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# PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH  
For  
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NOT  
Authority  
For  
TRUTH

No. 465

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

★ ★

Twenty Cents

## He's Been Tied, Tested 'Round The World'

### Editor's Notebook

#### Love You All

Indeed, I do. Letters have poured into the office answering my plea, "I Need Your Help." Every letter has good, constructive ideas and should the proposed documentary film become reality, these ideas will be used.

There is much work to be done before camera work can even be considered. I fly to New York next week to meet with the producers and should have something more concrete to report in our next issue.

In the meantime, if you haven't written, please do so. We all have to get behind something like this.

#### Unique?

Wager it isn't every Spiritualist journal that receives a subscription carefully sealed in a Sunday collection envelope for a Methodist Church. We did. Wonder if their minister knows about this.

#### Federation Members, Please Note

A note from the Rev. Anita M. Kuchler, co-chairman of the 1958 convention of FSCA, calls attention to the fact that an error was made in the last letter concerning convention details. The secretary's address was not what it should have been. Correct address is: Rev. Catharine Varner, 19507 Schoolcraft Ave., Detroit 23, Michigan. I plan to be in Milwaukee, come September. How about you?

#### About Our Writers

A few columns over is an excellent report of mediumship in South Africa written by R. P. H. West. We are proud to have him write for our newspaper. Mr. West has been in the service of the Transvaal Education Department for the past 35 years. Three years ago, he retired as the headmaster of one of Johannesburg's (S.A.) largest primary schools. He was headmaster (Continued on Page 10)



**PROOF AROUND THE WORLD**—The Rev. Keith Milton Rhinehart of Seattle, Wash., has brought proof of survival and communication to thousands during his 'round the world trip. In each country, he has submitted to test conditions, i.e., tied with ropes, mouth taped and tied, examination of himself and cabinet, and in each country through his mediumship, Spirit has proved life after death.

## Is A Split Personality Clue To 'Third Eye Hoax'?

By Col. A. E. Powell

Readers may recollect an account of "The Third Eye," a book by Lobsang Rampa, in a recent issue of the P.O., describing the Tibetan operation on the forehead, to produce clairvoyance.

There has just reached me a clipping from the "New York Times," headed "Author of Hoax Hides in Ireland," stating that the author of the book is really Cyril Henry Hoskins, a plumber's son from Plympton, now living near Dublin, who is a British subject, who has never been in Tibet, never had a brain operation, and is not a Lama.

#### 20,000 Copies

The book, "The Third Eye," created quite a sensation. It is said

that 20,000 copies were sold in Britain alone, and it has been published in 12 countries.

The "Times Literary Supplement" said that "even those who exclaim magic moonshine or worse are likely to be moved by the nobility of the ethical system which produces such beliefs and such men as the author."

The "Sunday Observer" found it "an extraordinary and exciting book, and a disquieting one." The Lama is 47 years old, and now calls himself Dr. Kuan-Suo.

Apart from the word "hoax," all that the "New York Times" says may quite well be true. At the same time, all that the book says may also be quite true. An apparent conflict of this nature would not faze a student of occultism for

more than a few moments. So far from the book being a hoax, this further revelation only adds interest and piquancy to the whole story.

By coincidence, by the same mail I received "A Statement by the Author of 'The Third Eye' and 'Medical Lama'" from the author himself, in mimeographed form, affording a possible and, to me, a quite acceptable explanation of the conundrum, which can be expressed in one word—"possession."

The phenomenon of "possession," more often termed (somewhat inaccurately, I think) "split" or "dissociated" personality, is, of course, well-known and admitted in psychological circles. For example, in a recent Highlight item, I reported: (Continued on Page 15)

## South Africans Amazed At Messages In Zulu

By R. P. H. West

(Especially For Psychic Observer)

JOHANNESBURG, S. A.—The Rev. Keith Milton Rhinehart has now gone. I was among those who welcomed him on his arrival, and I was among those who bade him farewell twenty-seven days later. He came to us and occupied within us an empty place that we had been unaware of. He came to reveal something of the workings of a greater truth, whose powers we had but dimly sensed. It was as if we had been living in a desolate and arid region; and he came to show us that in place of desolation there was abundance, if we would but find it; and in place of parched land there were green pastures, if we would but walk to them. Small wonder is it that since his departure we have been looking round for somebody, or for some extra revelation, to replace him and his message. For we must fill the emptiness he has left behind him, and we must hold fast to his message and add to it when we can.

On Saturday, Dec. 14, I went with a small party of representatives of our church to Jan Smuts Aerodrome to welcome Rev. Rhinehart. The airplane arrived at about 1 o'clock, and we had a most interesting time becoming acquainted with him over a somewhat lengthy luncheon. He was very willing to talk and showed a quick intelligence, a cheerful gift of repartee, and a readiness to comment freely upon the many queer places he had visited and the many demonstrations he had held. He had already traveled through America, Europe, the Middle East, and Africa. He had visited more than thirty countries and had given demonstrations in most of them despite the language difficulties. These visits were part of his world tour on behalf of Spiritualism.

Of course his voice showed immediately that he was from the United States, but his accent and pronunciation were not of the extreme American type and they were very pleasant to the ear. He had a wide vocabulary and a rare facility in quickly choosing the right word to meet a switch in the field of discourse or in a change of emphasis. The voice was deep and pleasant and backed by a personality that radiated charm and friendliness. His erudition was clearly profound, yet he was ever prepared to maintain the student attitude and to find out what he could about anything new and worthwhile that was presented to him.

#### Old Beyond Years

It may seem strange that all this was presented over the luncheon table, but it was so. Later on, after I had taken the chair at a few of his meetings, and my wife and I had made his further acquaintance, apart from church activities, we came to the conclusion that Mr. Rhinehart was the oldest, wisest, most mature, and most knowledgeable man of 21 years that we had ever known. At rare times in the past I have met certain people, including even an occasional child, and I have been made aware—in an immediate and simple realization of truth—that the person with whom I was in contact at the moment was a much older person than myself. And I know too that this understanding of age has nothing to do with chronological age. In other words, (Continued on Page 2)

## They Tell Of Healing From Spirit

Spiritual healing has been practiced through the ages but of late, it is becoming important in orthodox religions as well as our own Spiritualist religion. Healing is being talked about in the press, on radio and on television.

A report by Will Oursler, author, novelist and reporter, re-



**DR. REGINALD MILLS**, famed British healer, now residing in Hollywood, Calif., has helped hundreds of persons through the powers of Spirit Healing.

veals that: "Pastors in many churches are now holding weekly healing services. Others are starting such services on a monthly basis. Others are using prayer healing techniques in connection with individual pastoral counseling. In many instances, ministers have the full co-operation of medical and psychiatric leaders who are also exploring the new role of spiritual healing."

"There are many roads to spiritual healing," Oursler continues, "and there are individuals with healing gifts which science does not understand and cannot explain."

At Hollywood, Calif. are two healers who have been helping hundreds for the past three years, Dr. Reginald Mills and his son, Dr. Basil Mills. Prior to their arrival in America, (Continued on Page 15)



I believe that Mr. Rhinehart is one of that relatively small number of older souls who follow a special path through a world of younger souls. A friend of mine referred to him in public as a young prophet. I think he means the same thing.

It was not always easy to be the chairman of his meetings. He had a disconcerting way of taking matters into his own hands, and one had to be aware of the fact that his method of procedure was not necessarily that of his chairman. It was however perfectly clear that the crowded gatherings wished to hear all they could from him, and that the chairman was just a formal requirement. Nor were his audiences ever disappointed. His first words seized the attention of his listeners, and they were held until his last word. His addresses were unique and powerful, both in presentation and in substance; whilst his demonstrations surpassed in psychic interest anything that his audience had seen or heard previously.

I was present one evening at a private seance in the big lounge of a friend's house. There were about forty people present. All were animated by a deep feeling of spiritual unity with one another and with Mr. Rhinehart. Friendliness, kindness, unity: these things make for spiritual growth, and I expect that it was because of this strong accord that the phenomena were so marked. Mr. Rhinehart had insisted on his mouth being bound in the usual manner; and the seance followed a normal pattern, save that the atmosphere was more charged than is usual with an intensity and depth of feeling that caused everybody to expect something special to happen. To most of us the something special did happen. There were light pressures on our heads and bodies. I felt distinctly a light touch passing across my shins, a faint pressure above my left ear, and a light thumping on my shoulder.

My wife and all the others had similar experiences. With a soft swishing sound and an occasional little clatter the trumpet moved swiftly about the room from corner to corner, from side to side, from floor to ceiling, sweeping quickly hither and thither, and exploring every inch of the room with speed and purpose. Many voices spoke to us and the very darkness was aquiver with vibrant meaning and expectation. My wife had seized my arm and held to it with all her strength. The excitement settled to a quieter note but the expectancy remained. Messages flowed to us from many sources.

In the darkness my mother spoke to me from a point just above and in front of my head. Later another voice told me of my guide. At another time a different voice touched on matters of purely personal interest. My wife received a message from her mother. Messages of confidence and instruction were given to nearly all those present.

## Zulu From Spirit

I must describe one special event. Seated at the back of the room was an elderly and privileged Zulu servant by the name of ANDRIES, who had been in the service of our host for 20 years. Perhaps he was nearer to the real spirit of nature and life than were the rest of us, for suddenly from the cabinet came a flow of words in the Zulu tongue. In the darkness one could sense the gathering stiffen themselves again. All of us knew that Mr. Rhinehart spoke—as he himself quaintly summed up his linguistic skill—only the English and American languages.

Some among the audience were familiar with the Zulu tongue, as was my wife, who was born in Natal, had lived there for the first 25 years of her life, and had learned Zulu as a child through close contact with the native people. Afterwards she told me almost word for word of the conversation between the cabinet and Andries. It was Andries' father speaking through Mr. Rhinehart. The father gave his own name and addressed his son by a nickname that was in use when the boy was young. There was a short chat on a personal note. Andries seemed eager to continue the conversation. But time pressed and there

were many others who wished to come through.

There was a similar occurrence at a public meeting in Durban when a native girl standing at the door was similarly addressed by her father; and she, like Andries, recognized the voice and the names and made due acknowledgement of the messages.

I was chairman of his meeting at the Church on Sunday evening, Dec. 15, when our small temple was crowded out. The refreshment room at the back was also packed, and numerous other arrivals took up positions outside the windows and used eyes and ears as best they could. All were deeply impressed.

## 500 Names Recognized

At the meeting in our Church on Sunday, Dec. 21, I kept a record of all the people whom Mr. Rhinehart addressed. He drew attention to one hundred different members of the gathering; he gave their names, and the names of others associated with them. The majority of these "others" were in the spirit world, but some were still appreciating the lesser life of this world. If I take a modest survey of the average number of names linked to each person by Mr. Rhinehart, and then add that person's own name, I arrive at the figure five. I am sure that this figure is an under-estimation, but it was not possible to keep check on all the additional names linked to individuals. This means that Mr. Rhinehart gave no less than five hundred names.

Consider now that the recipients of the messages, recognized, not only the names, but also the underlying sense of the messages, and we are presented with a phenomenon whose operations lie in psychic realms overpassing any explanation within the terms of our normal intelligent and rational fields of discourse. The phenomena is all the more remarkable when we remember that the gathering was of a very cosmopolitan nature and that the names seemed to belong to so many different nationalities.

I quote a few as they sounded to me when I wrote them at the time: Ekwilwiz, Louji, Lissoo, Bepan, Vissour, Hedwig, Sopolotis, Rudenik, Jinkey, and there were others whose spelling I dare not attempt.

Of Mr. Rhinehart's demonstrations I have to say that I am lost in a feeling of complete wonder. He gave spirit greetings; his own favored type of demonstration seemed to be blindfold psychometry; on occasions he gave healing treatment; he did much work within the 'cabinet.' Yet again in these things he showed an individual pattern that differed greatly from that of other psychic demonstrators who follow the more normal plan. For example in his blindfold psychometry he frequently gave messages to the writers of 'billets' before he had found the written document. And most cheerfully he pointed this out himself, whilst sitting with his tray of two hundred cards, papers, and sealed envelopes in front of him.

At other times his knowledge was so closely tied to the written word that he could tell the color of the ink with which the message was written, or he would inform his hearers of peculiarities in the writing. I have a record of the name 'Minnie Goldberg,' and I saw the signature. Mr. Rhinehart drew my attention to the fact that the upper part of the 'd' was missing, so that the name looked more like Goldberg or Goloberg.

May I emphasize that Mr. Rhinehart's eyes were completely covered with thick adhesive tape that was sticking tightly to the skin, that a heavy black bandage of many folds covered the tape and was tied firmly at the back of the head, and that these coverings were firmly applied by volunteers from the audience. I should add that the cards and papers were not placed on the tray for Mr. Rhinehart to handle until after his eyes were so effectively bandaged. At times too Mr. Rhinehart returned the document to the writer for purposes of identification.

## Physical Phenomena

The latter part of most demonstrations was taken up with Mr. Rhinehart in the cabinet. Before entering he called for volunteers to bind the adhesive tape across his mouth. He filled his mouth with water and the tape was applied by the volunteers, who pressed it well down and marked

## Landmark Purchased For Spiritual Church



**HOT SPRINGS, ARK.**—The St. Peter's Temple of Truth of Hot Springs now has a new church home . . . one of the city's landmarks. A large homestead located at Malvern Ave. and Jefferson St. has been remodeled and now is the headquarters for the church. The Rev. John C. Moore is pastor and the Rev. Annette Moore is assistant. Part of the large home will be used as a pastor's residence. Dedication services were held on Feb. 9 with Dr. George T. Gunn of San Francisco, Calif., as guest speaker. Regular services are held each Sunday at 2:30 P. M. and Wednesday at 8 P. M.

## Matrunicks Are Now Touring In Florida

Stanley B. Matrunick, accompanied by his wife, continues his extensive tour of the country, serving Spiritualist Churches and organizations in states across the country.

During the past several months, Matrunick, a psychic artist, has served churches in Indiana, Illinois, Missouri, Arizona, California, and Texas.

The Matrunicks are now in Florida where they will remain until April 1st. On April 27th, begins the New England and Eastern Tour, beginning with an appearance at the Jamestown Spiritualist Church, Jamestown, N. Y.

