greek *ektos* and *plasma*—meaning exteriorised substance) by Dr. Charles Richet, French physiologist, after witnessing it streaming from mediums on numerous occasions.

In his "Encyclopaedia of Psychic Science," Nandor Fodor claims that it has been definitely established that "ectoplasm is matter, invisible and intangible in its primary state, but assuming vaporous, liquid or solid condition in various stages of condensation. It emits a smell which reminds of ozene."

Swedenborg describes it as "a kind of vapour steaming from the pores of my body."

Baron von Schrenck Notzing, German physician, after conducting hundreds of seance experiments, in his classic "Phenomena of Materialization," declared:

"We have very often been able to establish that, by an unknown process, there comes from the body of the medium a material, at first semi-fluid, which possesses some of the properties of a living substance, notable that of the power of change, of movement, and of the assumption of definite forms." He made a cinematograph record of ectoplasm flowing from a medium's mouth.

Portions of ectoplasm were amputated, analysis being reported as: "Colorless, slightly cloudy, fluid (not theadry), no smell: traces of cell detritus and sputum. Deposit whitish; slightly alkaline."

A "Microscopic Examination" reported: "Numerous skin discs: some sputum-like bodies, numerous granules of the mucous membranes; numerous minute particles of flesh; traces of sulphozyansaurum potash. The dried residue weighed 8.60 gr. per litre, 3 gr. of ash."

Harry Edwards

"Incurable" Spastic is a "Miracle"

"TWO WORLDS" quotes from the "Colne Times" that Barbara Hill, aged 4, daughter of Mr. and Mrs. Horace Hill, 2 Belgrave Road, Colne, was born a spastic, blind, completely retarded mentally and physically. Twice she contracted pneumonia, and was given up, spending 6 weeks in an oxygen tent. Medical opinion pronounced her hopeless.

In June, 1955, in the Municipal Hall, an audience of 700 gathered to witness a healing demonstration by Edwards, and Olive and George Burton. The child could not walk, and had difficulty even in raising her head. Her sight had returned at the age of 12 months, but doctors said nothing more could be done.

"Put the child down," said Edwards, with a smile. He took Barbara's hand and asked her to walk, a thing she had never done before. She took a few hesitating steps, while the audience gasped. Six months later she was walking properly, and is almost a normal child. "She is intelligent, active, and happy," with only very slight stiffness in her legs. The newspaper gives a picture of Barbara, the spastic, who was medically incurable, zooming down the school slide, after clambering up the steps.

From Pages of Psychic History

Margery . . . The Medium

(Ed. Note: From time to time, *Psychic Observer* will publish for its readers short accounts of famous mediums of by-gone days. Some of our readers will be familiar with the names—others will not. For all of us, they are names we should know about.)

Mrs. Le Roi Goddard Crandon, better known as "Margery, the Medium," passed away on Nov. 1, 1941. She was the third wife and widow of Dr. L. R. G. Crandon, Boston surgeon. Often the subject of controversy among scientific and psychic groups, Sir Arthur Conan Doyle, after witnessing a seance, said of Mrs. Crandon: "A most remarkable instrument; London envies Boston her possession."

Dozens of books, hundreds of manuscripts and endless A.S.P.R. proceedings have been published . . . pro and con . . . relative to her marvelous phases of physical mediumship.

One of the most accurate and concise records of Margery is that in "Encyclopedia of Psychic Science" by Nandor Fodor. The report, prefaced by Sir Oliver Lodge, is as follows:

"MARGERY CRANDON was the wife of Dr. L. R. G. Crandon, who was for sixteen years Professor of Surgery in the Harvard Medical School. The doctor read Crawford's book on the Goligher Circle, and partly as a joke, partly out of curiosity, he commenced to experiment in his home. His wife, in a chance visit to a clairvoyant, received a communication from the alleged spirit of her brother, Walter Stinson, five years her senior, who was killed in a railroad accident years before and was now anxious to prove his survival.

Harvard Group

The first sitting in the Crandon house was held in May, 1923. Out of six sitters, Margery alone was found to have the power to raise the table. Answers were tilted out and slowly but gradually she developed as a medium. Raps came as the second stage and trance as the third. Automatic writing, psychic music and finally direct voice completed the development of the mediumship.

"With the advent of the latter phenomenon, the trance phase was abandoned. Power ran high and the cabinet, as a demonstration, was wrecked by invisible hands. Clocks were stopped at the announced time and a general spread of the range of Walter's activity was noticed all over the house.

"At this stage the first of many trying scientific investigations began. It was conducted by a Harvard group, consisting of Prof. William McDougall, Dr. Roback, Dr. Gardner Murphy, lecturer in psychology at Columbia and research fellow at Harvard and his assistant, Harry Nelson.

"At the end of 1923 Margery and Dr. Crandon visited Europe. In Paris Margery sat for Dr. Geley, Professor Richet and others. With the strictest control excellent phenomena were produced. Still more successful was a seance before the S. P. R. in London. Harry Price's famous fraud-proof table, in white light, was twice levitated to a

height of six inches. Other sittings at the British College of Psychic Science and psychic photographs obtained with Hope and Mrs. Deane established Margery's powerful mediumship without question.

"Returning from Europe, Margery resolved to develop materialization. Psychic lights signaled the first phase, spirit fingers lit up the darkness and produced contacts, curious forms, called by Wal-

research,' but obsessed with fear of hoax he made strenuous efforts to throw doubt on his own observations and concluded that the mediumship 'may be classed with that of Home, Moses and Paladino as showing the extreme difficulty of reaching finality in conclusions, notwithstanding the time and attention directed to the investigation of them.'

"In answer to an attack on the mediumship by Dr. J. B. Rhine, Dr. Walter Franklin Prince and others, Dr. Crandon published a pamphlet, 'Margery, Harvard Veritas' in 1925.

"Two important experimental apparatus were introduced in the later sittings: a Voice-Cut-Out Ma-



MARGERY CRANDON

ter his psychic pet animals, were observed, independent writing developed on a phosphorescent background. Materialized hands performed stunts and, as a further evolution in vocal phenomena, whistling and syncopated raps, rendering tunes, followed.

Carrington Convinced

"On April 12, 1924, the widely discussed investigation of the Scientific American Committee commenced. Scientific instruments were introduced and recorded brand new phenomena. Effects were produced in a sealed glass jar, on scale and electric bells under a lid. A paraffin glove was manufactured by an invisible hand, but owing to internal friction, despite many striking and excellent demonstrations the committee came to a deadlock and the only thing approaching a verdict was a series of individual statements published in the November, 1924, issue of the 'Scientific American.' Carrington pronounced the mediumship genuine, Comstock wanted to see more. Prince said he had not seen enough and McDougall was non-committal.

"Malcolm Bird, the secretary of the committee, was satisfied, after 10-12 sittings, that the phenomena were genuine. Price and McDougall, however, even after further sittings, refused to make a definite statement.

"Another Harvard Committee, with Dr. Sharply, the astronomer, followed suit and precise conclusions were absent from the report of Dr. E. J. Dingwall as well. He had many sittings in January and February, 1925, in Boston. He admitted that 'phenomena occurred hitherto unrecorded in mediumistic history . . . the mediumship remains one of the most remarkable in the history of psychical

chine, which conclusively proved that Walter's voice was independent of the medium and sitters and a glass cabinet which resembled a telephone booth and had small holes on the sides for the hands, which, together with Margery's ankles and neck, were wired to screw eyes.

"Much excitement was produced by a series of thumbprints obtained in wax which experts pronounced to be fraud-proof and partially identified with the remains of the thumbprints of Walter, discovered on a razor. It was partly by such fingerprints that Dr. R. J. Tillyard, the famous entomologist, became convinced, in a solus sitting with Margery on July 13, 1928, of survival.

Chinese Script

"The cross correspondences, devised by Walter and reported by Dr. Mark Wyman Richardson in the May-September issues of 'Psychic Research,' 1928, have proved less vulnerable and of greater importance as their fraud-proof technique bars any eventual objection of collusion between experimenters and automatist.

"In March, 1928, some Chinese scripts came through. R. F. Johnson of the S.P.R., concluded that 'whoever the communicator on this occasion may have been, he was certainly not the great Chinese sage (Confucius) whose name he adopted. It is also too obvious to need emphasize that the style of the writing is not ancient, that the whole contents of the script consist of ordinary modern Chinese written by a very poor scribe; that both pages of the script contain not a single word or line (barring a trifling exception) that is not a quotation.

"In 'Psychic Research' August, 1929, Malcolm Bird, then research

officer of the A.S.P.R., answers this criticism and points to important, unconsidered facts. First it was never said that the scripts were actually the work of Confucius. Walter himself never put in such a claim. He declared that Chinese spirits, the disciples of Confucius, helped him to get the test through.

"The important point for the circle was that the scripts were supernaturally produced. Margery delivered the first Chinese script on March 17, 1927, in red light with closed eyes. She does not know Chinese, nor did the sitters. The very reason of the test was to demonstrate that minds other than the medium and sitters are at work.

"At the next seance, on March 22, two columns of Chinese had been written in total darkness, on specially marked paper. Walter announced that he would try a Chinese-English correspondence with Dr. Henry Hardwicke of Niagara Falls, a distance of 450 miles from Boston. He asked Malcolm Bird to pick out a sentence which should be given through Hardwicke in Chinese. Bird chose, 'A rolling stone gathers no moss.'

"Hardly was the sitting over when a telegram arrived from Niagara Falls. A few days later it was followed by the original witnessed copy of Dr. Hardwicke's script. It showed a Maltese cross within the circle, a rectangular enclosing the name Kung-fu-tze, the symbols for Bird and Hill, and the Chinese sentence, the general meaning of which is: A traveling agitator gathers no gold.

"Johnson's analysis revealed a further important element. On the left hand column the words are found: I am not dead, Confucius. The duplicate of this is in the right hand column of the Margery script of March 17. Besides Dr. Hardwicke, cross-correspondence were effected in Chinese through Mrs. Sarah Litzelmann, who knows no Chinese either and sat at Ogunquit, Maine, a distance of 80 miles from Boston. Never before had she been in a trance. On Nov. 17, 1928, George Valiantine and Mrs. Litzelmann figured in cross-correspondence with Chinese numbers.

"In 'The Story of Psychic Science' 1930, Carrington thus sums up his opinion of Margery: 'It certainly is one of the most baffling and extraordinary cases in history—and this is true, no matter how we choose to regard it. For my own part I occupy the same position as I did when rendering my formal report in the Scientific American, which is that, despite the difficulties involved in arriving at any just estimate of this case, and despite the uncertainty of many of the phenomena and the complicated social, ethical, personal, physical and psychological factors involved, a number of seemingly genuine, supernatural manifestations yet remain, which are of the profoundest interest to psychical, as well as to ethico-sociological science.'