It with pencil or ink lines that were continued from the tape across the skin. On one occasion I saw a volunteer go to the length of signing his name on the tape. He certainly did not intend that particular tape to be replaced by any other.

Mr. Rhinehart entered the cabinet and seated himself on a chair. His arms were bound firmly to the chair by the same volunteers, who had been asked to note the particular form of binding and knots they used. The trumpet and the microphone were placed on the floor inside the cabinet. The dark curtain was lowered over the front. Mr. Rhinehart was alone—so far as human companionship was concerned—in a small dark recess. His mouth was held tightly closed by the tape and his arms were bound to the chair. But was Mr. Rhinehart alone as far as companionship other than human was concerned?

The audience was now led in the singing of hymns, and in a little while, during a pause in the singing, a deep voice was heard saying it was Dr. Robert Kensington speaking. Dr. Kensington usually conveyed greetings to the audience, and then spoke directly to one or two by name. After this he would hand over to other spirit friends. The quality of the voice showed that for the most part it came through the trumpet, but at times it seemed to speak without this aid.

At brief intervals other spirit voices would address members of the audience by name, and would either identify themselves as near relatives, who had passed from this life to the next, or they would ask for recognition from this side of life. In every case acknowledgment was made by the person addressed. It was wonderfully strange to hear a short conversation carried on between a lady in the audience and her mother in the other world.

When the cabinet was opened, the same volunteers who had tied up Mr. Rhinehart came forward to release him. They identified the

(Continued on Page 10)

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# Chicago Church Observes 51st Anniversary

The 51st anniversary of the First Fraternal Spiritual Church, 4039 W. Madison St., Chicago, Ill., was celebrated on Jan. 26. Services were conducted by the Rev. Binz, pastor, and Rev. Fred Pieper, co-pastor.

The Rev. William Juhnson of the Spiritual Science Church, No. 3, was the guest lecturer. Others who participated in the service, all of Chicago, were: Rev. Sophia Schaffer, Silent Prayer Sanctuary; Rev. Theo Siers, Church of Truth; Rev. Louise Quinn, St. Paul's Spiritual Church; Rev. Alvin Colon, Spiritual Church No. 22; Rev. Lewis, Star of the East Church; Rev. Ruth Hudek, Higher Spiritualism Church and Rev. P. A. Thompson, missionary-at-large.

Special mention was given to Tillie Miller, Rev. Marietta Stanley and Rev. Lena Naselli for their many years of faithful service to the church.

Music for the service was by the Children's Choir directed by Emma Mohan. After the service, a lunch was served under the direction of Ella Pieper and Elsie Chaske.

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**NEW MINISTERS**—Ministerial certification has been granted to Rev. Robert Galen Hallahan-Smith and his wife, Rev. Gertrude I. Hallahan-Smith of 1548 Mt. Ephriam Ave., Camden, N. J. (above) by the Universal Psychic Science, Inc., of St. Petersburg, Fla. Dr. Hallahan-Smith, a graduate of Northwestern University, with post-graduate work at the University of Illinois, maintains an active interest in accounting, engineering and as a labor relations consultant along with his religious ministry of spiritual healing and automatic writing. His wife, a professional platform minister, has studied and served with Rev. Elizabeth Giberson of Camden, N. J., the Rev. C. Harrison Engle of Philadelphia, and Joseph Cafero of Philadelphia.

## Ministers—Read, Protect Yourselves

# Religion of Spiritualism Is Not Fortune-Telling

By Rev. Leo Louis Martello

Psychic Observer Staff Writer

You know and I know that Spiritualism is a religion; that it delves into truths not publicly accepted; that its main function is to prove the existence of a life after death. But make sure that those who seek you out know and understand this principle. Explain to them that this is not fortune telling and that as a Spiritualist you get and give only what comes from the Higher Forces. Your purpose on this plane is to help others, yes, but not to be concerned with whether someone will get a ring for Christmas, be invited to a party or win on a number.

If a person isn't interested and sincere enough to read up on Spiritualism, its religion and philosophy, and wants to use you only as an instrument of fulfilling his momentary ego or desires, refuse that person. Many I know will disagree with me, but remember this is only a personal opinion, not a proclamation. Don't let yourself be degenerated into a "reader" for curiosity seekers at the expense of your calling. If through an advertisement someone calls for an appointment ask how or where he was recommended. If he says through an ad or article let him (or her) know that you are not a fortune teller, but a Minister of the Spiritualist Faith, and that if his sole purpose is to know the future, there are many others who will oblige him.

### Abide By The Law

Many states have vagrancy or fortune telling laws under which Spiritualists from time to time have been arrested. If your state has such laws let the person know "I'm under certain legal restrictions and cannot predict or pretend to predict the future in any way. All I can do is give you my honest impression of things as they appear to me, but any final answers must be found within yourself. If the person persists in insisting that you can "foresee" simply state: "Maybe so but in this state it is against the law and you wouldn't want me to break any laws, would you?"

Better to lose a customer than your peace of mind! And if that person was sincere he will be guided to the right person or the solution to his problem. Let him know you will pray for him and send him absent healings: "There is no charge for God's work."

If you accept someone whom you doubt or suspect have that person sign a paper stating: "I cannot and will not predict the future in any form. That is God's domain. Any impression I get, as all good impressions, come from God!" Or have the person read and then sign a statement to the effect: "I un-

derstand that Rev. Martello (insert your own name) is a Minister of the Spiritualist Faith and I've come to him for spiritual guidance. I fully understand that he does not predict or even pretend to predict the future—that this is a consultation for which I have asked, given freely, Rev. Martello only being compensated for his time. I hereby affix my signature."

If someone new phones you for a consultation without a proper recommendation obtain that person's address and phone number; make only a tentative appointment subject to cancellation. Don't let them try to put you on the defensive if you refuse. If they think you're so psychic then they should also realize that you're psychic enough to know whether they can be helped elsewhere or not.

### Learn to Say 'No'

When serious health questions come up in a consultation or church message service never diagnose or prescribe. Give your impressions on it, suggest seeing a doctor: "This is a church not a doctor's office!" You can't afford to allow one insincere person, or sceptic, or policewoman seeking a promotion, to interfere with your God-given mission at the expense of yourself and your parishioners. Know the person who comes to you and play safe and "no" the stranger at the other end of the line!

Sincere Spiritualists and sympathizers should understand a minister's reluctance and questions when he is sought out. We're winning battles and recognition every day but "religious freedom" is not

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a fact yet. Prosecutions and persecutions still go on. Protect your ministers and mediums by being open, frank and complying with any suggestions given.

Spiritualists have helped so many, isn't it time that they receive some help and co-operation too? Education is the keynote. Ministers must teach the truths of Spiritualism. Their services must be more than a prayer and messages. No one pays for a message so is not entitled to one. His donation is to the church. The message is part of the service and a privilege, not a right. If he feels "I paid for my message and didn't get one" he's confusing fortune telling with Spiritualism.

He has to be educated. To think in terms of a church and a religion. Not of self. Such individuals go from a card reader to an Astrologer to a Spiritualist and back to the tearoom. Truths may exist in all of these things, true, but why confuse the issue?

### Gain Respect

Spiritualism in the public mind is still thought of as a fraud, hocus pocus, clever bits of magic, ventriloquism, and what have you? Slowly I've gained the respect of sceptics, by explaining our beautiful beliefs, demonstrating when possible our truths, never trying to convert, and treating their scepticism and beliefs always with respect. To gain respect you must give respect. My clients are from all walks of life: A psychoanalyst, a psychiatrist, a marriage counsellor, doctors, a few lawyers, a movie star, and everyday Mr. and Mrs. America.

They're from varied religions, many still attending and active in their own churches. But within their hearts they know other truths not taught in their own religions. They won't give up their own but they will defend ours. I know of three ministers, one of them internationally known, who has attended seances, befriended mediums, and in one instance actually stood by a medium during her arrest. Publicly he can't say too much but off-the-cuff, Spiritualism has a staunch supporter and friend.

Do you think persons of the above caliber and mentality would approve and uphold Spiritualism if it was in any way akin to fortune telling? If it did not offer consolation, truth, and proof of survival after bodily death? Many come just for a message. Spiritualist Ministers make sure you give them one to remember!

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# Arthur Ford Slated For NYC Forum Lecture

Guest lecturer at the New York Psychology Forum on Wednesday, March 19, will be the world-renowned psychic, Arthur Ford. Forum's meetings are held at Carnegie Hall, Studio 619, 113 West 57th St., New York City.

For 25 years, Mr. Ford has been recognized internationally as a foremost expert in extra-sensory perception and a mental medium of remarkable accuracy and surprising penetration of the subtle world.

He has appeared before outstanding physical research societies here and abroad. He was Sir Arthur Conan Doyle's prodigy and toured Europe with him.

Ford has convinced thousands of individuals of the fact that the personal identity of the individual continues after the change called death.

Forum meetings are usually held at 8 P. M. each Tuesday, however, Mr. Ford will appear on Wednesday at 8 P. M.

## Painting Presented To Kenosha Shrine By Rev. M. Koski

A painting of the "Sermon on the Mount" by Nora Abrahamson of Ortonville, Mich., has been donated to Christ's Healing Shrine of Kenosha by the Rev. Marnie Koski. The presentation was made by the Rev. Jerome Konieczek on Feb. 2.

On Feb. 9 Rev. Koski donated a replica of the painting to the Rev. Marie Hillman for the Christian Spiritual Church of Milwaukee, Wisconsin.

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# Healing With Roses

By Gilbert N. Holloway, Ph.D., D.D.

In the last issue I described the personality of St. Theresa, the Little Flower of the Child Jesus, and how this wonderful saintly personage has come to us and is directing the Spiritual Healing Ministry at our New Age Church of Truth in Miami, Fla.

Now let us depict with words a typical healing meeting and ceremony, so that our readers may "see" for themselves a remarkable present-day instance of healing from Spirit.

## The Sanctuary

The New Age Church of Truth is entered from 7th Street, and is seen to be a room of moderate size, seating 100 persons comfortably and as many as 135 when rather closely packed. The ceiling is high, the walls are light green in color, and the impression is modern, very clean and neat. On the left wall hangs an inspirational portrait of Jesus, entitled "Christus Victor" by the noted Coconut Grove artist, Janet Robson Kennedy. Alongside this is a portrait of the Blessed Mother Mary at the approximate age of 11, done by a celebrated Catholic artist.

On the right wall is a lovely portrait of St. Theresa (Therese of Lisieux) done by her natural sister, Celine. Then there is a beautiful portrait of June (Holloway) executed by Franz Josef Bolinger, member of our church, who is also a noted artist, vocalist and teacher.

Attention is immediately drawn to the front wall of the church, behind the pulpit, where Janet Robson Kennedy, in January, 1957, painted a remarkable New Age religious mural.

## The Golden Cross

Central figure in this resplendent mural is a large golden cross, upon which are a number of rose leaves. In its center is a golden-yellow "cloud of glory," and in the center of that is the Christ Child!

Behind the golden cross is depicted the heavenly city, the city not built with hands. On either side of the cross stands an angel, blowing a golden trumpet. One angel holds a palm of victory, while the other holds a laurel wreath of peace and harmony. Over the cross is a white dove, and from it proceed seven "tongues of flame" representing gifts or powers of the Spirit. There is also a beautiful rainbow, and above that the Greek letters A and O, or Alpha and Omega, the Beginning and the End.

All of this symbolism is taken from the Book of Revelations in the New Testament. In the mural, not far from the end of one golden trumpet is the Book with the seven seals, and resting upon the Book is the Lamb of God. At the other end of the wall, near the end of the other golden trumpet, is a pyramid, with the All-Seeing Eye and the scroll letters, "Novus Ordo Seclorum" or "New Order of the Ages" as seen on the Great Seal of the U. S. A.

In front of the cross is the pulpit, and upon the face of the pulpit the gifted artist inscribed with beautiful lettering, "Behold, I make all things new!"

## The Service Begins

It is now 8 o'clock on Tuesday evening. The church is filled with people who have come for healing of body, mind and soul. For fifteen minutes religious music has been playing softly by transcription. A large vase of 30 to 40 roses sits in front of the altar. The audience is quiet, prayerful, expectant.

June and I enter the sanctuary from the pastoral study at the back of the building, and are seated. It is my privilege to preside and to conduct the service. The congregation rises and we begin with prayer. We invoke the presence and power of God, of the Christ Forces of Love and Healing. Our group invocation concludes with the Lord's Prayer.

Then I explain to the congregation the meaning and purpose of the occasion. Many persons in the Temple have never attended a meeting of this nature. Some of them have never witnessed entrancement, and know very little about spiritual science and philosophy. So a few explanations are given so that proper decorum may

be observed, and that full cooperation will be given the healing work.

## June's Entrancement

Then we go into meditation quietly, and a recording of "The Rosary" is played. June is sitting in her chair, with eyes closed and fully relaxed. As the uplifting strains of the Rosary are played she "lets go" and her wonderful Forces "take over" for the healing service. A month ago I explained the mechanism of this in my article in the Psychic Observer entitled "The Mystery of Entrancement."

No matter how many times one may witness genuine entrancement, there is always something thrilling about it. It fills one with awe and reverence, for it represents a definite, solid link between the mortal world and the Heavenly Spheres! There is a unique thrill that comes to the spiritually-minded person when opportunity is gained to hear words from discarnate people. It

Christ into their lives. It is difficult to receive the full power of spiritual treatment without feeling the presence of the Master within. Christ consciousness strengthens spirituality, and prepares the way for the reception of healing.

So it is that the saintly healer has told us many deep spiritual truths. By these little talks she prepares the audience to receive healing; she sets the attitude in which healing takes place as a gift of God.

## Seven Invisible Healers

Once Saint Teresa remarked how strong the power was building up, and that many people were present from the Other Side to assist in the healing work. I ventured to ask if she would name some of the invisibles who were present to assist us. She replied that there were seven principal Healing Intelligences, six in addition to herself. Four of them are Dr. Robert Ramsey and a Dr. Carr, both of whom were English scientist-philosophers and Rosicrucians in the 18th century; also Rev. Stainton Moses, an Anglican clergyman who was England's greatest medium in the 19th century, and author of the famed "Spirit Teachings"; and a prophet sage named Samuel, who is a principal Teacher of our Tem-

lays on hands in the Christ Name as the Bible instructs us to do.

Frequently at the conclusion of a treatment she makes the sign of the cross on the back of the patient, at the same time pronouncing a benediction in the name of the Father, the Son and the Holy Ghost.

Each treatment requires two or three minutes, following which the patient is led from the platform, another rose is given to Teresa for her blessing of it, and then the next patient is presented to her. During the course of a healing service she usually treats from 15 to 20 people individually. When this is completed, she addresses the entire audience again and gives a group healing treatment. Every person in the church feels this wonderful collective surge of power, and in this way no one is overlooked, for every person present is magnetized with this insuperable healing power.

## June Returns

Following the group treatment and closing words of wisdom, the medium is seated in her chair again, and awakens. We usually sing the Doxology of praise to God, and then meditate for a minute or two so that June can reorient herself to the earth plane again. She has absolutely no memory of what has transpired from the closing strains of "The Rosary" until awakening at the close of the heal-

ing ministry. This total amnesia is one of the hallmarks of deep trance mediumship, as many of our readers are aware.

June reports that she always feels exhilarated, strong and elevated following entrancement by Saint Teresa. One evening, upon returning to normal consciousness, she felt strong enough to lift the entire church building! Not every entrancing personality leaves such a pleasant feeling with the instrument used for communication.

## Testimonials of Healing

Then for 20 or 30 minutes we hold an informal testimonial meeting or forum, in which people in the congregation report their experiences and the healing results they have obtained. It is thrilling to hear this, and the healing work of this Ministry is less than two months old as this is written! Obviously, the acid test of all healing work, of any school or approach, is RESULTS ACHIEVED.

It might be remarked in passing that the illness of 85 per cent of the population is scarcely a commendation of most prevalent methods of healing! Since the medical approach is the dominant school of healing, and controls most health legislation, it must answer to the Higher Power for this vast illness and suffering of humanity!

We have not yet gathered affidavits of cures, but we do have (Continued on Page 5)

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is a never-ending reminder to us that personality survives the change called death, and that the people in the spiritual world take deep interest in us and help us in many ways, some beyond our understanding.

## Teresa Speaks

St. Teresa, the marvelous Little Flower of the Child Jesus, is June's principal Healing Guide. As the mystical strains of "The Rosary" come to an end, June has "left" and Teresa is in full control of her mental and bodily functions. As Teresa rises to address the congregation I reach over to switch on the tape-recorder, and every word of the service is thus recorded for deep study, and for posterity.

Teresa usually begins with five or ten minutes of instruction to everyone. She speaks in a soft voice, quite different from the firm masculine tones of Dr. Robert Ramsey, Rev. Stainton Moses, and other male personages who voice through the medium.

Teresa has told us many important truths during the first two months of this healing ministry. For example, on a recent Tuesday evening she explained that eighty-five (85) per cent of the people on earth are ill in one way or another. This planet is a vast sea of sickness and bodily misery, when viewed in a certain way from Spirit!

She then told us that of this vast percentage of humanity that is ill to some degree, thirty per cent can be healed WITH THE FIRST TREATMENT! Fifty per cent more can be healed if they will continue to receive effective spiritual treatment.

There is left a percentage of twenty that will never receive much direct physical benefit from spiritual healing. These are the persons who fail to respond, not because their diseases are incurable, but because they themselves have flaws in their character, errors in their thinking, and perhaps negative karma that does not permit a healing! Every spiritual healer has met such cases, and they comprise one-fifth of all persons who are sick. But FOUR OUT OF FIVE sick people can be helped by spiritual treatment, and that is a wonderful fact to know.

## The Christ In Healing

Teresa told us that many people unfortunately are unable to bring

ple. The two other personages Saint Teresa would not name. They seemed to be so venerated by her that she would not profane their names by public mention.

## Roses Are Magnetized

It is now time for the actual healing work to begin. Two of our ministerial assistants, Rev. Elsie A. Keithe and Mrs. Ruth Lenox, are near the platform to assist the sick persons, and to help build the magnetic force required for the healings.

I hand a long-stemmed rose to the medium; she takes this beautiful flower, symbolic of God's love and of soul-consciousness, and places it to the golden cross. With grace and beauty of movement Saint Teresa controls June's body; it is an enchanting experience to watch her as she moves gracefully about the platform, gives treatments and conducts herself with sweet simplicity and spirituality.

Then a sick person comes forward, and I read his or her name aloud from a slip that is given to me. On this slip the ill person has also stated the ailments for which he wishes treatment. In this way Saint Teresa is free of any accusation of diagnosis. The person states his condition and the treatment is given.

Teresa welcomes and greets the person who comes forward. She hands the rose to him or her, and bids the patient hold this rose to the Christ Child on the cross! As the sick person stands there, holding rose to the center of the cross, Teresa prays for him, invokes the power of God and the Christ Forces and lays on hands in the Name of Jesus for the relief of suffering and the healing of the sick (see Mark, 26:17,18).

## Concentration of Power

There is a tremendous spiritual force concentrated at the altar during this act of healing. I have felt it so strongly that tears well up in the eyes and spirit shocks vibrate all through the body.

The patients feel it, too. Many of them weep and sob; all are profoundly moved by what they feel as the unlimited Divine healing energy moves through them.

Saint Teresa usually touches the head of a sufferer, sometimes the shoulders, hands, back or other areas where pain may be. She does not rub or manipulate; she



many tape-recorded testimonials of people who have received healing at these services. A few examples are the following. An insurance woman who had a severe back-ache for months found that it disappeared completely following her first treatment by Saint Teresa and the Forces of our Temple. A man with buritis so painful that he could not raise his arms shoulder-high reports that he can now move them freely and without pain.

An 11 year old boy had had a tonsil operation, with continued light bleeding, cold and ear infection. The morning after his treatment in our Sanctuary the bleeding stopped, the ear infection was gone and he felt much better and stronger. This lad's mother also reported that a nagging back pain which had annoyed her for months was gone.

## Other Healing Results

A man came forward late in January whose body was in a depleted condition, and who had been totally deaf in the right ear for nearly a year. During the treatment this ear opened up, he heard normally again, and at the close of the evening, when he was leaving, I whispered to him and he heard perfectly well! It was one of the most dramatic healings that has taken place to date.

A similar case was a lady who traveled all the way from Cleveland, Ohio, to attend our meetings and classes. When she came forward for treatment she requested aid for a back condition, caused by an auto accident, and neglected to mention that her hearing had been less than 50 per cent normal for several years. As she returned to her chair in the audience following the treatment, suddenly she realized that her hearing was completely normal again! It came as a shock and a wonderful surprise to her.

Another lady was treated for nervousness. She had a severe "tic" or shaking of the head, which annoyed her grievously and was a great social handicap. The following day this nervous shaking of the head was entirely gone, and a month later she was perfectly poised and normal.

All of this is only the beginning. The power is building up and we have been told that great healing work is to manifest through this Sanctuary, as we sincerely fulfill the required conditions. Saint Teresa also told us that many persons have been greatly benefited who have neglected to report their results. This is often the way of human nature. People "expect" to be healed, and sometimes take it as a matter of course. They will complain if they fail to get results, but will remain silent when healed! Not everyone is this way, of course, but some people do show this remarkable ingratitude or seeming indifference.

## Future Prospects

Readers of this column will recall that June's Controls, in their Prophecies for 1958, said that this is an important year for the spiritual healing movement throughout the world. The materialistic drug approach has disappointed untold thousands of people. To counteract this materialism in healing, and to bring help to suffering millions, the Healing Christ Forces will work through many channels to bring relief and health to the people. Our Ministry is one such channel of healing.

Dr. Ramsey, speaking through June on February 20th, said that the Forces are now ready to direct their full power through out work. He urged members of our Inner Circle class to be present every Tuesday evening, to help build up a great circle of power to support this healing activity. Additional results will be reported in this column as they occur.

Saint Teresa has said that more good is accomplished through absent healing and prayer than we realize. She said that of all forms of spiritual treatment, absent healing accomplished the most results. So we are praying for people everywhere, and expect to build up this aspect of our Ministry as the months proceed.

## God's Work

In conclusion, we have been taught reverently that ALL HEALING COMES FROM GOD, and that our procedure, while unusual, is simply another way of taking God's healing power to the people. In

## Church Observes 50th Anniversary



50TH ANNIVERSARY—Theodore A. Siers (extreme left) is pastor-president of the Spiritual Church of Truth of Chicago, Ill., which marked its 50th anniversary. Pictured with him are, from left, Alice Buechel, Rev. Richard Ireland and Mrs. Emma Siers.

## The Aura and You

—by—

Rev. Pierrette S. Austin

YOUR AURA IS YOU



### Number 3

#### ASTRAL COLORS

Physical and Astral Colors are all formed from three Primary colors.

- 1 ----- RED
- 2 ----- BLUE
- 3 ----- YELLOW

From these Primary Colors all others are formed. Following these "first" or "Primaries," come the Secondary Colors — and these are: —

- 1. GREEN . . . a combination of Yellow and Blue.
- 2. ORANGE . . . a combination of Yellow and Red.
- 3. PURPLE . . . a combination of Red and Blue.

Further combinations produce Tertiary colors . . . for instance:— Green and Purple form Olive Green, Orange and Purple form Russet, Green and Orange form Citrine or Chartreuse. Endless and wonderful combination are produced when one color is combined with one or more others.

#### THIS IS IMPORTANT TO REMEMBER AS A KEY TO LATER READING OF AURIC COLORS:

'BLACK' . . . is an absence of color.  
'WHITE' . . . is a harmonious blending of all colors (difficult to

observeance of spiritual principles and ethics, the work is given without fee, and a love offering is taken at the end of the meeting from those who may wish to contribute to the work of their own free-will. We are not seeking to supplant the work of medical or other practitioners, and are at war with no one. RESULTS SPEAK for themselves, as the Forces often tell us, so we leave the future to God and the Healing Band, led so ably by our beloved Saint Teresa.

In the next column entitled "MAHATMA GANDHI SPEAKS" I shall describe how the great Hindu leader voiced through to us at our Inner Circle Class on Feb. 14th, 1958, and will give the substance of his message. His great soul vibrates still with love and compassion for humanity, and he spoke to us characteristically of the simple rules for the spiritual life.

June and I expect to leave Miami in the latter part of May and spend the months of June and July on tour. We hope to meet many of our reader friends along the way as we take our spiritual, educational and healing Ministry to the cities of Boston, New York, Philadelphia, Washington, D. C., also Camps Freeville and Lily Dale, and possibly Rochester, Cleveland and Grand Rapids.

If you would like to cooperate with us and assist in our coming, kindly let us hear from you at our church address in Miami, Florida.

understand if you have not studied the subject).

NOW . . . the blending of PRIMARY COLORS in varied proportions will give you what we term the "hues" of color.

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When you mix Black with colors you will produce "SHADES."

Black and White are spoken of by those who work in colors as "NEUTRAL" colors. Those of you who were fortunate enough to attend Dr. Enid Smith's Art Classes in Lily Dale last summer will find this part very easy.

#### IMPORTANT TO THE SERIOUS STUDENTS:

Please familiarize yourselves with the information given above . . . it will help you so much in learning the meaning of Astral Colors. THEN, from the information which follows, become very familiar with the meanings of the PRIMARY COLORS and their COMBINATIONS. A really sound understanding of the Astral Color Keys will often aid in the development of Astral Sight. You will find yourselves improving all the time.

#### ASTRAL COLOR KEY

RED—Red is a mental reactive. It represents the physical phase of mentality. In other words it stands for your mental activities which are concerned with your PHYSICAL LIFE. It is reflected by the actual vitality of the body —and in its various hues, tints and shades, manifests Passions, Anger, Physical cravings. Later I will present various forms of Red manifestation.

BLUE—Blue is also a mental reactive. It manifests the Spiritual—the Religious. It stands for that portion of mental activity concerned with HIGH IDEALS, DEVOTION, VENERATION, REVERENCE, etc. In its various hues, tints and shades it is reflected by all types of religious feeling and religious emotions, from the highest to the lowest.

YELLOW—Yellow represents intellect in all its phases. It stands for that part of your mental activity concerned with ANALYSIS REASONING, LOGIC, INDUCTION, DEDUCTION, etc. . . . In its various hues, tints and shades it covers all forms of intellectual activity—high and low. You will become aware of this as we proceed.

WHITE—White stands for that which we, as occultists, know as PURE SPIRIT. This is a vastly different thing from the EMOTION of Spirituality. White is really the essence of ALL THAT IS. Pure Spirit is the POSITIVE POLE of our Being. I hope to show you the tremendous part played by it in the Astral Color System as we go along.

BLACK—Black represents the

(Continued on Page 16)

## Chicago Church Marks Fifty Years Of Service

The Spiritual Church of Truth, second oldest Spiritual church in Chicago, Illinois, located at 3349 W. North Ave., celebrated its fiftieth anniversary last fall.

Pastor-president Theodore A. Siers has served the church since its inception in 1907. His first position was that of secretary and later served as a healer. He became president in 1925 and has served as pastor since 1935.

Guest lecturer Rev. Richard Ireland, famous for his blindfold billet reading, gave a demonstration of this phase of mediumship.

Alice Buechel, medium, acted as mistress of ceremonies for the occasion.

More than 200 members of the congregation, workers and guests, attended the afternoon and evening services and a church dinner.

## Pierrette Austin Slated As Guest In Union City

The Rev. Pierrette S. Austin of Hulmeville, Pa., will be the guest of the Spiritual Church of Divine Healing, 100 New York Ave., Union City, New Jersey, on March 8 and 9.

Saturday, Rev. Austin will give demonstrations of her unique work with the auric drawings and readings and will conduct the regular Sunday service on March 9.

Guest worker at the church recently was the Rev. Sophie Busch Tracy of Denver, Colo.

The church was also used as headquarters for the 18th birthday rally of the ISS. Meetings were conducted by Rev. Minnie Corb and members were welcomed by Mrs. B. Broughton, president.

## SUMMERLAND

MRS. EDITH A. ANGEL, 79, of 3462 Percy St., Los Angeles, Calif., passed into Summerland on Feb. 8th. Funeral service was conducted by the Rev. Dr. Hal Styles, pastor of the Church of the Good Neighbor of Reseda. Burial was in Glenhaven Memorial Park, San Fernando.

Surviving are two sons, Eugene Angel and Theodore P. Angel; and two daughters, Maybelle Miller and Adelle Rohrer.