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Letters to Editor

(Continued from Page 6)

en the faith of your readers and help your advertisers to be really helpful to others.

Please give us some testimonials about healings. I bet there are many of them. Oral Roberts writes freely about them and he does laying of hands contrary to laws in many states. It's scandalous to see at Spiritualist churches how people drop a dime in the collection basket or come after the collection to get a message free. Invite your people to become "Psychic Observers" and help locate lost people and bring them back safely. Psychically inclined people can help locate them. The stories should be reported to you for publication.

JOSEPH GULDNER

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

A few issues back, in the "Editor's Notebook," your editor specifically asked for news about healings in the churches. With the exception of Guldner's letter, I have not had one reply. I know healing is being carried on in our churches. I have seen it from time to time. Unfortunately, I cannot be in all parts of the country and it is up to our readers, church leaders and those who have benefited from spiritual healing to let P. O. know about it.

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SPIRITUALIST CHURCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., P.O. Box 877, Jamestown, New York. Ask for church order form and complete information.

ALABAMA

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

ARIZONA

Tucson, Ariz.: Spiritualist Temple of Truth, 345 S. 4th Ave. Services: Sun. 3:15 P.M.; healing, 7:30 P.M.; church. President: Robert Vogie; Sec'y: Jackie J. Hitchcock; Phone: MA 3-1218.

Phoenix, Arizona

First Spiritualist Church, 10th St. and East Fillmore. Services: Sun. 9:45 A.M.; lecture, 8 P.M. Minister: Rev. Walter Holder. Phone: ALPINE 3-3804; Sec'y: Rosa Lee Mosher; Phone: ALPINE 4-3912.

ARKANSAS

Hot Springs—Church of Spirit and Truth, 215 Plateau St. Services: Sunday 8 A.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.

Spiritual Unity Center, 1530 Santa Clara Ave. Church. Class. Services: Mon. 7:30 P.M.; Dr. and Rev. E. L. Archer; 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 Primas; Phone: Diamond 3-8586.

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, 10:30 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St. La Puente, Cal.; Phone: Edgewood 6-5633.

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 7-1459.

Hanford: Church of Revelation, Inc., 1306 North Irwin St. Services: Sun. 7:30 P.M.; Class: Tues. 8 P.M.; Minister: Rev. Winifred Ruth Mikesell. Phone: LU 4-8807.

Hollywood, California

Spiritual Science Church of Hollywood, 5230 Hollywood Blvd. Services: Wed. 2 & 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M.; Minister: Rev. Madeline H. Hadden; Phone: 3-6916; Sec'y: Ann Boddy, 1807 N. Harvard Blvd.

Church of Divine Power, 1141 North El Centro Ave. Services: Sun. 7:45 P.M. (candlelight and healing); Thurs. 7:30 P.M. (message and healing). Pastor: Rev. Lorraine LaVani; Phone: Hollywood 4-6353.

Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; healing, Thurs. 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.; Sun. services: 7:30 P.M.; Minister: Rev. Alpha Reddig; Phone: 6-2316; Church phone 95-214.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave. Services: Sunday 7:30 P.M., also Thurs. 7:30 P.M., at 430 Lime Avenue. Minister: Rev. Rosa Locke; Pastor: HENLOCK 6-3232; Rev. Beulah Thomson, Asst. Pastor.

Los Angeles, California

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed. 2:30 and 8 P.M.; healing, Thurs. 8 P.M. by Rev. Boyd Buck; Minister: Rev. Elsie Hicks; Phone: REpublic 1-0630.

Agatha Temple of Wisdom, Inc., 460 North Western Ave. Services: Sun. 7:30 P.M.; Beverly Services: Sunday 8 P.M.; Pastor and Founder: Rev. Richard Zehner; Phone: HOLLYWOOD 4-6252.

Astara Foundation, 261 South Mariposa Ave. Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Royce G. Chaney and Dr. E. L. Chaney; Phone: DUNKIRK 4-6427.

Spiritual Church of Christian Truth, 612 S. Ardmore Ave. Services: Sun. 2 and 7:30 P.M.; healing: 2:30 and 8 P.M.; devotional: Thurs. 2 and 8 P.M.; message service: Rev. Harry A. Noah, pastor-founder. Phone: DU 9-2345.

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

Rose Chapel Psychic Center, First Christian Episcopal Church, 8 South Occidental Blvd. Devotional services: Sun. 8 P.M.; Class, Tues. 8 P.M.; Round Table, Fri. 8 P.M. Presiding clergyman, Rev. Thomas E. Badger.

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

Spiritual Church of Revelation, Embassy Auditorium, 839 Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: M. Minster; Stephanie Jean Sebree; Phone: NO 2-5531; Sec'y: Irene Faust; Phone: CA 3-5950.

Los Angeles, Continued

Temple of Spiritual Logic, 2400 South Western Ave. Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Bills, Tuesday 7:30 P.M. (Doors close 7:45 P.M.). Pastor: M. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Seekers of Esoteric Wisdom U.C.M., 170 Hotel Embassy, 8th and Grand Sts.; 7:30 P.M. Sundays. Rev. Samuel Myron Buck. Ph. 14442 for counselling.

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

Oakland, California

First Temple of Spiritualism, 1442 Alice St.; Services: Sun. and Tues. 8 P.M.; Minister: Mittie Monroe, 2014 Fifth Ave. Ph. Templebar 5-3442; Sec'y: Earl Dier.

Spiritual Unity Center, 1419 Harrison St. Services: Wed. 7:30 P.M. Dr. and Rev. E. L. Archer, co-pastors. LA 2-6327.

The Spiritual Army of God, Ebell Hall, 1440 Harrison St. Lecture, Healing and Message work Fri. 7:45 P.M. Social Night Wed. Fri. in month. Leader: Rev. James M. Fritchman. Rev. Ebba Bolton, pastor, 329 31st St., Phone Olympic 5-2936.

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

Reseda: Church of the Good Neighbor, 18206 Victory Blvd.; Services: Sun. 11 A.M. and 7:45 P.M.; Healing: Wed. 7:45 P.M.; Class: Thurs. 7:45 P.M.; Minister: Hal Styles, D.D.; Phone: Dickens 28712; Sec'y: Leonore Dier.

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: GL 7-7343.

Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors: Minnie T. and Robert C. Mobley.

San Bernardino, California

First Spiritualist Church, 6th and Arrowhead; Services: Sun. 8 P.M.; Minister: Rev. Ann Cannara; Phone: TALbot 5-3366.

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon. 1:30, also Tues. and Wed. 8 P.M.; Phonograph Sat. 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phone: 89523.

Santa Cruz: First Spiritual Science Church, 420 Front St. Worship and message service, Sun. 7:30 P.M.; Healing 7:30 P.M.; Thurs. 7:30 P.M.; Holy Communion 1st Sunday of each month. Pastor: Rev. Evan Shea.

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, ATwater 4-4980.

Fraternat Spiritualist Church, Inc., 1502 Second Ave.; Services: Sun. 11 A.M. & 8 P.M.; Divine Healing, Sun. 7 P.M.; Pastor: Rev. Virginia Walker; Rev. William Lillian Greer; Sec'y: Hattie A. Harold.

San Francisco, California

Golden Gate Spiritualist Church (N.S.A.), 900 Franklin St. Services: Sun. 7:30 P.M.; Thurs. 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUNiper 7-4880; Rev. Margaret E. Haddock; Treasurer: Charles Ross McKendry; Church Phone: TUxedo 5-9976.

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. John Underhill, man, 2015 15th St.; Phone: UNDERhill 3-4586.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M.; Minister: Rev. Clara O. Burnham; Sec'y: Priscilla 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 & Tues. 8 P.M.; President: Leah Bauer; Treas: Linda R. Sampson.

First Spiritual Temple, 326 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: SKy line 1-9133.

Spiritualist Church of Eternal Love, 420 Geary. Services: Sat. 7:45 P.M. Pastor: Rev. Billy R. Hill; Phone, Suteer 10415.

San Gabriel: The Pyramid Church, Inc., 8734 E. Las Tunas Dr. Services: Sun. 7:30 P.M.; Thurs. 2 P.M. Specializing in the teachings of Jesus. Pastor, Rev. Emma E. Kingham; Phone, AT 6-3068.

San Jose: First Spiritualist Church of San Jose, Inc., YWCA, Scofield Hall, 2nd and San Antonio Sts. Services: Sun. 7:30 P.M.; healing, lecture, message; Pastor: lay Sun. of each month, 9:30 P.M.; Pastor: Rev. O'Dell Brown, Phone: CL 8-2194; Sec'y: Mrs. Olsen Brown, Ph. CL 8-2343.

Stockton: Spiritual Science Church, N. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfolded healing, 1st and 3rd Sun. 2 P.M.; 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1937 E. Main St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

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THE COLLEGE OF DIVINE METAPHYSICS, INC. Dept. P.O., 2811 N. Illinois St. Indianapolis, 6, Indiana. (9-464)

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 6-6174.

COLORADO

Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 10th & Curtis. Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy. Temple of Harmony Spiritualist Ch. Inc., 333 West Elliott Ave.; Sunday: 10:30 & 7:30 P.M.; Thurs. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut

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

Hartford Spiritualist Temple, Inc., 758 Asylum Ave. Services: Sun. 7 P.M.; Wed. 8 P.M. President, Mabel Olio; Sec'y: Grace L. Hoxie.

Niantic (Pine Grove) Connecticut Spiritualist Camp Meeting Association; Henrietta Williams.

Norwich: The First Spiritual Union, Inc., 29 Park St. Services: Sunday 2:30 and 8 P.M.; President: Nellie G. Wheeler; Sec'y: Marie La Mitte.

Stamford: Albertson Memorial Church, 485 Summer St. Services: Sun. 2:30 P.M.; Thurs. 8 P.M. Pastor: Rev. Raymond Burns; Phone: DA 3-5411.

DELAWARE

Wilmington, Delaware

First Spiritualist Church, 907 Tantal 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. 7:30 P.M. Rev. Clara Poole, pastor; Rev. Bertha Ford, asst. pastor and founder.

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

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:45 P.M. Pastor: Rev. H. Gordon Burroughs; Phone: EM 3-0010.

DISTRICT OF COLUMBIA

Washington, D. C.