JOHN EBEL, of Brooklyn, N. Y., on Jan. 23rd. Mr. Ebel was a staunch supporter of Spiritualism, and for many years a member of the Spiritual Church of Divine Healing of 1000 New York Ave., Union City, N. J.

WILHELM REGITZ, trustee of the Independent Spiritual Science Church of 6330 Stony Island Ave., Chicago, Ill., passed to Spirit on Jan. 26. The Rev. Jessica Chambers, pastor of the church, officiated at the services. He is survived by his wife, Adele L. Regitz, secretary of the church.

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#### FOUR HUNDRED SIXTY-FIVE

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MARCH 25, 1958

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FOUR HUNDRED SIXTY-FIVE

MARCH 25, 1958

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## From The Editor's Desk

By Agnes F. Reuther  
Psychic Observer Editor

### HOW MUCH WE HAVE TO LEARN

It is usually the early A.M. hours when copy is written, edited and pages made up for the Psychic Observer. Even our newspaper plant has finally quieted down and we find a few moments to just sit and think without interruption.

Did you ever stop to think about the beginning of what we know as Modern Spiritualism . . . of that fateful year, 1848, when the Fox Sisters heard the first rappings . . . the "rappings heard 'round the world"?

We did this morning and our thoughts went on from there. What of our early pioneers who gave their all to a truth they so sincerely believed in . . . what of the famous mediums of by-gone days who submitted to test sessions beyond reasons, who suffered ridicule and persecution to try to prove to the world that there is, after all, life after death, personal survival and communication.

Where are their heirs today? Just what are we doing for a philosophy and religion that, although as old as the ages, has only a 100 years of organization behind it?

Could it be at times that we are too harsh with ourselves? In this column we have pleaded for unity. Could be the "time is not yet nigh." Could be that we have much to learn (and indeed we do) and much to understand before we are united. United in the sense of a "material" organization.

However, while we sit here quietly, gazing out of the window watching the sunlight slowly break across the horizon, we had another thought of unity. A unity that should not be difficult to achieve if we truly believe in our Spiritualism and practice it . . . A SPIRITUAL UNITY.

Why not? We all believe in personal survival and communication. We all believe in God, a Universal Intelligence. What more do we need?

So we continue to disagree about charters, order of service, physical phenomena at large or physical phenomena in private, reincarnation or no reincarnation . . . so we continue to have the NSAC, the FSCA, the UPS, the GAS, the IGAS, etc., etc., etc., still we are one. We believe in Spirit.

Where do we finally arrive . . . love of our fellowman and an even deeper love of our fellow Spiritualist even if he is of another organization. His basic beliefs are as ours. We have a common ground.

Could be this is our path to "material unity." Shall we all try it?

### WANT A LEGAL BATTLE?

As a result of an editorial comment in the Feb. 25th issue, two New York City organizations have offered help to Rev. Lorraine Nesbitt: The International Federation of Spiritual Independents (Temple of Spiritual Guidance), and the National Congress of Healers and Spiritual Consultants, Inc.

Rev. Leo Louis Martello, president of the International Federation (133 West 62nd St., N.Y.C.) suggests this line of attack:

"Our legal counsel, Milton Hutner, of Hutner & Hutner, has agreed to handle details of said case and only deduct fees after the CASE IS WON. We will contact a lawyer in Rev. Nesbitt's home city and state to act as her personal representative.

"In order to build up funds, we are urgently requesting donations to a Legal Fund. We want at least 1000 members to start the ball rolling. Rev. Nesbitt has only a year in which to sue. Too much time has lapsed already. There is more at stake here than the false arrest of Rev. Nesbitt and the illegal harassment of her husband. This is a chance to protect our religious freedom once and for all."

Rev. George Clark, president of the Congress (2376 Marion Ave., N.Y.C.) wrote:

"The Congress has come forward and we offer the services of our attorney. We will do all we can to clear up this case and such cases as long as the organizations will work together. Let us hear from the other organizations."

Well, there's a beginning. Where do we go from here?



# 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.



### "PROOF IN THE PUDDING"

I've received more than 300 requests for my hypnotism pamphlet, "Hypnotism: Facts versus Fiction," through my article in the Feb. 10 P.O. "The Hidden Worlds of Hypnotism." And they're coming in at the rate of 20 or more a day. Certainly this is proof-positive of the prestige and pulling-power of the Psychic Observer as an advertising medium.

The readers' interest and response have justified my nickname, at least in this instance, of the "Happy Medium!" Requests for private appointments, hypnotherapy sessions, classes and mail consultations were numerous.

Paolo Graeco's article, "Mail Counseling, An Experiment," hit the spot! I wish he had consulted me. We need more of such experiments and I've made a few on my own. His theories on Spiritualists learning more about psychology, etc., is something I've harped on a long time.

### REV. LEO LOUIS MARTELLO

133 West 62nd St.,  
New York 31, New York.

Believe me, P. O.'s editorial department is as happy as Rev. Martello to hear of the tremendous response.

### MORE ABOUT GRAECO

The thoughts of Paolo Graeco as presented in your paper recently prompted me to write this note.

Regardless of how developed or undeveloped, the goodwill and wish to help the sorrowing is justification enough to those who undertake the work of consoling those who have no one to console them.

There are many in this world who have no relative or trusted friend to call on when they are confronted by what seems to them an insurmountable obstacle. They have been sheltered by a loved one and suddenly the life of the loved one is no longer there to blend in cooperation with theirs.

In the darkest hour, when there is "no one who cares" and all seems without hope, the forlorn and downcast find in-being able to write to some kind listening ear an appeal for encouragement that they, somehow, are given the strength to carry on and it is just this that has been the turning point in many a troubled person's life.

To show people the way they can help themselves in solving their earth lessons is, in my consideration, one of the noblest services one can render to a fellow-being.

### REV. EVELYN C. WRIGHT

419 38th St.,  
Union City, N. J.

### PRO AND CON—BUDDHA

Let us assume that Buddhism is a fact and perhaps more science than mysticism. However, it does not follow that it is an acceptable fact to the western world anymore than are thousands of other facts with which we have to contend as presented by scientific reasoning.

For instance, according to logic laws of reasoning, when a man dies, he is dead and that's all there is to it since there is no proof to the contrary acceptable to him who desires to be called a realist or scientist.

I am not going to write a long letter in criticism of the Colonel's article since I, too, love the teachings of the Orient although I do not claim the extensive study of this great knowledge as is demonstrated in the Colonel's article.

I only wish to say that our faith in Jesus when He said, "Take up thy cross and follow Me" sounds much more human than anything in the philosophy of Buddhism. You will note that Jesus was not concerned with the Ceasing of Sorrow when He said, "Take up thy cross" . . . He might have added—"Carry it, don't just drag it along!"

### REV. A. GEANDEY

619 Byers,  
Grand Rapids, Mich.

I hasten to praise the article on Buddhism by Col. Powell. As a long-time student of Buddhism, with one of the largest Buddhist libraries in this country, I am pleasantly surprised at the fine handling of this subject by Col. Powell.

Buddhism was indeed founded on fact—reason, not on faith. Gotama Buddha's long study of the world's problems and his perception of their solving had nothing to do, as a recent writer claimed, with any mystical experience, or any contact with disembodied spirits.

It may be difficult for people in this country, largely Christian-oriented, to understand this reliance upon fact or reason, and not faith. But since more than half the people of the world are Buddhists, it is indeed well for us to try to understand this great power.

### MARIE HARLOWE

Box 28,  
Three Rivers, Mich.

"Buddhism . . ." was a remarkable piece. What is revealed is known only to few people. When anyone senses something not ordinary, and will meditate and observe more than ritual and dogma permits, doubts will become realities and fact blindness cease.

Fortunate are they who have the opportunity to read Mr. Powell's clear and enlightening epitome in P. O.

### WESLEY RUBLE

2659 Ellendale Pl.,  
Los Angeles 7, Calif.

### UNITED WE STAND

This is a very true adage and has been proven many times through the ages. It is true politically; it is true religiously, for in unity there is strength. This we should seriously consider in our Spiritualist Movement; we who have learned the truth, the reality, the joy and the happiness that the divine truth brings to us. We should do all we can to bring our friends and loved ones in contact with this wonderful religion.

Yet as we view the picture, we find in our movement so many organizations under different cult and names, that instead of unity we seem to be divided. This division should not exist and until it can be overcome we cannot grow to be the dynamic force through the Spirit power that we otherwise could attain. Such a condition is a handicap to the accomplishments that could be achieved to advance our great Cause.

We have asked the cooperation of all Spiritualists, of whatever name or order, to help buy the Cassadaga Hotel at Cassadaga, Fla., to be used as a home for aged Spiritualists and mediums. We are getting many letters of commendation and many applicants who want to come, but there is a slow response for donations.

It is a wonderful opportunity for us to get this beautiful place in a lovely climate. At the price offered it could be made the greatest Spiritualist center anywhere in America, but it needs the cooperation of all Spiritualist organizations.

We anticipate having a clinic with doctor and nurses, recreation and amusements for all its occupants; also a station-wagon and cars available to go to the beaches. Later we expect to establish a school available for all young mediums who want to enter the ministry.

You ask, where are we going to get all the money? As soon as we get enough donated to buy the building we will organize a non-profit corporation, elect a board of directors and issue stock to all who donate as much as one hundred dollars. The directors will establish through a reliable bank a trust fund. This fund will be supplemented by bequests and donations from Spiritualists and others from all over the U.S.A. We feel that we will get the support when people realize that it is a worthy and needed cause.

If it ever became necessary for more help the Board of Directors

could send out a call to Spiritualists everywhere for a donation of one dollar or more, and any Spiritualist worthy of the name would help. This is the way orthodox churches and other organizations keep up charity organizations. So why cannot we do likewise. If you would be interested in helping to purchase this home send your name (no money now) and how much you will give when we organize to: J. M. Echols, 201 Lexon Avenue or Rev. Fred Jordan, 1915 Omohundro Avenue, Norfolk, Va.

J. M. ECHOLS

### COULD BE RIGHT

What price an editor? You certainly have your problems and your responsibilities, too! How difficult it is not to judge and condemn. How difficult it is to weigh and balance—impartially. What a hard task it is to separate the "chaff from the wheat!" I don't wonder you call for help.

I read your editorial in the Feb. 10th issue with much interest and respect your dilemma—what to do about a fraudulent medium? It is certainly a serious question to answer and should be handled with firmness and yet with honesty and kindness. It is so easy to be wrong. This dear Spiritualism has so many facts.

But what to do, you ask. I have a suggestion. Several years ago, we had an unfortunate experience in California. A visiting medium was exposed and the whole sad mess was heartbreaking. The people were hurt, the church was hurt and our dear religion was hurt.

This matter touched me deeply, for after 46 years in this work, I couldn't help but feel deeply and don't want to see it hurt. Everything fine and decent inside me wanted to shout out and fight and condemn this medium along with the rest of them, but I didn't. I couldn't. For the sake of the church, I decided to ignore the whole matter and try to forget it.

This may seem a cowardly decision and look as if I was trying to run away from responsibility. I was, but, I felt I was right. How many priests and ministers of other churches have been dropped on charges or have resigned from the church. Do you know? Hundreds? Thousands? No one will ever know as they do not WASH THEIR DIRTY LINEN PUBLICLY. How many Ministers of the various protestant churches have been unfrocked? You'll never know that either, Agnes Reuther, because they know that such information could only HURT THEIR CHURCH.

It is difficult to say just what to do for there are always the fakers and the charlatans in everything. The shoemaker who does a poor job is a fake, the automobile mechanic who charges you for unnecessary work is a thief, etc., and there are crooked and dishonest policemen, doctors, lawyers, judges, in every walk of life. Nothing is sacred to these people so why bother with them—AND HURT OUR DEAR SPIRITUALISM!

In 1 John 4:1, the Bible instructs us:

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." And in 1 Thessalonians 5:21, the Bible advises us:

"Prove all things; hold fast that which is good."

In view of all this I would suggest: if a medium is found guilty of fraudulent practices in a fair trial, or pleads guilty to the charges, we give them as little publicity as possible, even going as far as to hush-hush it, if necessary. But, we should bar them from any further access to our newspaper and periodicals for publicity or advertising purposes. And if they belong to an organization that group should take it upon themselves to "try them on charges" and unfrock them if again found guilty.

A small announcement to that effect could be placed in our "church" papers and magazines that all other organizations could be warned of the happening and protect themselves accordingly. These wrongdoers should be completely ostracized, simply and quietly. WE MUST NOT ALLOW ANYONE TO HURT OUR RELIGION. But we must always FIGHT HARD to be fair, kind, unprejudiced and Godly in whatever decision we make. That's the way our Master Jesus would do it.

### REV. EVAN SHEA

P.O. Box 731,  
Sanja Cruz, Calif.



# That Fascinating Fire Medium—Home

By Rev. Enid S. Smith, Ph.D.

(Especially for Psychic Observer)

(Ed Note: Talk About Mental Telepathy! While I was preparing Fodor's account of D. D. Home in Jamestown, Dr. Enid was writing a story of the marvelous medium at her home in Florida. A few days after our story had been set in type, I received her copy together with a note that "she felt I was interested in a story of D. D. Home." Famous throughout the world, the experiences of Home are well worth a follow-up story.)

Most versatile of mediums, friend of emperors and commoners, born in Scotland and raised in New England, Daniel Douglas Home, who did his work in the light and never charged a fee for his mediumship, has rightly been called "the most fascinating personality in the entire history of parapsychology or spiritualistic manifestations. Poor as a church mouse, tested by eminent scientists who always found his work genuine, this sensation of two continents, married twice to members of the Russian nobility, always had his needs supplied by Divine Providence in whom he trusted. However, he suffered great persecution. The enemies of Spiritualism even threatened his life if he continued his work, and again they announced his death in the papers. One of these false announcements was the means of the death of the Aunt who brought him up.

So unbelievable to those outside of Spiritualism are the truths demonstrated by this gentle, very religious, unassuming medium, that perhaps it should be remembered that he performed no so-called miracles other than those mentioned in the Bible. Scripture shows that Moses also was a fire medium. Incidents connected with fire, smoke, lightning, and burning occurred in his presence.

We read "An angel appeared to Moses in a flame of fire out of the midst of a bush." Again, "A pillar of fire went before them by night" while Moses was leading the children of Israel. Still again, "Mount Sinai smoked and the smoke ascended as the smoke of a furnace" when Moses and the spirit of the hills, Yahweh, talked together; and of course "the fiery cloud covered the tabernacle by night" during the sojourn in the wilderness. Also "fire-walking" in modern times has been proved a fact in which Americans, Englishmen, Hawaiians, Japanese, Indians, and numerous other groups of people have taken part, unharmed and unburnt, and can testify to the truth of immunity to fire under certain conditions approved by spirit. The writer has lived in places where this has taken place.

## Levitation In Bible

As to levitation, a lifting up and transportation by spirit power, we have many cases mentioned in the Bible, among the saints, and in modern days. The disciple Philip, after meeting with the eunuch of Queen Candace in Gaza was whisked away—"the spirit caught away Philip and the eunuch saw him no more—but Philip was found at Azotus" transported by spirit power. Again, Ezekiel says, "He put forth the form of a hand, and took me by the lock of the head, and the spirit lifted me up between heaven and earth and brought me . . . to Jerusalem."

In another place Ezekiel says, "So the spirit lifted me up and took me away." Of course we read of the Master Jesus' life being saved many times through levitation and invisible transportation when he was taken from the midst of those who would have killed him. We read also, "And Jesus came walking on the water and he wanted to pass by them," (in this levitated state) but his disciples saw and called to him.

Among the innumerable references to levitation among saints and people of today is that of St. Rustan levitated, bed and all, before the eyes of a group of bewildered monks, of St. Philip of Neri who was lifted to the ceiling, of St. Francis of Assisi who was raised as high as the tree top, St. Theresa of Avila who used to float up to her cell and who was often levitated during her time of devotion at the altar and who besought the Lord not to give her this demonstration.

Groups of scientific people have seen the levitation of yogis under test conditions and have photographed them. Many know that the wife of Sir Oliver Lodge was levitated in the chair in which they sat. It has been published and an affidavit obtained from the group of traveling missionaries who saw the levitation of two lamas across



DR. ENID S. SMITH

a deep valley between peaks of the Himalaya Mountains, and many also know of the experience of the head of an English Hospital, Dr. Alexander Canon, who with a lama levitated over a turbulent river near Tibet. Knowing that these incidents and many others actually occur at different times and places in our earth, should make it easier for the uninitiated to understand the rather rare forms of the mediumship of D. D. Home.

The little boy Daniel, at the age of nine, adopted by his Aunt, came to America to pursue his studies. Out of school he spent his spare time mostly with two friends, and especially with Edwin, in the woods by the streams in Connecticut, discussing problems of life and death. Daniel had great powers of observation and a prodigious memory.

## First Proof

He was but 13 when his first proof of immortality was given him. He and Edwin had vowed that whoever passed first would do all in his power to manifest to the other; then, shortly after this compact, the families moved and the boys parted. But, one night, the following June, after Daniel had said his prayers and slipped into bed and was busy with his thoughts, his room suddenly became spiritually illumined. His sight was directed to the foot of his bed where he saw his friend Edwin, appearing as though in a cloud of brightness.

The lad looked on Daniel with a smile of ineffable sweetness, then slowly raised his right arm, pointed upward, made with it three circles in the air, after which the hand began slowly to disappear, then the arm, and finally the whole body melted away. The room was dark again.

Daniel rang the bell. As members of his family appeared, thinking he was ill, he declared, "I have seen Edwin—he died three days ago." A day or two later a letter was received, announcing the death of Edwin, after a short illness.

A second time, Daniel, as a lad, was destined to become acquainted with death in the passing of his mother who had come to America to join the rest of her family. She

told him of a vision of his little deceased sister who came to her holding four lilies in her hand, which she allowed to slip through her fingers, one after the other, till the last had fallen. "You will come to me," said the child, "in four months." In the fourth month, Mrs. Home was called away to visit a friend. When the family was expecting her return, they received a telegram announcing her serious illness.

## 'Mother Is Dead'

Her husband went to her, but Daniel was ill with lung trouble in bed. That evening his aunt heard Daniel calling to her in distress. "Auntie," he said when she came to the bedside, "Mother died today at 12 o'clock. I know because I have seen her and she told me so." The Aunt thought he was delirious, but his words were later proved true. Mrs. Home died that day at 12, even as had been predicted four months before.

Constantly Daniel was being prepared for his great work for humanity. He thought much of the beyond, and he decided to join a Wesleyan communion. When his aunt objected, he joined the Congregationalist, of which she did not so much disapprove. About this time, after retiring one night he heard three loud raps. He rose, looked about the room, but could discover nobody. He heard the raps a second and then a third time. Knowing this was not of earth, he remained awake the rest of the night. He appeared the next morning, but the aunt attributed this to "evil results of religious excitement" of a prayer-meeting he had attended the night before. But her words were interrupted by a volley of raps on the table where they were seated. Astounded, she asked the lad what it was, but he could not answer.

Now began his first persecution. She drew away from him in horror and said, "So, you have the devil in you too, and you have brought him into my house!" About two years later, though the Rochester knockings had attracted the attention of many worthy people, still the aunt considered all this to be the work of the evil one and regarded Daniel as one of Satan's followers, as the psychic gifts continued to manifest. She forgot her orthodox prejudices, and one day called in the Methodist, Baptist and Congregational ministers to see what could be done about the child. The Baptist minister concluded his remarks by saying, "Let us seek to drive the devil forth by our prayers." He then offered a supplication in which he desired Daniel to join.

Regarding this episode, Home later wrote:

"While we were all engaged in prayer, there came gentle taps on my chair and in different parts of the room. At every expression of a wish for God's loving mercy to be shown to us and our fellow creatures, there were loud rappings, as if joining in our heartfelt prayers. I was so struck and impressed by this, that, then and there upon my knees, I resolved to place myself entirely at God's disposal and to follow the leadings of that which I then felt must be only good and true, else why should it have signified its joy at those special portions of the prayer? This was in fact the turning point of my life, and I have never regretted it."

With the continued phenomena in her house, the aunt grew used to the raps, but when the heavy furniture began to rejoice and dance about, without visible agency, as in the case of a large table moving across the room, she ran for the family Bible, slapped it down on the table with the triumphant exclamation, "There that will drive the devil away!" To her utter astonishment, the table only moved in a more lively manner.

Many strange and interesting episodes in the life of this great pioneer missionary have never been given to the public. Some of these are contained in such of his writing as **INCIDENTS OF MY LIFE**,—among these experiences being some of his healing work, and especially the saving of the life of a Mrs. Bill. In **LIGHTS AND SHADOWS OF SPIRITUALISM**, we learn how Home deplored the practices of many mediums and the low goals

set by many Spiritualists. In the biographical writings such as Jean Burton's **HEYDAY OF A WIZARD**, we learn of Home's work among royalty of many countries and among such poets and writers as Elizabeth Barrett Browning, Thackeray, and Ruskin; and from the marvelous book by his widow, Mme. Douglas Home, entitled **D. D. HOME, HIS LIFE AND MISSION**, edited by Sir Arthur Conan Doyle, we get a complete view of this unique pioneer and his matchless work with his great suffering and persecution for the Supreme Cause.

Here we learn that the aim of this maker of epochs was the propagation of true Spiritualism, with its unselfish lives of knowledge, understanding and perception of holy things, that inner light whose revelations all Nature confirms. Home did not preach or teach, he proved.

Home was also a healer.

## 'I Can Hear'

An interesting case was that of the 15-year-old Emile, who accompanied by his mother, Mme. de Cardonne with the Princess de Beauveau and a Miss Ellice came to Home. While the mother told of the child's entire loss of hearing and the numerous surgical operations he had been submitted to, the boy sat on the couch and leaned his head against Home, who passed his hand caressingly over the lad's head. A moment and the lad cried, "Mother, I can hear you!" Gazing astonished at him, the mother said, "Emile!" The boy replied, "What?" After this he was able to resume his studies and never had any return of deafness.

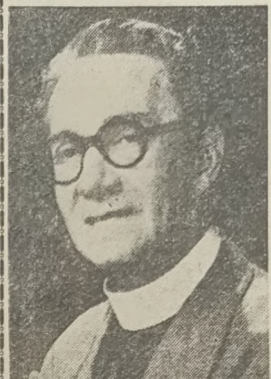
Later the mother wrote to Home when he had returned to America, saying, "Messenger of Divine Providence, I bless you, and we have spoken to others of this miraculous cure."

Very early in his career, obeying the Master Jesus' words, "As ye go, heal," Daniel took for his motto, "Follow Christ and complete His mission," which meant to Home that he must prove immortality, do away with the awful mystery of death, found religion upon positive knowledge, and break down the dense materialism which was as great within the so-called Christian churches as it was outside. All this he felt he could do by those same personal demonstrations of spiritual power which were used for the same ends in the early age of the Church, before form and ritual smothered the living reality.

About this time, a certain professor to whom Home had revealed a dream of some forty years ago, invited the mystic to live with him and study for the Swedenborgian ministry. But two days later, while he was getting settled, Home's

(Continued on Page 13)

## DR. REGINALD MILLS



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# Book Review

## SELF-SUGGESTION

Max Freedom Long, well-known author of "The Secret Science Behind Miracles," "The Secret Science at Work," and "Growing into Light," the man who put Huna on the map of Western thought, has added to his laurels with his latest work: "Self-Suggestion, and the New Huna Theory of Mesmerism and Hypnotism." (Huna Research Publications, P. O. Box 875, Vista, California, \$3.00)

Now that hypnotism is gaining more and more attention, and being increasingly practiced, the Huna approach, not only to hypnotism, but to the use of the mind in general, and also to esotericism in religion, all so admirably expounded by Long, should, in my opinion, form an intrinsic part of the studies of the psychic researcher.

I propose, therefore, to give you a skeleton outline of Huna, its history and its aims, and see what it has to tell us of the supremely important power of Self-suggestion, and of the Huna technique for applying it to self-control, development, healing.

### Its History

Regarding the history of Huna, little is known of its origin, but that it is very ancient is witnessed by part of its lore being recognized in the earliest recorded writings of Egypt. The kahunas, or practitioners of Huna, and their people, were a race apart from the Egyptians. Some time between the Mosaic and Christian periods, they migrated to Polynesia.

Huna means "The Secret." If we can accept Long's definition of religion as "the science of the relationship between man and beings higher or more evolved than himself who may have an influence on his life, either here or hereafter," then Huna may be considered religion. Still more, in my opinion, should it be considered to be science, the science of man, his development and powers. And an exceedingly practical science it is.

The exoteric version was presented openly and in a form suited to men of mediocre or low intelligence. The esoteric version was never written down, but carried verbally by the kahuna priesthood. For this purpose, a special language was invented, to reveal and also to conceal, which forms a most intriguing story.

Initiates, who were left behind after the migration, permitted writing, but invariably in other tongues, using special key-words carrying double meanings, impossible to decode save by those who knew the Secret language.

In this manner, the Gnostic writings were produced, and later on Huna doctrine crept into the Old Testament. Not till 1950, however, were these references to Huna recognized. This was done by friend Long, to his eternal credit, with commendable ingenuity, by re-translating the key-words into a Polynesian dialect, preferably Hawaiian.

The esoteric aspect of Huna was, of course, for initiates only, as for example in the parables of Jesus. Every Bible student will recollect innumerable references to Jesus taking his disciples aside, after the crowd had departed, and telling them things which the multitude would not be able to comprehend—or might misuse.

Huna corroborates and amplifies all that we have so recently learned of our conscious and unconscious minds. It adds also much about Nature and her forces, and human potentialities. And, what is perhaps even more important, it deals with the superconsciousness of man, of which orthodox psychology is still shy.

### Three Selves

The main outline of Huna is as follows: man is composed of three selves, each with its own "will," thinking ability, and "shadowy" body. They are known as the Low Self, the Middle Self, and the High Self. To me, this is a most illuminative thesis.

Each of these three selves makes use of its own specific grade or potency of "vital force,"

known as "mana," and symbolized as water. Mana is said to be the origin of the Oriental Prana, and Huna has a great deal to tell us of the practical, scientific use of this vital force. Prana means "breath" or "to breathe."

The Low Self is considered as an animal, living in a shadowy as well as a physical body. It possesses the reasoning ability of higher animals, that of deductive thought. It is the seat of memory. It has the ability to use telepathy, and it alone can send such messages to the High Self—a point of great importance. It has good understanding of time and distance. The Low Self alone creates emotions, which build up the vital force, this being a main function of the Low Self. The Low Self, just like animals, loves praise—another most important point to remember. The Low Self is thus identical with the "id," the "unconscious" or "inner receptive" mind of certain modern psychologists.

### Like Ectoplasm

The "shadowy" substance of Huna is known as "aka." Each of the three selves has an aka body,

both during life and after death. This shadowy body-substance or aka is described as sticky, and can be stretched almost indefinitely. Everything it touches becomes attached by a "thread," known as an aka thread.

In aka, of course, we recognise at least a first cousin of ectoplasm, while the threads, like a spider's web, present us with an invaluable key to the mechanics of psychometry. It is said that even looking at, perhaps only hearing or smelling, creates aka threads. Ectoplasmic pseudopods and the like, through which vital force flows, are known in Huna as cords, threads, tubes, waterditches or ropes.

The "kino aka" is considered the mold of the physical body, and is instantly recognised as the etheric body (or more probably, I suggest, the atomic portion of this) of Hindus and Theosophists.

We may note here that Huna has the word "mea," meaning all substance, tangible or not. We badly need some such word in English.

The Middle Self is our normal, waking consciousness, the conscious mind, living as a guest in the physical body, which is owned and controlled by the Low Self. It has no memory: it can produce no emotions: it can reason inductively. It draws vital forces from the Low Self, and changes it into Will, with which it directs. That is another point of great importance.

The Huna conception of the High Self is most intriguing and pregnant with ideas of the utmost significance.

It is held to be dual in na-

ture, the pair being known as the "Aumakua." It has the vast wisdom of the Father-half of the "Utterly Trustworthy Pair," and also the love and maternal care of the Mother-half, who is one with the Father, but still separate.

Just a surmise of my own, these might perhaps be the Buddhi (Christ-principle), and the Atma (Spirit) of the Hindus and Theosophists.