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

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:45 P.M. Pastor: Rev. H. Gordon Burroughs; Phone: EM 3-0010.

Wendell Memorial, Princess Isness Inn Theatre, N. Oleander, just off Seabreeze. Services: Sun. 7:30 P.M. Minister: Rev. William Hubbard; Acting Sec'y, Mrs. Marian Elks.

Fort Lauderdale: Universal Church of the Master, Womans Club Bldg., 1000 N. E. 1st St. 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 2-316.

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

A.M.O.S. Temple of Light, Bauer Drive; Sec'y: Lillian M. Brewerton, Rt. 2, Box 472.

Friendship Spiritualist Temple, 308 W. 8th St. Services: Sun. 8 P.M.; Circle: Wed. 8 P.M.; Minister: Jerry McCabe; Phone: PO 5-3676; Sec'y: Beulah Myers, 64 W. 55th St.

Temple of Religious Science (USA), 220 E. Monroe St., Odd Fellows Hall, Services: Sun. 8 P.M. Pastor: Rev. Donald E. Edmonston; Sec'y: Ruby King.

Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Tues. & Sun. 8 P.M.; Minister: Rev. M. L. Sackett; Asst.: William C. Mead; Phone: HI 8-0051; Treas: Ward Stalter.

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. and Wed. 7:45 P.M.; Healings: Thurs. 7:30 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI 8-8912.

Universal Church of The Master, No. 406, 7450 S.W. 57th Ave. (Red Rd.) Services: Sun. and Wed. 7:45 P.M.; Thurs. 2 P.M.; Class: Thurs. 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.: William C. Mead.

New Age Church and College of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Special classes: Tues. and Thurs. 8 P.M.; Ministers: Dr. Gilbert M. Holloway and Rev. June Holloway. Phones: FR 9-5980 and HI 3-8630.

Sir James Church of Spiritual Science, 216 N.E. 2nd Ave., Room 303. Services: Sun. 3 and 8 P.M., lecture, healing messages; Circles: Tues. 3 P.M.; Thurs. 8 P.M.; Readings by appointment. Pastor: Rev. Theresa N. Hiest; Phone: MO 5-2774.

First Spiritual Church of Christ, 6311 N.E. 2nd Ave. Services: Sun. 3 P.M. at 612 N.W. 65th St. Pastor: Rev. Maude Allen; Phone: PL 9-0511.

Beckoning Light Church, 1621 S.W. 6th St. Public Service: Sun. and Wed. 8 P.M.; Classes, call NE 4-8949. Co-pastors: Thelma Lilly Candler and Rev. Madge Hart.

St. Petersburg, Florida

Church of the Good Shepherd, 3539 5th Ave., South. Services: Sun. 7:30 P.M. Pastors: Rev. Olga Ruths and Rev. Girard N. Carpenter. Phone 41-3234; Sec'y, G. N. Carpenter; Pres., Olga Ruth Carpenter.

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

Church of Spiritual Philosophy, N.S.A. 1715 Tangerine Ave., South. Services: Sun. and Thurs. 7:30 P.M. Pastor: Rev. M. McBride; Phone: 53-9155.

People's Spiritualist Church, 1011 9th Ave., South. Pastor: Rev. Mamie Schulz Brown.

The Spiritualist Church of the Beloved, 2006 Central Ave. Services: Sun. and Thurs. at 7:30 P.M., healing, lecture and message service. Pastor: Ethel Post Parrish; Co-pastors, James M. Parrish and Lena Barnes Jetts. Telephone, 77-1434.

Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 3416 Grand Central Ave., North. Services: Sun. 7:30 P.M. Pastor: 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: Sun. 7:30 P.M.; Pastor: Nellie Cherry; Phone: WEster 5-6272.

Shrine of The Master Spiritualist Episcopal Church, 852 Tullie 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 Hatcher; Phone: Ringling 77779; Asst. pastor: Rev. Linnie Burns; Sec'y: W. H. Hughes.

ILLINOIS

Champaign: First Universal Spiritualist, 219 S. Water St. Services: Sun. 3 and 7 P.M. Leader, Myrtle Grant; Pres., Rev. Margaret Armstrong; Phone: 6-7432.

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

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

Southwestern Temple of Spiritual Science, 3435 West Fullerton Ave.; Services: Sun. 7:30 P.M.; Alice Wollastod Tindall; Thurs. 7:45 P.M. Pastor: Rev. M. Back; Asst. pastor: Rev. A. Manzeske.

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. 7:30 P.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

Jackson Memorial Spiritualist Church, 721 E. 2nd St. Services: Sun. 7:30 P.M.; Wed. 7:30 P.M.; Minister: Rev. Rosemary Jackson Thomas; Phone: GRaeland 7-4220; Rev. Thomas E. Thomas, Jr., Pastor.

Liberal Psychic Science Church, 3445 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 Sat. 7:30 P.M.; Thurs. Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: Temple 7-6333.

First Temple of Universal Law, 4740 North Western Ave. Sun. 10:30 A.M. Healing: 11 A.M.; Sunday School: 6-7 P.M.; Bible Forum: 7:30 P.M., lecture and messages; Circles and Bible Class Mon. 7:30 P.M. to 9 P.M.; at 512 P. M.; Phone: IR 8-5605; Minister: Rev. Charlotte Bright.

First Fraternal Spiritual Church, 4039 W. Madison St., McEvory 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: HEmlack 4-9181.

Church of Divine Revelation; 207 S. Washington, Ph. 2-3111. Cunday services at 2 P.M. Inspiring lectures on truth, group meditation and prayer; Divine healing. A church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritualist Ass'n., Chestfield, Ind.

Englewood Psychic Science Church, Inc., 6514 S. Ashland Ave.; Services: Sun. 7:30 P.M.; Minister: Rev. Harry A. Tufts; Phone WA 5-4750.

First Spiritualist Church of Divinity, 6146 Sobh Ashland Ave.; Pastor: Rev. E. Brown. Services: Sun. 2:30 P.M.; Sec'y: Edna Stauffer, 7124 South Kedzie Ave.; Pres.: Mary Grace Willis, 7048 South Western Ave.; Phone: CH 6-3465.

First Church of Invisible Science, 5139 Kenwood Ave. Services: Sun. 7:30 P.M. and Thurs. 8 P.M.; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: Midway 3-2861.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 7 & 8 P.M.; Divine Healing, Sunday 8 P.M.; All message Service, Wed. & Fri. 8 P.M.; Minister: Rev. Jessica Chambers; Phone: DIrex 3-0024.

Scientific Center of Spiritualism, Hamilton Hotel, 20 S. Dearborn St. Services: Sun. 2 and 7 P.M.; Thurs. 7:30 P.M. Minister, Grace Turnbull; treasurer, B. Kazurka; Phone: ELiot 6-6441.

Spiritual Church of Truth, 3349 West 34th St. 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.

Church of Divine Revelation, 207 So. Wabash Ave., 2nd Floor, Chicago 4, Ill. Divine Church of the Inner Temple, Room 315, 800 N. Clark St. Classes each Thurs. Wed. & Thurs. 7:30 P.M. Messages, Thurs. Pastor: Rev. Helene Hammond.

St. Paul's Spiritual Church, 549 N. Cicero Ave. Services: Sun. 7:45 P.M.; Pastor: Rev. Louise Quinn; Phone: CO 1-2429.

First Roseland Spiritualist Church, 10957-59 South Park Ave. Services: Sun. 3 P.M.; Tues. 8 P.M.; Wed. 8 P.M.; Fri. co-pastor: Elsie Traver; Phone: TR 4-9862. Private consultation and class, 202 S. State St., Ste 1324, daily 11 to 8 P.M. Class, Wed. 8 P.M.; Phone: WE 9-5898.

ILLINOIS - Continued

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

East St. Louis: United Spiritualist Church, 14th and Cleveland Ave.; services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Sec'y: Ottilie Dyroff, 810 North 24th St., E.S.L.

Elgin: First Spiritualist Church, 263 DuPage St. Services: Sun. 7:30 P.M. President, Everett Beach; Phone, ELgin 51-2093.

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

Joliet: The First Spiritualist Church, Jasper St. and Glenwood Pl. Services: Sun. 2:30 P.M. Minister, Rev. Florence Fisk. Phone: 7-9346; Sec'y: Laura Davis; Phone: 3-1768.

Spiritualist Churches

(Continued from Page 11)

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

MASSACHUSETTS

Amesbury: First Spiritualist Church of Amesbury, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M.; President: Edward Jack; Sec'y: Mrs. Ethel Grant, Phone: 640-3.
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.

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. Doris 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. Alda Crocker; Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.
Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun. 2:30 and 7:30 P.M.; Pastor: Richard Finley; Sec'y: Louise Dinsmore.

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

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

Onset (Cape Cod): First Spiritualist Church, Highland Ave. Services: Sun. 2:30 and 7 P.M.; Thurs. 8 P.M.; Co-Pastors: Rev. Kenneth and Rev. Gladys Cushman, 86 Highland Ave.

Westfield: The Golden Eagle Spiritual Shrine, 42 Montgomery St. Services: Mon. 7:30 P.M.; Thurs. 2:30 P.M.; Reading, healing class service private and by mail. Love offering. Pastor, Rev. George M. Bates; Phone, Logan 8-5071.

West Gloucester: Massachusetts Spiritualist Church, 19 Lincoln St. Pastor, Rev. Vivian L. Harvey.

MICHIGAN

Ann Arbor, Michigan
Divine Circle of Love, 518 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: NOrmandy 23387; Sec'y: Dorcas Rutledge, 523 Fourth Street.

Battle Creek, Michigan
Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M.; Minister: Rev. Clifford Bristol (G.A.S.); Pres: Glenn E. Brenner; Sec'y: Gladys White, 136 Duane St.

Church of Spiritual Truth, 28 West Fountain St. Services: Sun. 11 A.M.; Thurs. 7:30 P.M.; Pres. Sterling Newton; Sec'y: Lenna Smith.

Bay City, Mich.: Spiritualist Church of Divine Science, 600 North Van Buren. Services: Sun. 2 P.M.; Pastor, Rev. Florence McColm Mitchell; Phone, TW 3-1138.

Coldwater, Michigan
Two Worlds Spiritualist Chapel, Fendermeyer Bldg., 2nd floor. Services: Thurs. and Fri. 8 P.M.; Minister: Rev. Warren M. Smith, 2672 Coldwater Lake.

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

Detroit, Michigan
Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack F. Teeters.
All Souls Memorial Church, 2619 Cass Ave. Services: Sunday 7:45 P.M.; Minister: Rev. Constance Newby; Phone: UN 1-3346.

Bible Christian Spiritual Church, 4464 Cass Ave. Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: TAssino 8-9124.

Spiritual Helpers Church, 9109 Harper Ave. Services: Wed. 7:30 P.M.; Pastor: Rev. Harriet Rae, D.D.; Phone: WA3-6236.

First Spiritualist Temple, 14801 Fenkel at Lauder. Services: Sun. 10:45 A.M. Pres. Rev. Ruth Pfister; Phone, WE 5-2702.

Allen Memorial Spiritualist Church, 2202 W. Grand Blvd. Services: Sun. 7:30 P.M. Honorary Pres. Rev. Edith Green; Vice Pres., Joseph Adams; Ph. Trinity 2-2719

Ferndale: Metropolitan Spiritualist Church of Greater Detroit (MSSAC) Community Bldg., 400 E. 9-Mile. Services: Sun. 7:45 P.M.; Sept. to June—2nd Sun. 2:30 and 7:30 P.M.; Pres: Chas. L. Youngs; Phone: Lincoln 1-3146; Sec'y: Marguerite Ladd, 640 Lincoln, Clawson; Phone: Lincoln 2-1114.

Grand Rapids: Universalist Church of Good Will, 802 Wealthy St. S.E. Services: Sun. 3:30 and 7:30 P.M.; Wed. 8 P.M.; Rev. Emma Farington, pastor; Phone, GL 1-0128; Sec'y, Patricia A. Baughman.

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

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

Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun. 3:30 and 7:30 P.M.; President: Frank Witforth, 1311 Calvary, N.E.; Sec'y: Elaine McManis, 501 Lemay St. S.E.; Cherry 37834.

MICHIGAN — Continued

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 L. Delwyler, 549 Woodward Ave., Ph. ST 2-5545.
Goodfellow Spiritualist Church, 1014 LeRoy Ave. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. James Tingley.

Kalamazoo: Christian Spiritualist Chapel, 627 N. Church St. Services: Sun. 3 and 7 P.M.; Pastor: Rev. Beth Roche; Phone: FT 4-2961.

Lansing: First Spiritualist Episcopal Church, 700 So. Holmes Rd.; Lyceum: Sun. 10 A.M. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Ella Sutton; Phone IV 5-2338; Sec'y: Thelma Alger.

Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A.M. and 7:30 P.M.; Mon. and Thurs. 7:30 P.M.; physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph. 238-20.

Owosso: First Spiritualist Episcopal Church, 610 Clinton St.; Services: Sun. 7:30 P.M.; Minister: Rev. Elia Riley-Sutton.

Pontiac, Michigan
Church of The Good Samaritan of Pontiac, 199 Auburn Ave. D.A.V. Hall; Services: Sunday, 7:30 P.M.; Silver Tea—2nd and 4th Tuesday; Sec'y: Jennie Ridea, 1292 Smith St., Birmingham, Michigan.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 1735 Roseville Rd. at Maple; Services: Sun. 7:30 P.M.; Message Service, 3rd Sun., 3 P.M.; Pastor, Shirlela M. DeBren, 18429 Meier Rd., Roseville; Phone, Prescott 6-9409.

Whitmore: Church of Divine Truth, Spiritualist, 77 Longfellow; Services: Sun. 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. D. Maynard; Sec'y: Elmer M. Geehan, 426 Michigan Ave.; Adrian, Michigan.

MINNESOTA

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

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

Second Spiritualist Church, 23rd and Lyndale, North. Services: 7:30 P.M. President, John Koorn; Sec'y, Eva Adamson.

St. Paul: The Order of the White Cross, Endicott Bldg., Robert St. entrance, 4th floor. Services: Sun. 2 P.M. William Youlan, secretary; O. J. Walker, chairman; Emma Haeden, president; Clara Gathany, founder.

St. Paul, Minn.: Spiritual Science Spiritualist Church, 200 Frontier Bldg., 4th and Robert Sts. Services: Sun. 2 P.M. Pastor, Rev. Ethel Colby; Sec'y, Mrs. Ray Haberkorn; Phone, CA 6-4813.

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

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St. Services: Sun. and Wed. 8 P.M.; Pastor: Rev. F. M. Pastor, Rev. Florey Humble, 110 S. 15th St.; Sec'y, Bernice McGrew, 209 S. 15th St.

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

Church and Institute of Mystic Mind Science, 5862 Delmar; Services: Sun. 9:30 A.M.; Wed. 8 P.M.; Minister: Rev. Bernice G. Bennett, 1624 Belt Ave.; Phone: Forest 1-7137.

Burkett Spiritualist Church, Inc., 2658a Natural Bridge Ave. Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, (Licentiate) Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

Church of the Guiding Light (Spiritual Healing Shrine UCM Inc.), 4648a Carter Ave. Services: Tues. 1:30 and 7:30 P.M.; Sat. Sun. 7:30 P.M.; Pastor, Rev. Mary Orso; Phone, COlfax 1-8275.

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.

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

NEW JERSEY
Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Cooper St; Sun. 7:45 P.M. Minister: Rev. Marine Bromme, 246 South 34th St. Phone: Woodland 3-7446.

Fourth Spiritualist Church, 28 N. 26th St. Services: Sun. 11 A.M.; Lyceum, 10 A.M.; Wed. 8 P.M.; Pastor, Rev. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 6-9668.

East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8 P.M.; Tues., Thurs. and Fri. 8 P.M.; Minister: Rev. Connie Clark, 144 Hollywood Ave. Phone: OR 4-6314; Sec'y: Verda Sprout, 69 North 9th St., Newark, N. J.; President: James Proctor.

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

Long Branch: Trinity Church of Psychic Science, 111 Washington St. Services: Sun. 8 P.M. Pastor, Rev. Mary Reva Wood; Phone, CAP 2-1604.

NEW JERSEY — Continued

Newark: Psychic Science Temple, 532 Springfield Ave. Services: Wed. and Thurs. 7 P.M.; Rev. Dortha A. Morris; Thurs. and Fri. 1:30 P.M.; Rev. Rebecca Barrett; Fri. 7 P.M.; Rev. Dortha C. Dancer; Sun. 3 and 7 P.M.; guest mediators: Mother Temple Psychic Science, Tues. 1:30 and 7 P.M.; Rev. Dancer, Pastor; Rev. Dortha C. Dancer; Phone: Humboldt 2-1775.

Paterson: First Spiritualist Church, 142 Carroll St. Services: Sun. 7 P.M.; Wed. 1 and 7 P.M. (No Sun. services during July and Aug.); Minister: Rev. Emily M. Hewitt.

Rumson: First Spiritual Science Church, 15 Highland Ave. Services: Tuesday 8 P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1111.

Trenton, N. J.: Spiritualist Friendly Church, 700 Liberty St. Services: Sun. 8 P.M. Pastor, Rev. Adah Ross Crew; Phone: EX 3-0234.

Union City, New Jersey
Rev. Anna Doerner Simms Memorial Spiritualist Church, Divine Psychic Mission; Services: 2 and 8 P.M. Daily; Minister: Rev. Herbert C. Millare; Ph. Union 3-5829; Sec'y: Rev. Alma Glunich.

Spiritual Church of Divine Guidance, 517 37th St. Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Healing, Tues. and Thurs. 2 P.M.; Social: every 4th Fri.; Minister: Rev. Ann P. Ruger.

Waldwick: Guiding Star Spiritualist Church, 77 Harrison Ave. Services: Tues. 8:30 P.M.; classes. Pastor, Rev. M. B. McHugh; Phone, Gilbert 4-9167.

West Englewood: John's First Memorial, 27 West Forest St. Services: Sun. and Wed. 8 P.M.; Tues. 2 P.M.; Pastor: Rev. Louise Gallo.

West Englewood: John's First Memorial, 27 West Forest St. Services: Sun. and Wed. 8 P.M.; Tues. 2 P.M.; Pastor: Rev. Louise Gallo.

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, Fri. 3 P.M.; service, 6-8 P.M.; classes, regular service 8 P.M.; Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone, 5176.

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.

New Christian Church, 107 Meserole St. Services: Sun. 7:30 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Peter Laguna; Phone, EV 7-8612 after 6 P.M.

St. John's Spiritualist Church, 8025 Third Ave. Services: Sun. and Fri. 7:45 P.M.; Wed. 1:45 P.M.; Pastor, Rev. Lillian Johnson; Licentiate: Cecelia Clay; BMT 4th Ave., 77th St. Station.

John Carlson Spiritual Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st and 3rd Sun. Mediums Day—all message, 3:30 P.M.; Dinner, 5 P.M.; Circle, 6 P.M.; Healing, 7:45 P.M.; Woodlawn, 8 P.M.; Other Sunday: 7:45 P.M.; Thurs. class: 7:45 P.M.; Minister: Rev. Edith Sanda Wendling; home: AT-1698; Church phone: ELmwood 3397; Sec'y: Margaret Luther, 65 Woodhaven Rd., Orchard Park, N.Y.

Temple of Divine Science, 571st Ch. 367, Sycamore St.; Sun. 7:45 P.M. (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4-6511).

Center of Psychic Science Church, 971 Jefferson Ave. Services: Sun. 8 P.M. Pastor: Rev. Betty Clayton Posschl.

Church of Life, 79 Richmond Ave. Services: Sun. 8 P.M. Pastor, Rev. Thomas J. Kelly; Phone: WI 2705.

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

Elmira: First Spiritualist Church, Odd Fellows Temple, East Church St. Services: Sun. 2 P.M. Pastor: Rev. Jaroslav Tuma, Phone: Corning, 2-0718.

Jamestown, New York
Jamestown Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M.; each 4th Sun. 3:30 and 7:30 P.M. Pastor, Rev. Raymond C. Torrey; Asst. Pastor, Bessie B. Torrey.

Lily Dale: Lily Dale Spiritualist Church, Assembly Hall. Services: Sun. 11 A.M. and 8 P.M.; Lyceum: Sun. 10 A.M. President: Paul Johnson.

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 Southland, 449 North Adams St. Phone: 4-3960; Sec'y: Violet M. Jilison, 123 Claremont Road, Kenmore 23, N. Y.; President: Robert M. Christie.

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

Long Island
East Rockaway: Golden Rule Spiritualist P.D. Church, 22 Barnstable Rd. Services: Tues. and Thurs. classes by appointment only; Pastor, William J. Donnelly; Assoc. Min., Elton Donnelly.

South Ozone Park: Helen Memorial Spiritualist Church, 145-16 Sutter Ave.; Sun. P.M. Tuesday 2 and 8 P.M.; Minister: Rev. Grace E. Wagner.