The High Self, it is stated, has previously lived as a Low Self and a Middle Self. It can give guidance and help if invited to do so, but it never encroaches on the free will of the Middle Self—another very important point. It can see into the future, in so far as this is determined by events. In general, it is credited with possessing miraculous power and wisdom. Its vital force it must obtain from the Low Self. It can make instant changes in physical matter, for instant healing. It is symbolised as light.

The will of the Low Self is claimed to be mesmeric, like "a great club." That of the Middle Self is like "a bullet from a gun." That of the High Self is compared to a lightning bolt.

During sleep, the Low and Middle Selves are uncoupled, vital force being cut off from the Middle Self so that it almost ceases to function.

During life, the Low and Middle Selves blend and intermix their bodies. After death, they live together as a discarnate spirit.

The High Self always lives apart in its own aka body.

Huna thus describes man as three Selves, three aka bodies,

three grades of mana, and the physical body, 10 parts in all. The Selves or aka bodies are symbolised by the number 3, while 4 symbolises the Low and Middle Selves, the Low aka body and the physical body.

### Working Hypothesis

The Huna theory of the three Selves cannot, so far as I am aware, be proved, but it seems to me plausible, rational, and goes far to offer an explanation of many phenomena in human life and consciousness. It therefore remains a theory, but one which we would be justified in accepting as a working hypothesis, as with so many other scientific theories.

With the above skeleton-outline of the Huna conception of man, we are in a position to deal with the primary purpose of the volume we are considering—the scientific employment of Self-Suggestion.

The rationale of Suggestion, broadly speaking, is simplicity itself. An idea of what you want to bring about is conceived, and then implanted in the Low Self, with instructions to carry out the idea. The Low Self, being amenable to Suggestion, competent, and, if conditions are correct, obedient, will carry out the order. But, to achieve success, definite techniques must be devised and followed.

If the Suggestion is implanted in a subject by another person, we have hetero-suggestion, or hypnotic proper. If the Suggestion is implanted by the subject himself, we have auto-suggestion, self-suggestion or auto-hypnotism.

A great merit of Huna is that (Continued on Page 15)

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# PSYCHIC HIGHLIGHTS

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

PSYCHIC OBSERVER, MARCH 25, 1958

## John Myers

### Brain Operation Averted

IN "TWO WORLDS," Murray Cohn, an American, relates that he returned home one evening feeling very ill and with high fever. Married 3 years, 27 years old, he had a good job, happy home, wonderful family and friends. After two weeks at home, taking the newest and most acclaimed drugs, his condition worsened. Fever was high: he was losing co-ordination: he could not talk very well, and felt he did not know where he was.

In hospital he grew still worse. He was burning with fever, could not shave or feed himself, read or write with any understanding, and had entirely lost his speech. Bars were put round his bed to prevent him from harming others.

Doctors diagnosed an infection on the brain, but they were powerless to do anything.

John Myers came to visit him. The doctors were standing by to operate—his head being ready shaved—in case the infection burst and damaged the brain. At sight of him, Myers fainted, and had to be revived. He said an operation would not help, but, if there was no operation, he would get better and leave the hospital in two weeks.

"Myers did not touch me at all. He looked at me and spoke to me in such a way that he reached places that all the medicine and surgery couldn't reach. It was as if his looks and words reached my soul and cured that which the biggest doctors could not. . . I walked out of the hospital in two weeks from the time of his visit, completely cured."

## 35 Years Blind

E. G. Fricker

A "TWO WORLDS" reporter tells of Maud Aldridge, of Enfield, Middlesex, aged 50, who was virtually blind for 35 years. A film covered nearly the whole of both eyes, her vision being equivalent to the top of a pin, which meant holding an object almost to her eyelids. She could not do housework, see anyone in the street, distinguish one object from another, go out at night, or see the cinema or television. Doctors and hospitals were powerless. She was never free from pain. For eight to ten weeks at a stretch her eyes had to be tied up.

A neighbor, who had been cured by Fricker, and seen Mrs. Aldridge suffer for 20 years, took her to the healer, Fricker, May 15, 1956. From the first visit there was improvement. After the second visit, pain ended. By Christmas, she was cured. The film vanished. She paid her first visit to the cinema in 20 years.

"I am so happy," she cried, as she told her story. "I can see perfectly well. I watch television and see perfectly, though my husband has to wear glasses. I go out in the evenings without fear." Her doctor said: "God bless you. Keep on with the treatment."

The reporter tested her by throwing a needle on the floor. "In one second she retrieved it gleefully, while tears again filled bright eyes, glowing with life and vitality, that could now see."

E. G. Fricker is piling up a magnificent record of healings.

## Edgar Cayce

Man of Miracles

THERE can be no doubt, I think, that Edgar Cayce (proun. Kay-See) will go down in history as one of the most remarkable psychics of all time. He possessed the faculty—almost if not quite unique, I understand—of being able to pass into a self-hypnotic state whenever he wished, and then discourse on any question asked him. In spite of little education, and not being by nature a scholar, he seemed, when "asleep," to have access to unlimited sources of information, so much so, in fact, that he seemed to know everything!

When asked where his amazing knowledge came from, he replied that it came principally from the unconscious mind of the person he was investigating, which he was able to contact when he "slept."

But that is far from being the whole story. After describing the

levels or degrees of an individual's unconscious mind, he spoke of the collective unconsciousness, or Universal Mind, as it might be, and often has been called by many others, in which all individual minds appear to have their common origin. This universal consciousness he conceived as a vast "river" of thought, flowing through eternity, fed by the collective mental activity of all creatures, and accessible, at any moment, to those who possessed the faculty of reading and drawing from this virtually unlimited reservoir.

In his trance-like state, Cayce seemed to move freely in this realm of the Universal Mind, observing, selecting, interpreting, gathering information—past, present and future—and reporting what he had gathered in articulate speech.

This seems to have been the essence of the Edgar Cayce phenomenon. From the early 1920's, his discourses were stenographically recorded, numbered and dated, with lists of witnesses. When he passed, in 1955, some 15,000 of these transcripts (from 1 to 6 pages each) had been accumulated, said to be the largest volume of psychic data ever obtained from a single source.

For many years he specialized in the field of medicine, the accuracy of his diagnoses, and the effectiveness of the sometimes unorthodox treatments he suggested, constituting him a medical phenomenon of the first magnitude. To diagnose an individual, all he needed was the name and current location of the person, in order to make a searching diagnosis.

A huge catalogue is being compiled, I understand, of the subjects he handled, both medical and other, ranging from Creation and other events of history and pre-history, to specifications for new electronic devices, the location of archaeological treasures, etc., etc.

Although the readings, it is said, were usually objective, and could not be identified with any particular school of thought, yet they were colored by Christianity, asserted a broad and clearly defined philosophy, regarding life as primarily a spiritual adventure, its goal being the knowledge of God.

The Cayce file of readings is still being intensively studied. These records are in charge of the Edgar Cayce Foundation, which is still engaged in indexing, extracting microfilming and generally organizing the material. General data files are open to the public; but medical data are available only to members of the Association for Research and Enlightenment, incorporated in 1931, with present active membership of about 2000, including some in foreign countries.

In addition to studying and using the records, analysing technical information, and co-operating with physicians, the A.P.E. promotes also objective study of psychic phenomena, and also methods of distinguishing genuine from fraudulent. At its Virginia Beach headquarters is maintained one of the country's most complete libraries of metaphysics, psychic phenomena and related subjects.

The Edgar Cayce Publishing Company publishes material based on the records. The A.R.E. issues monthly "The Searchlight," whose 8 pages are often informative and instructive. The address of the Publishing Co. is 215, 67th St., Virginia Beach, Virginia. The contents of this article, up to this point, have been gleaned from "The Edgar Cayce Phenomenon," a 16-page booklet, obtainable free from the A.R.E., Virginia Beach, Virginia.

It seems to me that Edgar Cayce was, primarily, a psychometrist, that is, a sensitive or psychic who can contact and tune in with what has long been known in the Orient as the Akashic Records, or "Memory of Nature," which, by some magic which no one seems able even to begin to explain, retains memory of the whole history, down to the most minute details, of any object, person etc. It seems also that our own personal memories are part of the Akashic Records.

But that is far from being the whole story of psychic sensitivity, or even perhaps psychometry. For psychic students are aware of voluminous, abundant evidence that a great deal of information, and especially new ideas, such as inventions and the like, are directly

communicated to some of us by discarnates, who transmit it to us consciously and deliberately. On top of this, there can be no doubt that general telepathy, either conscious or unconscious, is operative every moment between all living creatures. The evidence for this is overwhelming, of course. Hence many if not all of us must be all the time "picking up" ideas from other minds, which may be those of incarnates or discarnates.

With regard to Cayce's notion that there is a "collective unconsciousness" or "Universal Mind," it is most intriguing to note that many others, especially scientists, writers, artists etc., have come, or are coming to the same conclusion. Let a few quotations suffice, as samples of what we are finding.

Professor Eddington: "The idea of a universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it." And again: "To put the conclusion crudely—the stuff of the world is mind-stuff."

Professor Jeans: "The universe can best be pictured . . . as consisting of pure thought."

William James: "Apparently there is one great universal Mind, and, since man enters into this universal mind, he is a fragment of it."

Reverting to Edgar Cayce, it is noteworthy that he was wholeheartedly an altruist. He used his great faculties exclusively to help others.

In my opinion, every serious student of psychic matters should pay close attention to the "Edgar Cayce Phenomenon." For preliminary reading, I consider essential the following: "The Story of Edgar Cayce," by Thomas Sugruss; "Edgar Cayce: Mystery Man of Miracles," by Joseph Millard; and "There is a River," by Thomas Sugruss.

## Two Strange Cases

### Spirit Possession

CASES of complete "possession," by a discarnate, of another person's physical body, are comparatively rare. Dr. and Mrs. Carl Wickland for many years studied the phenomenon of "possession," and concluded that it is usually an ignorant, distressed spirit who becomes entrapped in the aura of the hapless subject, causing disturbance and suffering, but in no way impairing the consciousness or self-awareness of the patient.

Writing in "Psychic News" Dr. A. M. Janser speaks of James H., whom he knew, and who suffered severe concussion and a suspected fractured skull. He went into coma, heartbeat and breath slowly ebbed, then he rallied and regained consciousness. Staring wildly, in a strange voice, he asked: "Where am I?" Then, glancing at his hands: "Who am I?" He accepted what he was told, but did not recognise his wife until her identity was explained. He was no good at his former job of accountant, so took up lorry-driving. His wife says: "He is not the same man since his accident."

Cases like this are not too rare. They seem to demand that the subject should be very near death, perhaps even appear to be dead; but his body must still be visible, without lethal damage to vital organs.

This seems to be confirmed by clairvoyants, who perceive that, in these cases, the "cord" between the spirit and the body being almost severed, only the barest tenuous of ethereal substance remains. The body is therefore capable of becoming a home for a discarnate entity, while the true owner has not sufficient hold on his body to enable him to dispute possession.

Dr. Janser then describes a well-authenticated case of "possession," vouched for by Carl Renhofer, eminent Spiritualist, prominent in the Austrian Spiritualist Movement and editor of "Das Geistige Reich" ("The Spiritual Kingdom").

In 1936, in Budapest, there lived a widow, with her only child, a girl of 15, who was rather frail and suffering the agonies of a hopeless love, had lost the will to live. One evening, the child's heart stopped beating, this being confirmed by the family doctor.

In the early hours of the next morning, the widow was awakened by noises coming from the kitchen. She found the girl furiously cleaning up dishes and pans, while on the table were the remains of a

hearty meal. On seeing her mother, the girl burst into excited, incomprehensible jabbering, but did not reply to questions in Hungarian and German. Eventually the unknown language was identified as Spanish. A Secretary of the Spanish Consulate carried on a lively conversation with the girl, and reported: "She says she is from Madrid. She has given her name and address. She can't understand how she got here, and wants to go back to her people."

Investigation by Spanish authorities revealed that, on the day when the above events took place in Budapest, in the early morning, a woman, of the name and address given by the Hungarian girl, was killed instantly by a car. She was 28 years old, wife of a labourer, with three children.

The girl in Budapest, seeing herself in a mirror faintly with shock. Recovering, and gazing at her reflection, she exclaimed over and over again, in Spanish: "I have a new body now, a new, young body."

The news having reached Vienna, Carl Renhofer, who is fluent in Spanish, went to investigate, taking with him a well-known Austrian medium. He questioned the girl intensely, asking trifling details of daily life, which would unfailingly trip up an impostor. The answers he obtained were completely satisfactory. There could be no doubt that this person had lived in Madrid as the wife of a man of the working class.

Clairvoyantly, the medium saw the vigorous spirit of the Spanish woman firmly settled in the new body. But she saw also the dim little spirit of the unhappy girl still attached, floating outside and in a state of slumber.

Who can say whether it will remain in this state until the physical body dies finally, or whether it may vacate the physical body and return to the spirit world sooner?

In the case of this Budapest girl, the mother said to Renhofer: "I know she is not my daughter; she is a complete stranger, but I am growing fonder of her every day, and we are both resolved to make a go of life together." The last Renhofer heard was that the girl was making good progress in learning German and Hungarian, and settling down well in her new life.

## Poltergeist

### Australia

HERE IS another poltergeist story, reported in "Psychic News," from Australia, where these creatures seem to have been active lately.

Viewers in Melbourne are likely to see shortly on TV a film taken by Richie Hann and a reporter of the Melbourne Sunday Times, who spent a night on a haunted farm at Boyup Brook, 180 miles from Perth, Western Australia, and for 6 hours toured the farm with Harvey, 11-year-old son of the farmer, Mr. George Dixon.

They saw: "A small small gravel stone apparently pass through the iron roof of the dairy and clatter into Harvey Dixon's milking bucket. Both Harvey's hands were milking, and no one else was in a position to throw it."

Then they saw Harvey retrieve a pair of rubber boots, which had been missing for two days, from the top of a lemon tree. Although thirty points of rain had fallen that night, the boots were dry.

Mr. Dixon remarked that what they had seen was "mild," compared with what he himself had seen in two fantastic hours:

"I took Harvey out to plough the orchard, and it began with five stones falling on us."

"I came home to feed the pigs and milk the cows, and was pelted with bones, stones, tins, pieces of bark."