West Hempstead: Spiritual Church of Magdalene, 650 Henry St. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 10:30 A.M. Pastor, Rev. Marion G. Miller; Phone: Lyanbo 1-3494.

NEW YORK STATE—Continued

New York City
Temple of Light (I.A.S.) Suite 708, 152 West 42nd St. Rev. Marion Owens, minister; Sun. 11 A.M., inspirational address and Healing Services; Holy Communion 1st Sun. each month; Messages: Sun., Tue., Wed. and Thurs. 7 P.M.; Minnie Corb and Rev. Beulah Haas alternating; Fri. 7 P.M.; Rev. Allan Lynd; Sat. 7 P.M.; Study Unfoldment Mon., Thurs., Fri. Sat. and Sun. 2 P.M.; Messages: Elsa Siemsen, Sec'y, 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.A.S.) Suite 708-710, 152 W. 42nd St.; Minister: Rev. Winifred E. Dawe; Services: Wed. 7 P.M., I.A.S. Classes; Mon. 7:30 P.M.; Messages; Mon., Wed. and Fri. 2 P.M.; Associate Minister: Rev. Flora L. Chagnon Borgi; Phone: Webster 9-5861.

National Congress of Healers and Spiritual Consultants, Inc. (American Meta physical Foundation Building)—Church of the West 27th St. (Downtown)—Investigative service, Fri. 8 P.M.—Lecture, Healing Therapy and Spiritual Counsel; Ministers: Rev. George Henry Clark, Founder and President; William H. DeLoe, 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 W. 56th St. Services: Sun. 11 A.M. and Minister: Tues., Wed. and Fri. Sat. 7:30 to 9 P.M. Sat. 1 to 3 P.M. Sec'y: Martha Feldstein.

Cathedral of Faith, 41 West 73rd St. Services: Sunday, 8:15 P.M. (Worship), 7:30 P.M. (Messages); Thurs. 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. 7:30 P.M.; Wed. 6 P.M.; Thurs. and Sat. 2:30 P.M.; Minister: Rev. V. Barba; L.Snowich; Phone: AP 7-0338 (evenings)

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

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6 P.M.; Thurs. and Sat. 1:3 P.M.; Sunday 7:30 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.; Pastor: Rev. Max Marx Lischer; Phone: RIVERSide 9-9139.

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M.; Thurs. 10 A.M. and 7 P.M.; Fri. 2 P.M. Classes: Wed. 2 P.M. and 7:30 P.M.; Thurs. 1 P.M.; Minister: Rev. Helen A. Seidler; Asst. Pastor: Rev. Virginia O. Myott.

Beacon Light Spiritualist Church, Apt. A-1 204 West 94th St.; Healing and Messages: Tues. & Thurs. 2 & 7:30 P.M.; Sun. 7:30 P.M.; Minister: Rev. Hermine Leiger; Phone: ACAdemy 2-0923.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services: Mon., Wed. & Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: TRemont 9-9134; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M. Sat. 1 P.M.; Thurs. 8 P.M.; Minister: Rev. Helen A. Seidler; Tues. 8 P.M. & Wed. 2 P.M.; Classes: Wed. 8 P.M.; Dr. Sam Ram Mandal of India; Phone IN 3-5827.

Chapel of The Eternal Star, 237 West 72nd St. Services: Wed. Sat. & Sun. 7:30 P.M.; Tues. 1 P.M.; Minister: Rose Ann Erickson; Phone: TRafalgar 3-1113.

Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Services: Sun. 7:30 P.M.; Minister: Rev. Glenn Argoe, 608 W. 140th St., discussion, social, mediumship, Tarot classes. Pastor, June Schneider; Phone: WA 6-9981.

The New York Psychophony Forum, Steinway Bldg., Studio 604, 113 W. 57th St. Meetings: Tues. 8:15 P.M.; Director: Ann Koernig, 64 W. Ninth St., N. Y. C.

Third Spiritual Science Church, Inc., Suite 311, Endicott Apts., 53 West 72nd St. (near Columbus Ave.) Devotional Services: Sun. 7:30 P.M.; Tues. 7:30 P.M.; Sat. Tues. 2 to 4 P.M.; and class, Wed. 7:30 P.M. Minister: Rev. Zora Lakes.

Temple of the New Dawn, Inc., 211 West 57th St. Services: Sun. 8 P.M.; Minister: Rev. Helen A. Seidler, 1425 Broadway, Studio No. 36. Services: Sun. 2:30 P.M. Minister: Rev. Hazel Rand Herrejon.

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 Angel Williams, 639 Main St. Phone: FR 4-8071; Sec'y: Trula W. Jones, 116 73rd St. Phone: 3-2818.

Rochester, New York
Church of Divine Inspiration, 27 Appleton St. Services: Wed. and Sun. 7:30 P.M.; Thurs. and Fri. 4th Sun. 3:30 and 7:30 P.M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Trinity Temple Spiritualist Church, 12 Madison St. Services: Wed. and Sun. 7:30 P.M.; Thurs. and Fri. 4th Sun. 3:30 P.M. Pastor, Rev. Maymie Rosenbaum; Phone, Locust 2-9266.

Schenectady: Progressive Spiritualist Church, 6 Mynderse St. Services: Sun. 4:30 and 7:30 P.M.; Minister: Rev. Alice M. Burchett; Church Phone: FR 4-8071; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y.; Phone: EX 3-4149.

Syracuse, New York

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

Wayneville Spiritualist Church, I.G.A.B. American Pension Rooms, 3rd floor, 220 E. Washington St. Services: Sun. 7:45 P.M. Certified healer, Albert J. Potter, lecture and message service. Pastor: Rev. Luania Calia; Phone: GR 9-2335.

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

Utica: Christian Spiritualist Church, Maber Bldg., 506 Seneca St. Services: Sun. 3 and 7:30 P.M.; 2nd Sun. each month, supper at 5 P.M.; Minister: Rev. Mabel B. Hammet; Treasurer: Florence Withers, 806 Chestnut St.

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

Friendly Spiritualist Church, 3 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; Ministers: Rev. Mabel B. Hammet, affiliated with Ohio State Spiritualist Association.

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, Ashabula, Ohio.

Cincinnati, Ohio
Universal Brotherhood of The Cosmic Age, 3756 Reading Rd. Services: Thurs. Healing and Messages, 7:30 P.M.; Sun. 9:45 A.M. Esoteric Bible Class; 10:45 A.M. Morning worship; 2:45 P.M. lectures and messages. Pres. and Leader, Rev. Emil J. Schmidt; Asst. Pastor and Treas., Rev. Edwin C. Wrede; Sec'y and Chairman, Rev. Eleanor Schmidt; Phone, Woodburn 1-0506 or Montana 1-8307.

Tower of Light Spiritual Science Church (U.S.A.), Junior Order Hall, Harrison and Davis Ave. Services: 1st and 3rd Sunday, 2:30 P.M.; 1st Class: Mon., Wed. and Thurs. 7:30 P.M.; Minister: Rev. Paul M. Strakey; Phone: Colonial 1-6882.

Cleveland, Ohio
Sunflower Spiritualist Church, 19204 Pawnee Ave.; Services: Sun. 8 P.M., healing, sermon and messages; last Sun. all message service; Pastor: Rev. Jay Messmer, 25320 Zeman; Phone: AN 1-1241; Sec'y: Mary W. Laymon, 1464 Clermont Rd

Spiritualist Churches

(Continued from Page 12)

OKLAHOMA

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

OREGON

Portland, Oregon
Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5728 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krauser; Phone: Prospect 1-8986; N.E. Duke Jackson.
Trinity Memorial Chapel, 3953 N. E. Union Ave.; Services: Sun. 2:30 & 7:30 P. M.; Weekday meetings; Minister: Rev. E. H. Mercer; Phone: AT 7-2421.
The First Spiritualist Church, 5123 N.E. 21st Ave. Services: Sun. 7 P.M., healing and 7:30 P. M. lecture. Pastor: Rev. Alma Gudhart; Phone: CT 14-541.

PENNSYLVANIA

Bradford: Christian Spiritual Church, 46 Chestnut St. Services: Sun. 7:45 P.M.; Monday, Ray, 1st Sun. of each month. Pastor: Rev. S. M. Van Dusen; Phone: Office of Secretary: 46 Chestnut St., Apt. 3.

Charleroi, Penna.: Church of Divine Guidance, 214 Washington Ave. Services: 8 P.M. Sara Ackard, Associate Minister.

New Castle Penna.

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

Pittsburgh, Pennsylvania

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 1-0768; Pastor: Rev. Katherine Fiddell.

First Spiritualist Church, 256 Boquet St. Services: Sun. and Thurs. 8 P.M.; Phone: MU 23878 or Hubert Hager, CH 11335.

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St. Services: Tues. and Thurs. 7:30 P.M.; Wed. 1:30 P.M.; Pastor: Rev. Ruth E. Gallagher; Phone: GR 2-8831; Sec'y.: Margaret Becker; President: Charles W. Gallagher.

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.

Fourth Spiritualist Church, 4815 Old York Road; Services: Sun. 2:30 & 8 P.M.; Wed. & Fri. 8 P.M.; Pastor: Rev. Harry R. Brunning; Phone: Baldwin 3-9945.

Second Church of Spiritualist of Philadelphia, 1418 Walnut St., Bellevue Court Bldg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M.; Pastor: Rev. Alida Neige; Phone: KI-5-8827.

First Association of Spiritualists, Broad and Master St. Services: Sun. 3:30 and 8 P.M.; Minister: Rev. C. Harrison Engel; Phone: PO 3-0577; Sec'y.: Mary Mooney, 5204 Akron St., Philadelphia 24; Pres.: Charles MacLewie.

Third Spiritualist Church, 3044 Germantown Ave. Services: Sun. 3 P.M.; Wed. 8 P.M. President, Elmer S. Halliwell; Church Phone, BA3-5504; Res. 9-5941.

Reading: First Spiritualist Church of Reading, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M.; Pastor: Rev. Clara Senior; Phone: Ephrata, Republic 3-1894.

Titusville: Alliance Church of Infinite Science, 105 N. Washington St. Services: Wed. 7:30 P.M.; Bible Study: Thurs. 7:30 P.M.; Instruction Class: Sun. 8 P.M.; Church service. Co-pastors: Rev. Leon E. Shaw and Rev. Marie E. Roggenkamp; Sec'y.: Maxine Morris.

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

TEXAS

Dallas: First Spiritualist Church (N.S.A.) 4821 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.

Taylor: American Spiritualist Church, W. 4th and Ferguson Sts. Services: Sun. 7:40 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.

Houston, Texas

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

San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: CApital 7-8049.

Alamo Church of Science, 1537 N. Alamo; Services: Sun. and Thurs. 8 P.M.; Tuesday Circle: 1-4 P.M.; Rev. M. Hersey, Pastor; Phone: CA 4-5893.

Bethlehem Spiritual Christian Church, 1004 S. St. Marys St. Services: Sun. and Wed. 7:45 P.M.; Pastor, Alton C. Joseph; Pres., Charles Valencia; Phone, LE 28954.

VIRGINIA

Norfolk, Virginia

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro Sts.; 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.; Pastor: Rev. Melvin O. Smith; Phone MA-2-9070; Sec'y.: Florence Siebert.

VIRGINIA—Continued

Richmond: Universal Temple, Universal Psychic Science, 1110 McDonough St. Classes for Universal Psychic Science Seminary: Sun., Tues. and Fri. 7 to 9 P.M.; Pastor: Rev. Ernest S. Longest, UPS. Phone: Richmond 82-9110.

WASHINGTON

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

Bremerton: Goodwill Spiritualist Church (N.S.C.C.), 837 Fourth St.; Services: Sunday, 7:30 P. M.; President: Leonia Watson; Phone: 7-5243.

Seattle, Washington

Universal Spiritualist Library, 3009 Arcadia Bldg. Books for rent and periodicals for sale. Mediums in attendance: 10:30 A.M. to 4:30 P.M. All welcome. President, Ada B. Johnson; Phone: HE-0449. Sec'y.: Walda Solihakke. Phone: HE-0450.
Mary A. Tower Memorial Spiritualist Ch., 915 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.; Phone: FR 1011 6046.

Tacoma: National Spiritualist Church, 608 Pawcett Ave. Services: Sun. 11 A.M. President: Phoebe C. Jones; visiting workers 1st and 2nd Sun.; Rev. Bertha Rauberbaugh, 3rd Sun.

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.

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 (yecum) 9:30 A. M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marie Koski; Assistant, Rev. Jerom Konieck; Ph. Olympic 7-6863.

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4229 West Garfield Ave. Services: Sunday 7:30 P. M.; Wed. 8 P. M.; Consultation and Healing: Wed. 10:30 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 Hillman; Phone: Division 4-2537.

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

Christian Unity Spiritual Science Church, 2003 W. Atkinson 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: M-60394.

Temple of Spiritual Vision, Woodman 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 Capital Drive. Devotional services: Wed. 10:30 A.M. Pastor, F. Lorenz Lamping; Phone, Hilltop 5-0774.

West Allis, Wisconsin

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: B. Gertrude Livers.

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

Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario. Services: Sun. School 11 A.M.; Divine Healing 3 P.M.; Worship 7 P.M.; Weds. Divine Healing 8 P.M.; Pres. Helen Gerencer; Sec'y.: Mrs. V. Posavad, 146 Market St.

Bright Light Spiritualist Church, Orange Hall, James St., North. Services: Sun. 7 to 9 P.M. Pastor, D. H. Stanton; Phone, JA 7-9691.

Toronto, Canada

Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages; 7:15 P. M. Divine services; Wed. Sat. 7:30 P.M. Open Forum and spirit greetings: Sun. 2:30 and 7 P.M.; Minister: Rev. Elizabeth MacLennan;

Church of Spiritual Upliftment, Lakeview Hall, Keele and Eglinton 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.: Isabel Downie, 38 McDonnell Ave.

Springdale Spiritualist Church, Odd Fellows 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.

Windsor, Ontario, Canada

The Church of The Golden Chain, 638 Chilver Road. Services: Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwith St.; Sec'y.: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

Winnipeg, Canada

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

Lincoln

(Continued from Page 7)

heavy. It jiggled about so strangely that the observers feared it would crash through the floor at any moment. The piano was examined from top to bottom and the floor upon which it rested, and nothing was found that could cause such phenomena. Then was suggested that some of those present sit on the instrument to see if they could hold it down.

Lincoln, filled with enthusiasm, jumped up and seated himself atop of the piano to see what would happen next. Colonel, Mrs. Somes, and a cavalry major who was present followed the example of the President. At this point Mrs. Nettie Colburn Maynard said that she felt a tremendous wave of energy rising within herself, like steam about to burst a boiler—then, as Mrs. Mills touched the piano keys again, the instrument levitated with the men on top of it. It remained suspended in the air for some time in the full view of a large group of intelligent people. Lincoln told his aide, Stephenson, that the piano "performed all manner of gyrations" before settling to the floor again. Sworn statements to this occurrence are on record.

Lincoln said that he was satisfied that the motion was caused by some "invisible power." When Mr. Somes remarked that an acquaintance of his would say they were "psychologized" rather than seeing reality, the President quietly replied in effect, "Bring him here to see the piano when it rises, have him slip his foot under the leg and be convinced by the weight of evidence resting upon his understanding."

Another very interesting seance, among a host of them arranged by the President and his wife—many of them to be held at the noon hour at the White House when free from interruption—was the one in which Lincoln tried out the mediumship of Mr. Charles E. Schockle. A writer from Washington under the date of April 23, 1863, says, "The President gave a spiritual soiree in the Crimson Room of the White House a few evenings ago to test the wonderful alleged powers of L. E. Schockle." Briefly, this seance was a success, with a half hour of physical phenomena, in the light, consisting of levitation of tables, two candelabra—nearly to ceiling; a picture of Henry Clay could be seen swaying more than a foot from its original position.

Objects were removed from pockets—a handkerchief from Mr. Stanton was taken to cover a pencil and paper. Knocks were heard and when the paper was uncovered there was a message from General Knox. President Lincoln asked a question of General Knox, "Is it within the scope of your ability to tell us when this rebellion will be put down?" A moment and the answer was written: "Washington, Lafayette, Franklin, Napoleon, Wilberforce, and myself have held frequent consultations on this point. There is something which our spiritual eyes cannot detect which seems well formed—there are those in retirement whose ability should be made use of to hasten the end... Napoleon says to concentrate your forces upon one point; Lafayette thinks the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern mechanics. Wilberforce sees hope only in a Negro army. Knox."

At this point Lincoln's remarks verify what Spiritualists have always maintained that the communicators still retain their earthly minds and reason like conscious humans and not like omnipotent beings. After listening to various messages, Lincoln said, "Opinions differ among spirits as among humans, among saints as among sinners. Their talk and advice sound much like the talk of my cabinet."

The lights were now dimmed in this seance. On a large mirror over the mantelpiece soon appeared

ed a most beautiful supernatural picture, a seaview, the "Alabama," with full steam up flying from pursuit of another larger steamer—the merchantmen were seen in the distance partially destroyed by fire. The scene then changed. The "Alabama" was at anchor under the shadow of an English fort—not a soul on board—an English flag was waving. The words written out were: "The English demand this for England's aristocracy." The President remarked, "So England is to seize the 'Alabama' finally." At the end of the seance, he complimented the medium, saying that he was convinced that what had happened was of Heaven.

Numerous other seances were constantly being held as the President sought guidance and help from the discarnate as a part of his religion and the fulfilling of his duty to the nation. Great was the role played by the "spirits" in the Government of the United States during the term of office of President Lincoln! They used such mediums as Nettie Colburn, Charles Foster, Charles Colchester, Mrs. Lucy A. Hamilton, Charles Redmond, Mrs. Mills of Georgetown, Charles E. Schockle, J. B. Conklin, and others.

A few days before Lincoln was assassinated he had a vision, saw a corpse lying in state in the White House, and asked one of the honor guards whose body it was. The guard replied that it was the President's body and he had been assassinated. Lincoln told this vision to many people and mentioned it as his last cabinet meeting. It was fulfilled within a few days. When Dr. Chesney's father went to Washington to attend Lincoln's funeral, the vision was being discussed on all sides.

The great man many times expressed his religion as one of faith in God and in the principles of the Master Jesus, in the guidance of the Spirit World, in prayer, in the Golden Rule, and he said, "So far as I have been able, I have always acted as I believed was right and just, and done all the good I could for mankind."

Such a one, though he has changed bodies, has not ceased working or remained long away from the White House. He has been seen there often by many Presidents and workers. President Truman in his book, "Mr. President," tells of many people seeing the spirit of Lincoln stalking around the halls. He was told when first entering the White House that the main "ghost" was allegedly the visible spirit of the Great Emancipator. Some of the witnesses insist that they can hear Lincoln's boots pacing worriedly back and forth on the second floor. When Eleanor Roosevelt was interviewed on the subject, she remarked that shortly after they had moved into the White House in 1934, there was a member of the staff, Mary Eban, who up on the second floor on an errand, returned in two or three minutes, "gasping that she had seen Abraham Lincoln seated on his bed pulling off his boots." Eleanor herself explained that when she worked late at night, she felt some one standing beside her, and often turned around to look.

When Queen Wilhelmina of Holland was lodged in the White House she had a startling experience. The great lady told Roosevelt that someone had knocked at her door in the middle of the night, that she got up and opened it, and there stood Abraham Lincoln! She said everything went blank and she fainted.

The great man, Lincoln the Spiritualist, certainly has not stayed dead, but is still witnessing to the truth of his religion and daring to do his duty as he understands it, even as in earth life, that "this nation under God may have a new birth of freedom, that government of the people, by the people, for the people shall not perish from the earth."

Rev. L. Martello Featured Worker For Nat'l. Meet

The National Congress of Healers and Spiritual Consultants presented Rev. Leo Louis Martello on Jan. 10, in a lecture-demonstration on "Mass Trance Healing and Levitation."

Rev. Martello has specialized in trance therapy and healing, magnetic hypnotic and spiritual. He was the former director and founder of the American Hypnotism Academy and has done partial levitation on himself and others.

Others who appeared on the program were the Rev. William H. DuBois, Rev. Margaret Savage and Rev. Adeline Becker. The Rev. George Henry Clark, president, and Rev. Elsa Strasburger, secretary-treasurer, officiated.

Rev. Agnes Guthrie Passes To Spirit

Rev. Agnes E. Guthrie, pastor of the Spiritualist Church of Truth, McGown Hall, New Castle, Pa., passed to the world of Spirit on October 21.

Rev. Guthrie was stricken with Asiatic flu.

Surviving are her husband, Ross H. Guthrie, and a daughter, Mrs. Raymond George, both of New Castle.