"Once the cows went out, it all started again . . . whatever is behind seems to try not to hinder my work around the farm."

Dixon kept records, which are attested by father, son and Harvey's married sister, in many cases.

As Harvey sat in the Dixon car, with all windows shut, and travelling at 40 m.p.h., stones fell around him.

A few days previously, "Harvey went to yawn. As he opened his mouth, a bubble pipe appeared there."

As father and son re-entered the

office, Harvey pointed at the door. The badge, which Farmer Dixon wore in his hat, had been removed without either of them noticing it, and was at that moment pinned on the fly-wire of the door.

## Christmas

### Commercialised?

IT CAN scarcely be denied that Christmas, from being a religious festival, has developed, as "Two Worlds" remarks editorially, into an orgy of spending, in which "pubs (saloons), clubs and theatres are filled with more people than churches." So commercialised has Christmas become that an artist who devised a card with "I Hate Christmas" on it, has received thousands of orders!

Humanitarians and animal-lovers shudder with horror at the slaughter of millions of sentient creatures, whose blood is shed to commemorate what is said to be the birthday of the Prince of Peace.

In the "East Anglican Daily Times," the Right Rev. H. A. Wilson, late Bishop of Chelmsford, after affirming that animals had no souls, adds: "I know that no proofs are possible one way or the other." Also: "The plain fact is that cock-sure theologians know no more about the subject than a child." Such ignorance can scarcely be excused. Spiritualists have long known that there is abundant, overwhelming evidence that animals do survive death.

As to the Christmas festival itself, every moderate scholar should know that it originates from pagan mythology, and the winter solstice, as proved to the hilt by such books as "The Golden Bough," "Sixteen Crucified Saviours," "The Origins of Christianity," and countless others.

While unquestionably it is good that, at least once a year, there should be proclaimed the "Christmas message" of forgetting and forgiving, reunions, peace and good will, generosity and kindness, surely we should recognise that these qualities and actions should find continuous expression every day of our lives. Then, as "Two Worlds" says, "mankind's life will be a constant Christmas."

## Astral Travel

### Animals Too?

"TWO WORLDS" prints an intriguing letter, from J. Hitchen, Stamford, Lincs., stating that he does astral travelling, and "often visits scenes of catastrophe, and gives aid to victims, and help in the general confusion that exists in the astral and etheric realms after such disasters."

He relates that, while occupied in this way after the Persian earthquake, he saw a cat, working among the debris, and found, to his immense surprise, that it was one of his own cats. The moment the cat recognised him, she bounded to him in delight.

Having two cats, who are given a great deal of affection, he raises the question of intelligent domestic pets being able to leave their bodies during sleep and travel astrally.

I am sure that he, as well as myself, would be glad to hear from anyone who has any experience in this matter. His full address is Rest Side, Greatford, Nr. Stamford, Lincs., England.

## Critic

### Hard Hitting

IN "Two Worlds" Margery Lawrence, well-known novelist, packs some shrewd punches against ultra-conservatism and lack of enterprise in methods of training or handling mediums, groups, etc.

Take absent healing, for example: "Is anybody silly enough to imagine that great healers like Harry Edwards, whose healing lists run into many thousands, can possibly read out each case separately? It would take him weeks and weeks."

"Does anybody seriously imagine that God must wait until some earthly voice informs Him that Mrs. Smith, 900 Hill Road, Surbiton, is suffering from arthritis, before He sends His forces down to earth to try and help her?"



# Master Jesus Is Greatest Proof We Have of Living Spiritualism

(Continued from Page 2)

By Rev. Evan Shea

Are you proud of your religion? I am!! Oh, yes, I am!! And the older I get the prouder I get!! We have a nice religion!! It's so joyous!! Joyous beyond all measurements!! Who can gauge the joy it has brought to the lost and confused with its direction and guidance? Who can count the blessings or estimate the comfort it has given the sad and the bereaved with its promise of life everlasting — with its proof of spirit communion and communication? Who can possibly appraise a religious vehicle that gives the lives of all God's children a reason and a purpose — regardless of creed or color? Spiritualism is truly a memorial to our Master Jesus' promise,

"Lo, I am with you always."

We do have such a nice religion!! I'm proud to be a Spiritualist!!

Our country was founded on the premise 'all men are born free and equal.' Our religion is like that!! It's so free and unconfined — it's really kind!! It allows each of us to follow our own religious urge, in our own way, without fear of breaking some rule or regulation or disobeying some outmoded, man-made, dogma or taboo!! Spiritualism is completely free from denominational bigotry and harbors no hostility toward other religions. It's a sweet religion!! Aren't you glad you are a Spiritualist, too?

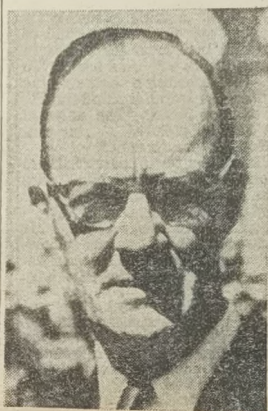
## Others Not Tolerant

It seems so strange that this same sweet freedom that we cherish, and extend to others, is the very thing that causes our enemies to hate us!! The constitution of our country promises all of us religious freedom, the right to worship as we wish, yet, our enemies deny us this sacred right. Our simple acceptance and practice of the 'truths' of the Bible appears to antagonize them. They go out of their way to belittle us and even refuse to accept our dear Spiritualism as a religion. They disclaim our very Christianity!!

Why? Why? Why this concerted effort to be unkind to us and to our religion? There must be a reason!! And an important reason!! There has to be!! After a lifetime in Spiritualistic work; after a lifetime of insults, unkindness, belittlements, persecutions and imprisonments I have come to one definite conclusion—OUR DEFAIMERS ARE AFRAID OF OUR POTENTIAL POWER AND STRENGTH!! They are afraid of the invincibility of our 'truth' and the way we practice it!!

And as proof of this statement I contend that if we were wrong, or unimportant, they would dismiss us with contempt and laughter. They wouldn't be bothered with us!! But, being important, they fight us!! They don't 'dare' give us our beloved church the 'dignity' of their recognition. They don't dare because in their hearts they know we teach and practice the same 'truth' our beloved Master taught us and practiced!! But, if we dared say Jesus was a Spiritualist they would be 'up in arms' and would soon deride us and say we were insane, etc., etc., yet, these same people preach and teach the Bible which tells us Jesus conversed with spirits and was strengthened and guided by spirits during his entire ministry. From the very beginning!! Matthew tells us in 4:11,

"And behold, angels came and



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ministered unto him." Pause here, please, and look in your dictionary. You will find angels mean spirits and to minister means to 'attend and serve, to help or aid.' After His ordeal in the desert Jesus needed comfort and aid and he received it FROM SPIRIT. Our Master Jesus leaned heavily on the help and comfort of spirits. Luke tells us in 22:43, that even in the midst of his terrible agony in the Garden of Gethsemane, spirits were 'serving and attending' him. The record reads,

"And there appeared an angel unto him, from heaven, strengthening him."

It seems to me Jesus was showing us the way. If Jesus could be helped and comforted by spirits, and spirit forces, we can be helped, also!! (In case you doubt the Bible means spirits when they say angels, and visa versa, read the Book of Acts 23:9, which reads,

"And there arose a great cry; and the scribes that were of the Pharisees part arose, and strove, saying, we find no evil in this man; but if a SPIRIT OR AN ANGEL hath spoken to him, LET US NOT FIGHT AGAINST GOD."

This strong verse is from the Bible and is pure Spiritualism!! The Bible also tells us that Jesus conversed with spirits in the presence of the reliable witnesses John, Peter and James!! Yes, the Bible confirms spirit communication!! In Luke 9:29,30, we read;

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening and behold, there talked with him two men, which was Moses and Elias."

Jesus talked with the spirits of Moses and Elias!! Moses had 'passed on' about 1450 years previously and Elias about 896 years!! Isn't this Spiritualism? Unadulterated?? Just where does Spiritualism begin and end in THE BIBLE?? Perhaps our critics can tell us. Surely, I would like to know what is the truth in this instance!! Jesus was transfigured, talked with spirits, gave messages to the Samaritan woman, produced the 'apporated' loaves and fishes that fed the 5,000. He levitated on the waters, healed and divined!

## Jesus Proved!

He gave countless proofs and demonstrations of spiritual phenomena and after a lifetime that was a complete endorsement of

the PRACTICE OF SPIRITUALISM He was crucified, resurrected, ascended and RETURNED TO THE EARTHPLANE TO FOUND HIS SPIRITUAL KINGDOM AND BE THE PERSONAL GUIDE OF HIS APOSTLES AND DISCIPLES. This is a fact! This is the truth! If you need proof you can find it in the first chapter of the Book of Acts, verses one and two, which read;

"The former treatise have I made, O Theophilus, of all that Jesus began to do and teach, until, the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen. To whom after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

Even as the Apostles were by many "infallible proofs" convinced of the return of the Spirit Jesus so are we convinced of the personal guidance of Jesus, the Spirit. These two biblical verses indicate Jesus was the PERSONAL GUIDE OF THE APOSTLES. If that is so, then He is our personal guide and Teacher, also, according to the Bible!! We can find infallible confirmation of this powerful statement in two different quotations from the Bible. In John 14:12, we read,

"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father."

Because He goes to His Father!! Because He 'passes on' and becomes a spirit He can help us more!! As our spiritual guide we will be able to do greater works!! That's what these two verses are really saying!! This promise is not for the Apostles only but for any that "— believeth on me —"!! The Books of Acts, 2:39, brings further light on this beautiful promise. It reads,

"For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God will call."

Once again I must ask where does Spiritualism begin and where does it end — in the Bible? How much proof do people need to convince them that our dear religion, as we teach and practice it, was almost the same vehicle used by our Master Jesus!! How can they dare to condemn us without abusing the vehicle of our Lord, Jesus. I can't understand it!!

Yet who are we to complain about the treatment given us by the various churches? These same people condemned Jesus, also!! He, too, was accused of teaching doctrines of the devil by the clergy of the church!! And in the end He was crucified, not by the people, not by Judas, not by Pontius Pilate but by the church, by Caiaphas, by the clergy!! Spiritualists must never forget this. The trials of Jesus should always 'serve' as their inspiration — and comfort.

Nor must we ever forget the martyrdom of Stephen, either!! Do you recall his words when he was defending himself before the clergy of the church, after Jesus was ascended? The words of Stephen reached down to us to this day and should, also, be our consolation and encouragement. We read about his ordeal in Acts 7:51, 52,

"Ye stiffnecked and uncircumcised in heart and ears, ye do ALWAYS RESIST THE HOLY GHOST, as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which SHEWED BEFORE of the coming of the Just One; of whom ye have been now the betrayers and the murderers; who have received the law by THE DISPOSITION OF ANGELS, and have not let it."

Yet, it behooves us to always remember these poignant words from the Bible. Nor must we ever forget for one single second our dear religion is founded and based upon the teachings and practices

knots and bindings as being those made by themselves. They examined the adhesive tape across the mouth and gave the same confirmation. The tape was removed, and Mr. Rhinehart emptied his mouth of the water which it had held during the demonstration.

I noted on one or two occasions the state of almost complete exhaustion he was in owing to the severe drain upon his nervous system.

Again I emphasize that we can offer no rational or intelligent explanation within the present limited range of our rational powers and our intelligence. But as our mental boundaries extend, then shall our limited vision of seeing "through a glass darkly" grow into the larger vision of our spiritual capacity and power.

## Love of Fellowman

It is frequently thought that visiting mediums come to us because of a money interest. It is true enough that fares have to be paid and visitors have to be housed and fed, but the money side of the visits is much exaggerated by those who do not know of the actual arrangements. In the case of Mr. Rhinehart he asked only that he be accommodated whilst he was with us. He has not enriched himself one penny through his public demonstrations. With regard to his meetings he persuaded us to donate all moneys received through collections and charges for admission to charitable organizations and for the further development of the Spiritualist Movement. Is this not a truly great gesture?

It will be of interest to our readers to give some account of the distribution of the moneys received in donations and in charges for admission. The statement is not yet complete but the following disbursements have either been made already or will be effected in the near future:

Hope Home for Crippled Children	£137.10
Star Seaside Fund	86. 8
Die Vadderland Seaside Fund	110.10
To the propaganda funds of newspapers dealing with psychic matters	325. 0
Johannesburg Cancer Fund	89.19
The Mayor's 'Happiness for the Handicapped' Fund	67.18
Sundry donations to the Church Building and Propaganda Funds	45. 5

In conclusion may I take Mr. Rhinehart's eastwards circle of the globe as a symbol of Spiritualism ever traveling towards the rising sun of truth, whose bright morning rays penetrate each day into the shadows of our ignorance, so that daily we see a new light, and in the new light a new truth. And may we realize that each added truth reveals more of the true nature of our spiritual and divine inheritance.

Mr. Rhinehart, we thank you.

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## Editor's Notebook

(Continued from Page 1)

for 22 years and a vice principal for five years.

Since his retirement he has re-entered the service of the department and worked as an assistant in the Johannesburg Indian High School.

Educated in England, he is also a graduate of the University of the Witwatersrand in Johannesburg.

If you would like to know more about Spiritualism in his corner of the globe, the address is: P. O. Box 43, Belgravia, Johannesburg, South Africa.

of our Master Jesus!! If we really believe our religion is the same as taught by our Master Jesus then we must be ready to accept any sacrifice even as Paul did in Acts 21:13,

"Then Paul answered, what mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

And so, in humility and love, we can only bow our heads and pray, "Even so, come, dear Jesus," and be thankful for our SPIRITUALISM. Amen.

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# SPIRITUALIST CHURCHES

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## ALABAMA

**Birmingham:** Church of Spiritual Science, 2524 7th Ave. N. Services: Sun. 3:15 & 7:15 P. M.; Pastor: Rev. R. P. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres. Albert L. Conso. Ph. 56-0636. Church Phone: 56-6654.

## ARIZONA

**Tucson, Ariz.:** Spiritualist Temple of Truth, 721 N. 2nd Ave. Services: Sun. 7:15, healing 7:45 P.M. Sec'y., Jack J. Hitchcock; Phone MA 3-1218.

## Phoenix, Arizona

First Spiritualist Church, 10th St. and East Fillmore. Services: Sun. 10:30 A.M.; lecture, 8 P.M. Minister, Rev. Walter Holder; Phone ALPINE 3-3604; Sec'y., Rosa Lee Mosher; Phone ALPINE 4-3912.