Well-known and respected in her community, Rev. Guthrie devoted many years of her life to the cause of Spiritualism. Since her passing the New Castle church has discontinued services.

EWALD MINNA of St. Paul, Minn., passed to the world of Spirit on Dec. 21, 1957. She was a charter member of Our Spiritual Shrine Church of Minneapolis, and well-known in the Twin Cities for her lecture and billet work.

Psychometry

(Continued from Page 5)

cient formula: "As above, so below; as within, so without," what is all 'manifested' existence but an ephemeral separation, dissection, which must eventually resolve into final union? The One becomes the Many; the Many re-become of the One.

From this angle, psychometry is a synthesizer. The present is an orphan till the midwife of psychometry locates the parent. Science does much the same. Both of these are like archaeologists who excavate the tomb of the past, and unwrap the mummy, which is no corpse, but rises again in the present, just as the present dies but to find eternal life in the future. How can there be death? In the nature of things, every cause is eternal and must, through its effects, endure till time, the Great Illusionist, ceases.

We seem to have travelled a long way from the sword and the dissects, analyses: the ring as the static female, that synthesizes.

There can never be finality. Every thought, every item of knowledge or experience inevitably leads to another, ad infinitum. Every period is but a comma. While this is the everlasting 'karma' of thinking and speaking, we may note that Mysticism—who is a lady—invariably has the last word!

So let me conclude on this comma: the science and art of psychometry, with its incalculable, unpredictable potentialities, is to be respected. Let us show our respect by developing, studying and practicing it, altruistically—pro bono publico!

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DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Universal Spiritual Association. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed stamped envelope to: Mrs. M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone 87744. (P-466)
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ABSENT HEALING: Joseph F. Greenwood, certified healer of Universal Psychic Science. Each letter will be given individual meditation. Please send self-addressed stamped envelope. Love Offering. Write: J. F. Greenwood, Box 73, Cassadaga, Florida. (P-459)

Healing—Continued
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ABSENT SPIRITUAL HEALING OR HELP with your spiritual problems. All who write are asked to use a daily prayer for benefit of all others blessed with me. This Blessing and Love is there to give brotherhood of power for good. Enclose a self-addressed envelope and full date of birth with your original request. Your advice are accepted. Harry F. Maywald, 126 West Washington Avenue, Washington, New Jersey. (P-460)
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Mediums
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CLASSIFIED ADS

(Continued from Page 14)

12 Miscellaneous

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14 Books

"MAN BEING REVEALED": A study of the Science of Spirit and its application towards man's revelation by James E. Davis and Helen Newcastles; single copies, \$3.50; published by Exposition Press, 100 Ave. N.Y.C. 16, N.Y.; distributed by Psychic Observer, Inc., Chesterfield, Indiana. (P-468)

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Quiet Thoughts

(Continued from Page 1)

grave to stand before Him in reckoning. They hope the Jesus that gave His life and died on a cross of shame to wash away their sins would intercede for them in heaven.

We know that our God is a God of love and we are expressions of that love and through this perfect love we are shown the way some day to reach his feet. We know that through this love He has sent teachers to this plane to teach mankind the way. We know that the last great Teacher—Jesus the Christ came to us through this perfect love and does intercede for us in heaven but we also know that we and we alone must make the effort to live the way He showed us.

We know that the word truth has had many meanings phrased into it by man but we are speaking and thinking this evening of the Truth of the Father-Mother God, the brotherhood of man and the simple lessons he would have us learn for our own progression.

We know that our God is a God of power, and we can tune into this great power and use it for our well being and the good of our fellowman. We know that we are living, this power. All nature is an expression of this great power, from the breathing, pulsating, creations of highest mountain peak, the warm sunshine, the wildest electric storm and the tiniest raindrop hurrying earthward to nourish this world. All things seen and unseen are parts of our Father-God's Store House of Power.

Power of Prayer

We know because we have lived and practiced the power of Prayer, which is one of the greatest demonstrations of His Divine Love. He would have us use. And not one of us in some dark hour have cried out in a moment of weakness for Him and have felt His answering peace steal into our tormented souls. Healers use this power to alleviate the sickness of their fellowman. Every person that stands between the two worlds as a medium tunes into an expression of this when they open the door for the visitations of the Spirit World.

We know that our Father-God is a God of Truth and this golden thread of truth existed before man or man's dwelling place here—the earth. There has been more blood shed, more lives lost through religious wars and sacrificed in the old witch hunts in the name of truth than all the rest of the wars since the beginning of time.

We know that Father-God is a God of Light. How fearful the darkness is in times of sickness when the boy is weak and all tides of life are at the lowest ebb then comes the time when the pressure of darkness is appalling. How eagerly the sun is welcomed in the sick room by both the patient and family. Those that have been in the hospital well remember the absolute panic of fighting their way back from anesthetics with its fleeting shadowy forms.

Even then we realize we must somehow escape the pits of the darkness, fight out of it into the light for in that light there is security. We know there is guidance in light and no dark thought or deed can long survive in the light from our Father-Mother God's great storehouse of Light, Love and Truth.

Learn By Errors

We know that perfect justice rules the world and that all discord, and unrest of mind is man's own making for our Father-God is a perfect God and His Plans are also Perfect. But man with his puny willful mind will dispute these plans and is allowed, through

the wondrous knowledge of Our Father-God to wander from the path of life and by his own mistakes will learn and eventually will grow into the lesser God that he was intended to be!

We know that all God's children will some day reach His feet however far they stray. That man holds in his own two hands the motive power to do God's bidding and we know that the injustices we do our fellowman will be returned to us a thousand fold to rectify and wipe out.

We know that we have one Father-God and His children are brothers regardless of race, creed or religious belief because we are all part of this great creative Spirit. And it follows then that we serve Him best when we best serve our fellowman. We know this service should be a service of pure love with no thought of personal gain, or public glory.

As our great Brother—Jesus, told us—our Father in Heaven knows of our deeds and will repay us accordingly. We know these deeds do not have to be large ones to count, just a smile, or a pleasant word, a friendly hand extended to an overladen brother. Being ever thoughtful and willing to share our bounty and their grief, trying to live always as He told us through His Son—That these things we do for our brother we do also for Him.

We place our trust in the Law of Good which rules this world. We strive towards the ancient way of life, the narrow path that leads to life eternal. We seek always to follow His footsteps—He came—the last of the great Masters, as an ambassador of His God and our God to teach us the Way, the Truth, the Light. We seek always to live in such a way that the love reflected from our Mother-Father God through us will be as a blessing to our fellowman lighting his path so he too will find that the word hope is an empty useless word, and we as Spiritualists are Spiritualists because we know these things to be truths.

We know that in the past we have found through meditation, prayer, and study a better understanding of WHO Our God WAS. And in our memory we have found these great religious beliefs because we lived with them and practiced them and found a true peace between our soul and its Maker.

We have found the present in always believing THE GOD WHO IS, and allowing the inflow of the great thought power into our consciousness carrying with it the urge to know more of Him. For to know Him, is to love Him and to love Him is to want to know more of the wonderful things He has for us. The proper use and understanding of the teachings of the knowledge we learn from Him and about Him combined with the teachings of Spiritualism will awaken in our souls Peace, the kind our Master told us He would leave with us.

Always Nearby

We know we face the future with a God who will be controlling always that which is to come whether they be days of sunshine and joy or nights of sorrow, grief and bitter darkness. We face these days or nights of sorrow, grief and bitter darkness. We face these days or nights willingly, and with true obedience in our hearts because we know He will be with us, to guide, guard and direct us through His vast band of Saints and Angels that stand close to us with their hands outstretched in love.

We know that as the Master fell under the weight of His cross and through prayer found the strength to go on we too will fall and cry out with pain but that we too can tune into the vast storehouse of the power of prayer and find His Hands to lift us up so we can go on.

No friends we do not hope these things. We know, we believe and through our earnest desires of finding a more perfect life we have accepted these profound teachings that are really so simple and so truly beautiful. Always trying our best to pattern our earthly stay after the Life and Teachings as expressed by the Greatest Master-Teacher. Knowing full well the precepts of Spiritualism is a great and Holy truth and the practice of, and living in accordance with, will release man from the shackles of ignorance and superstition of the dark ages.

We know this because we know that Our God is a Mighty God of Good, and rules accordingly. We shall worship this God, with all our souls, with all mind, and with all our body. We know that there is a

physical man in which man dwells and learns, and there is a Spiritual world and through God's great Love and divine understanding communication between the two worlds is a proven fact.

We know that the Gift of God to all men is Eternal Life and that man achieves this through his own desires and effort. That God's only request to man is that all men should turn to righteousness and dwell with Him in the house of the Mother-Father God.

Travelers

(Continued from Page 1)

cations and whenever possible I have given them copies of the Psychic Observer.

So many of these people have never heard about our Spiritualist Camps so I tell them about Chesterfield, Lily Dale and the other Spiritualists camps where they can witness psychic phenomena, and learn the truth of survival after death of the physical body. Having trailers, these people, in most instances, can go as they please and many have visited these camps and our churches, and have written to me saying it gave them a new interest and zest for life. They "never knew there were such places."

On several occasions I have been asked if I would hold classes for unfoldment in trailers but to date, this has not been possible.

As I write this we have placed our furniture in storage until we decide when or where we want to buy another home. In the meantime, all being well, we are preparing to carry out the plans we made several years ago and while we still had our church in San Diego.

In order to recover completely from my illness I was finally forced to give up my work there and so we sold our property which included the chapel. It was heartbreaking both to my husband and myself for we loved our work and had a large following. I realized I could not do my work justice, and it was unfair to our spirit friends to try and carry on when my heart became weaker and I was ill so much of the time.

Our guides told us if we did as they advised us we would be of great service in the future and now this is coming true. In a few weeks we shall begin our journey towards the east coast. It is our desire to attend the Spiritualist Convention held in Norfolk, Va. from May 25th to 29th, and from there we plan to go to the Spiritualist Camp in Chesterfield, Ind., for at least one month. As we travel we shall tell other trailerites about this lovely place and we know at least some of them will go.

Of course I am well aware it is not possible for a great many of our workers to get away as they should for much needed rest, and it is not possible for many to buy a trailer, but to those who can do so I heartily recommend one as a means for "getting away from it all."

From personal experience I know the demands made on our mediums, healers, and ministers, for people are seeking the truth of survival as never before, and we are the only ones who can give them the proof. I once heard a spirit say during a direct voice seance, "Doctors, nurses, and mediums, are never supposed to get tired."

I know of nothing more healing than to be in a trailer drawn up beside a river or lake, or in the mountains or on the desert. Away from the noise and turmoil of the cities, and close to nature.

My husband and I both found healing on the desert in Southern California during one winter when we were tired and ill. Together we have sat in meditation at night with the doors and windows of our trailer open, the only sound being the gentle breeze as it passed through the trees and shrubs. Above us the clear sky covered from the silver rays of the moon. Amidst these surroundings our spirit friends have come to us, bringing healing, comfort and peace.

Too little consideration is shown to our mediums for we are often expected to keep on with our work, never getting tired, and constantly giving of ourselves until at last in desperation we are forced to rest. And then, sometimes it is too late for the physical body is worn out and the spirit leaves the physical body. Many wonderful mediums

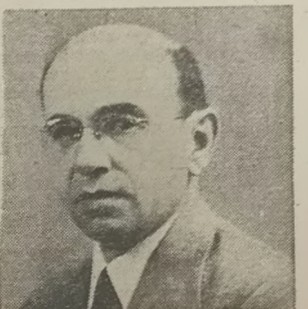
Bible Interpretations

—By—
SAINT GEORGE

BAPTISM

Ignorance and superstition prevail, especially in religious ceremonies connected with baptism. Such ceremonies have been passed down to us from the past. They have a symbolic meaning connected within the natural processes within the human body.

The Bible refers to two kinds of baptism. They both take place within the human body. One is called the baptism of water and the



RECEIVED THROUGH MORRIS KATZEN

other is called the baptism of fire or Holy Spirit. Where Holy Ghost is mentioned in the Bible it means Holy Spirit.

The only baptisms that have the power to add life to the body are the baptisms that take place within the body. The only baptism that can save the soul is the inner baptism from the transmutation of the seed into a quickening spirit.

Before the baptism of spirit within the body is possible seed must be created and retained within the body. If the seed is retained within the body it will be transmuted by the natural processes within thereby baptizing body and soul with the Holy Spirit.

Christ baptizes with the Holy Spirit. The seed is Christ. Therefore, the only way an individual can be baptized with the Holy Spirit is by retaining and transmuting the seed.

The baptism of water is the first part of the process that helps to create seed. This is one of the natural functions in the mystery of life known to the ancients.

The baptism of water and the baptism of spirit are both part of the natural processes that add life to the body. As life is our most precious possession it is understandable why religious ceremonies are symbolic of the natural processes within.

The baptism of spirit adds life to the body. In order to be baptized by spirit an individual must transmute seed within. To create seed a baptism by water must first take place. Before the baptism of water can take place the body must take in proper nourishment.

The Bible mentions baptism of the Holy Spirit by the laying on of hands. An illuminated person is surrounded by an aura of light. Through prayer or the laying on of hands an illuminated individual can help to dispel darkness that is causing disease.

have been lost to the world because of over work.

We have had some remarkable manifestations in our trailer for we sit regularly for further unfoldment wherever we may be.

And so, as we have been told by our guides and spirit teachers, our plans are near fulfillment and we shall soon be on our way travelling as we have hoped to travel, and carrying on our work for the spirit world in the various ways presented to us. Seeing our beautiful country and spreading the truth of Spiritualism wherever we may be.

IT PAYS TO ADVERTISE

Prophecy For 1958

As Received Through
KATHRYN E. HAAPT
Colombia, Missouri

Ah men fly through the air without wings,
Befuddled minds we see below
As our secrets they strive to know.
A greater Power than they have seen
Will make their Rockets seem obsolete,
Will rend them Powerless
And divert them from their devilish course.
So why the rush to compete?
The Russians know their end is night,
Material means cannot win a war
When God is near and yet so far.
Only those who trust and pray
Will live to see the Brighter day,
God's Day or the Day of the Lord.
Men must suffer for a while
Three more years to be exact,
The stage is set for Combat,
This we'll see and overcome by 61
When the Dove of Peace reigns once more.
A sick man at the helm
Is not the one to guide the State,
Will be replaced during 58.
The one who steps into his place
Will be full of love and grace.
A hectic time to be sure
But we must be ready for the change.
A dollar bill it's value gone
Will be replaced ere 61,
With no dividends between the buyer and go between.
Losses great in 58 for financial Wall Street,
Be prepared, see you save
That you die not in a pauper's grave,
This I see in 58.
Oh, what turbulent sea! Great catastrophe!
Wash ashore and devastate the Coastal regions.
Havana, Cuba awakes like a snake
To startle us,
A telephone tieup, the greatest yet
Will give us a setback.
Lands and shares will sky Rocket
Oh, but if we could dream the value of the soil
We would all be rich.
Our friends across the waves
Are digging their own graves
By not listening to what was said
By NATO's conference head.
Many crowned heads will fall
By listening to the Serpent's call.
Yes, friends it pays to be awake in 58
Remember though, it's never too late to awake!
Thank you, Oseena.

"One Minute Treatments"

I Grew Up With God

By ALBERT E. SCHEFFLER

The tingling mystery of growing up is the common experience of every youth. It is the one thing expected of him—to grow up in as quiet a manner possible and without leaning on others for persuasion. Later, when he reaches the age of reason, he might discover that simply growing up is only a part of his mission of becoming a man.



A. E. Scheffler

Where we differ from one another in the excitement of growing up is in our awareness of the privileges rather than in the limitations involved—an acute point of anxiety about the future days.

Grow In the Light of Reason

Life is a venture in ceaseless change. Unless we can change—grow up—with our surroundings, be properly prepared for the eventual, we will be lacking in the valuable assets needed to sustain ourselves when caught suddenly in the deceiving depths of a stagnant marsh.

Whenever man stops doing the unexpected long enough to think about himself, he keeps running into that old question: Who and What Am I? Am I a MACHINE doing only the things I am told to do? Am I an ANIMAL just living in a world of sounds, sights, odors and commands? Am I a MAN living in a world of thoughts, emotions, fears and irritations? Or

am I endowed with superior motives, abilities to discern between good and evil and with the power to step into the light of the sun and grow up with God?

The desire for perfection is the urge to find God. Man has to grow up with God to be strong enough to stand reassuringly when he is down to his last shred of faith. Too late did the rich man cry for mercy to ease his torment. In the presence of evil none can strike a bargain with the devil for he is then in a position to ask his price.

Beyond the Prison of Five Senses

Growing up with our past mistakes can magnify small problems until they turn into bunches like bananas or grapes. Growing up with God can be made a positive force when He stirs us to become bigger and stronger in mind. The finest way to find God is to feel that He is there waiting to be reorganized. Saint Paul tells about BELIEVING without seeing, the same as Jesus told Thomas when he doubted.

We know God by reason when we hear His voice in the quiet of the vast stillness and to experience our soul opened to the beauty of a Christian influence. We grow up with God when we know a calm so deep and a peace so pure which takes us beyond the prison of the five common senses.

The scientist is always standing on the threshold of mystery with a profound feeling of reverence.

—Albert Einstein and Robert Oppenheimer

COMING EVENTS

Dec. 29-March 30: The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Fla.

Michigan City Host For Meet Of IAS In March

The Spiritualist Church of Divinity, located in the IOOF Temple, 36 South Ave., Battle Creek, Mich., will be host to the quarterly meeting of the Independent Spiritualist Association on March 8 and 9.

According to Glenn R. Brenner, pastor, the church has shown a marked growth during the past nine years. Attendance and membership have both been more than gratifying.

The Aura

(Continued from Page 2)

more—sometimes less. It is quite colorful. If we are living to the best of our ability and within the laws prescribed for us by our Creator, we are living rainbows of great beauty . . . and the beauty and brilliance are governed by our thoughts.

You will, I am sure, agree that our thoughts govern our words and our deeds. Your aura is never still—it is always shimmering with lights and shadows upon it—and your emotions play upon your auric fields harmonies or discords. They show peace or strife—spiritual or worldly aims—courage or cowardice—truth or untruth—temperance or gluttony—pompous pride or humility—religious values or the lack of them, etc.

I assure you that a trained occultist or trained Auric Scientist can read the character of any person, as well as his or her thoughts and feelings by simply studying the shifting colors of his or her auric field.

Some of you will have seen my demonstrations in various parts of the country and will know this to be true.

Now—outlining the body—that is—lying at the center of the auric field—is the Pranic Aura. It appears as a band of light with threads of light reaching from it out into the Auric Field.

Prana is life essence—the very Elixir of life giving force. If you are vibrantly well, this Pranic Aura is brilliant like a diamond. If not so well, it is duller in varying degrees. Sometimes, if you are seriously disturbed physically, a horrid oyster color. In health, the little threads stand out eager and crisp and in poor health, they look limp. In some cases, they look like very wet and dirty fur.

Interested?

Let me admit that I have tried to "whet your appetites." I have tried to arouse an interest in this great and oldest of sciences known to man, without becoming technical. But there is a "method in my madness," if such it be.

Primarily, my mission is to teach all who are willing to learn how to use their Auric Power . . . to explain Auric Therapy . . . to show what the ancients did in this direction **You Can Do** to the honor and glory of God, your Father.

I want mothers to be more keenly aware of the wondrous mechanisms they are handling in their children . . . to caution the parents not to assume the responsibility for maiming and restricting Auric development in their families . . . to help our teenagers, whose minds are being prepared in schools today to handle all sciences as everyday tools—as indeed they should be handled.

It would astound many of you, I am sure, if you could sit in on some of our teenage clinics . . . not one of these clinics was sold to the youngsters through propaganda. In all cases, they had to be requested and today we have five.

Auric scientists are desperately needed to counsel clinical groups and I am trying to arouse **Your** interest in the field. Furthermore, in this New Age that we have already entered, Auric Knowledge can be your secret weapon not only for survival but for peace.

In subsequent columns, I will introduce you—as simply as I can—to the amazing facts covering the science and delineation of the Human Aura. Mizpah!

CALLING ALL SPIRITUALISTS!!!

The 2nd Annual Southern Rally of the Universal Spiritualist Association will be held at the conclusion of the Chesterfield Seminary, (January 20 - Feb. 28).

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4:30 - 6:30 P.M.—Dinner — (Dinner tickets \$1.50).
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8:00 P.M.—Public Demonstration of Psychic Phenomena, including Clairvoyance, Blindfold Billet Reading, Direct Voice, Trumpet in the Light, Apport, Spirit Card Writing, Materialization, etc.
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- Survey of Psychic Phenomena
- Mediumship and Its Development
- Basic Bible Study
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- Effective Public Speech
- Metaphysics For Everyday Living
- Introduction To Astrology
- Numerology
- Metaphysical Bible Interpretations
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