## ARKANSAS

### Hot Springs, Arkansas

Church of Spirit and Truth, 208 Plateau St. Services: Sun. 10:30 A.M.; 8 P.M. Minister, Rev. Julia Martin; Phone NA 4-1615.

St. Peter's Temple of Truth, 705 Malvern St. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Pastor: Rev. John Cecil Moore; Phone National 3-7393.

## 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.

Spiritualist Unity Center, 1330 Santa Clara Ave. Church Class Service 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 Prince; Phone Diamond 3-8596.

**El Monte:** National Federation of Spiritual Science, Church, 517 Stewart St. Services: Sunday, 10:30 A.M.; 8 P.M.; Minister: Rev. E. L. Archer; Phone EL 4-1615.

**Fresno:** Chapel of Light, First Spiritual Science Church of Fresno, 2100 N. Benton St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor: Rev. Lillian Dee Johnson; Phone EL 4-1615.

**Manford:** Church of Revelation, Inc., 1306 North Irwin St. Services: Sun. 7:30 P.M.; Class: Tues., numerology; Thurs., Psychic Unfoldment; Rev. Winifred Ruth Mikesell. Phone LU 4-6807.

### Hollywood, California

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

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 4-8383.

### Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: HE 4-0453.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Reddig; Phone: 2-2116; Church phone 66-214.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave. Services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M., at 430 Locust Avenue. Minister: Rev. Rosa J. McKee; Phone: HE 4-0453; Sec'y., 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 Brown; Minister, Rev. Elsie Hicks; Phone: REpublic 1-6030.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. 2 blocks north of Beverly Hills; Services: Sun. 7:30 P.M.; Pastor: Rev. Richard Zenor; Phone: Hollywood 4-6252.

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

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

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

Rose Chapel Psychic Center, First Christian Episcopal Church, 1000 S. Santa Anita Rd. 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 2 and 7:30 P.M.; Healing and Messages: Thursday 7:30 P.M.; Pastor: Rev. Beulah England; Acting Pastor: Rev. Alfred Sanders; Secretary: Edna Brundage, 903 Hyperion Ave; Phone: DU 9-1950 NO 4-752.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Seebre; Phone: NO 2-5551; Sec'y.: Irene Faust; Phone: CA 3-9360.

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

## Los Angeles, Continued

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

Spiritual Church of Friendship, 127 East 22nd St., Woman's Club. Services: Sun. 11 A.M., Minister, Rev. Hazel Sladek; 2432 Del Amo Blvd. Service, Thurs. FA 8-2008; Co-pastor, Rev. Eva Everson.

Universal Chapel, 1001 West 69th St. Services: Wed. 2 and 7:30 P.M.; Fri. and Sun. 7:30 P.M. Co-pastors, Rev. Eula Perryman Goff and Rev. Walter H. Goff; Phone, Pleasant 8-2200.

Universal Brotherhood of Truth (Chapel of Roses), 4001 Beverly Blvd. Services: Sun. 2:30 P.M., Devotional: 7:30 P.M.; candlelight healing: 8 P.M.; devotionals: Tues. is same as Sunday schedule; 1st Sun. of month, Holy Communion, 11 A.M., followed by Communion breakfast; last Sun. each month, Fellowship buffet dinner after 2:30 service. Pastor, Rev. W. G. Dickens; Asst. Pastors, Rev. W. B. Newton and Rev. E. Hawker; Phone, DU 3-0116.

## Oakland, California

First Temple of Spiritualism, Green Rm., Moose Club, 1428 Alameda Street. Services: Sun. and Thurs. 8 P.M. Minister, Rev. Mitzie Monroe, 1014 Fifth Ave.; Phone, TElephone 3-4442; Sec'y., Earl Dowd.

Spiritual-Unity Center, 1419 Harrison St. Services: Wed. 7:30 P.M. Dr. and Rev. W. G. Dickens; Thurs. 8 P.M. Pastor, Rev. E. L. Archer; Phone, TE 3-4442.

The Spiritual Army of God, Ebell Hall, 1440 Harrison St. Lecture, Healing and Message work Fri., 7:45 P.M. Social night 1st Fri. in month. Leader, Rev. James M. Fritchman, Rev. E. L. Archer; Pastor, 529 31st St. Phone, Olympic 5-2936.

Palo Alto: Spiritual Science Church of Life, 2300 Wellesley Ave., South Palo Alto. Services: Sun. 11 A.M.; Pastor, Rev. Clyde A. Dibble, 1912 Easton Drive, Burlingame; Phone: Diamond 3-2824.

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

Reeds: 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.: Leone Cordial.

## Sacramento, California

First Spiritualist Episcopal Church, 1000 E. Blvd., 34th and P Sts. Services: 7:45 P.M.; Minister: Rev. Wilson H. Beasore; Phone, GI 7-7343.

Universal Spiritualist Church, 3340 N. Street. Services: Sun. 2:30 P.M.; Pastor: Rev. C. J. Chastors, 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 A.M.; Class: Mon. 8 P.M.; Also Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Lila Taber, Rev. Harold Taber, Rev. Gloria Taber-Braxton; Phone: 89523.

Santa Cruz: First Spiritual Science Church, 420 Front St. Worship and message services: Sun. 7:30 P.M. Holy communion first 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 4-4680.

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. Lillian Greer; Sec'y.: Hattie A. Harold.

## San Francisco, California

Golden Gate Spiritualist Church (N.S.A.) 1001 Franklin St. (cor. Clay). Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Lillian Greer; Sec'y.: Hattie A. Harold.

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall. Services: Sunday 8 P.M.; Minister: Rev. Sada Hanson; Phone: 253-44.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: Underhill 4-4680.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Priscilla Hull; Phone: JU 4-4680.

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 Sons Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

First Spiritualist Temple, 3324 17th St. (near Mission) Services: Sun. 8 P.M.; Wed. 8 P.M. & 4 P.M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y.: Maude Johnson, 227 Waterville St. Phone: Sky line 1-9153.

San Gabriel: The Pyramid Church, Inc., 274 E. La Tuca 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, messages; Social: 1st & 3rd of month, 5:30 P.M. Pastor: Rev. O'Dell Brown, Phone: CL 8-2194; Sec'y.: Mrs. Olsen Brown, Ph. CL 8-2343.

Stockton Spiritual Science Church, No. 214, 4th St. Services: Sun. 7:30 P.M.; Thurs. 8 P.M.; Messages 9 P.M.; Blindfolded 1st Sunday each month; Dinners each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Dr. St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

Venice, California  
God's Chapel of Healing, U.C.M. #16, Christian Spiritualist, 142 Lincoln Blvd. Services: 7:00 P.M., Tues. 8 P.M., Pastor, Rev. Laura B. Barge.

## COLORADO

### Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy. Temple of Harmony Spiritualist Ch. Inc., 233 West Elsworth Ave.; Sunday: 10:30 & 7:30; Wed. 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. Pastor, Rev. 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 7 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie La Mina.

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

## DELAWARE

### Wilmington, Delaware

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.

## DISTRICT OF COLUMBIA

### Washington, D. C.

First Spiritual Science Church, Suite 631, 1414 'K' St., N.W. Services: Sun., Tues., Thurs. 2:30 P.M.; Pastor: Rev. Alice Wellstood Tindall; Phone CO 5-1149 and ME 8-0073.

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:30 P.M. Pastor, Rev. H. Gordon Burroughs; Phone: EM 3-0010.

Christian Light Church of Divine Healing, 915 20th St., N.W. Services: Sun. 8 P.M., complete service; Wed. 8 P.M. 2 P.M. 2 P.M. message services. Pastor, Rev. Otto Penter; Phone, JO 8-5172.

## FLORIDA

Bradenton: Universal Spiritualist Church, 947 13th St. West. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. Lillian Dee Johnson.

Cassadaga: The Southern Cassadaga Spiritualist Camp Meeting Association, Dec. through Mar. 30; Jan. Billy Turner; Feb. Kenneth and Gladys Cundance and Rev. C. Harrison Engel; Mar. Rev. Maude Kline. Sec'y.: Inez A. Babcock, Box 63, Cassadaga, Fla.

### Daytona Beach, Florida

First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave. Services: Sun. 10:30 A.M. & 7:30 P.M. (N.S.A.) Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9960; Sec'y.: Emily Maloney, 319 Ave. Oak Ave. Hays Memorial Church, Spiritual Science, 221 1st Ave. Services: Sun. 7:30 P.M.; Wed. 2:30 and 7:30 P.M. Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432.

Wilder Memorial Church, NSCA, Little Theater, Halifax and Jessamine, North, on the Peninsula. Services: Sun. 7:30 P.M. Minister, Rev. William Hubbard; Asst. Pastor, Mrs. Blanche Melious.

Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 1st St., Minn. St. Rev. Jewell Williams; Ph. JACKson 2-3160.

### Homestead, Florida

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall. Services: Sunday 8 P.M.; Minister: Rev. Sada Hanson; Phone: 253-44.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: Underhill 4-4680.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Priscilla Hull; Phone: JU 4-4680.

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 Sons Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

First Spiritualist Temple, 3324 17th St. (near Mission) Services: Sun. 8 P.M.; Wed. 8 P.M. & 4 P.M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y.: Maude Johnson, 227 Waterville St. Phone: Sky line 1-9153.

San Gabriel: The Pyramid Church, Inc., 274 E. La Tuca 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, messages; Social: 1st & 3rd of month, 5:30 P.M. Pastor: Rev. O'Dell Brown, Phone: CL 8-2194; Sec'y.: Mrs. Olsen Brown, Ph. CL 8-2343.

Stockton Spiritual Science Church, No. 214, 4th St. Services: Sun. 7:30 P.M.; Thurs. 8 P.M.; Messages 9 P.M.; Blindfolded 1st Sunday each month; Dinners each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Dr. St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

## Miami, Fla.—Continued

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. Hiestler; Phone: MO-5-2774.

First Spiritual Church of Christ, 8311 N.E. 2nd Ave. Services: Sun. 3 P.M. at church; Tues. 8 P.M. and Thurs. 2 P.M. at 612 N.W. 65th St. Pastor, Rev. Maude Allen; Phone: PL 9-5511.

Beckoning Light Church, 1621 S.W. 6th St., Public Service: Sun. and Wed. 8 P.M.; Classes, call NE 4-8949. Co-pastors: Rev. Bertie 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 Ruth and Rev. Grand 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, 9th Ave. South. Pastor, Rev. Mamie Schulz Brown.

The Spiritualist Church of the Beloved, 2806 Central Ave. Services: Sun. and Thurs. at 7:30 P.M., healing, and message service. Pastor: Ethel Post Parrish; Co-pastors, James M. Parrish and Lena Barnes Jeffs. Telephone, 77-4134.

## Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 3416 Grand Central Ave., Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy Flexer and Rev. Raymond Flexer. Phone: 5-6272.

Universalist Spiritualist Church, 8701 Tampa St. Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry. Phone: WEster 5-6272.

## Sarasota, Florida

Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave. Services: Sunday 10:30 A.M. & 7:30 P.M.; Ministers: Rev. Dorothy Flexer and Rev. Raymond Flexer.

Church of the Divine Light, 1269 First St. Services: Sun. 7:45 P.M.; Minister: Rev. Billy Turner; Sec'y.: Rev. Ringling 7777; Asst. pastor: Rev. Linnie Burns; Sec'y.: W. H. Hughes.

Champaign: First Universal Spiritualist, 219 S. Water St. Services: Sun. 3 and 7 P.M. Leader, Myrtle Grant; Pres. Rev. Margaret Armstrong; Phone: 6-1432.

Silent Prayer Sanctuary, 3602 West Meade Ave. Healing Services: Tues. 10 to 11 P.M. Other services: Sun. 10:30 A.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

Friendly Church of Christ, 845 West 10th St. Services: Sun. and Thurs. 8 P.M. Minister: Rev. Harold Klingenstein; Asst. Pastor: Rev. David Ware.

Sunflower Temple of Spiritual Science, 3838 West Fullerton Ave. Services: Sun. 7:30 P.M.; Tues. 7:30 P.M.; Wed. 7:45 P.M.; Pastor: Rev. M. Back; Asst. pastor: Rev. A. Manzanek.

Puritan Spiritualist Church, 812 West 68th St. Services: Sunday 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgald 4-1979; Sec'y.: Violet Krammer, 1016 West 72nd St.

Church of The Spirit, 2651 North Central Ave. Chicago, Illinois (Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 2-9011.

Jackson Memorial Spiritualist Church, 721 West Belmont Ave.; Worship Service: Sun. 7:30 P.M.; Message Service: Wed. 7:30 P.M.; Minister: Rev. Rosemary Jackson; Phone: GRaceand 7-4220; Pres.: Thomas F. Thomas.

Liberal Psychic Science Church, 3449 West Alameda Ave. Services: Sunday 2:45 & 7:45 P.M.; Wed. 7:45 P.M.; Class: Thurs. 7:45 P.M.; Also, Fri. 7:45 P.M.; Social last Saturday each month. Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: CAptol 7-6333.

The First Temple of Universal Law, 4740 N. Western Ave., 5th floor. Services: Sun. 10:30 A.M. and 7 P.M., healing, lecture, messages; Sun. School, 10:30 A.M.; Thurs. 6 P.M.; "Universal Light" WAIT-820 KC, Sun. 8:15 A.M. Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-5605. Pastor: Rev. C. H. Knight.

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

Spiritual Science Ch. No. 3, 1715 West 6th St., Sun. 3 & 8 P.M. Minister: Rev. John Skinner; Phone: HE 4-0181.

Church of Divine Revelation, 207 S. Wash. Ave., 2nd Flr. Sunday services at 3 P.M. Inspiring lectures on truth, group meditations, and prayers; Divine healing. A Church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritual Ass'n., Chesterfield, 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 South Ashland Ave. Founder: Freda Brown; Services: Sun. 2:30 P.M.; Pres.: Rev. E. Kellner, 6240 S. Kedvale Ave.; Phone LU 5-6972; Sec'y.: Carl B. Brown, 6146 S. Ashland Ave.

Church of Invisible Science, 5138 Kenwood Ave. Services: Sun. Mon. and Tues. 8 P.M.; Wed. 8 P.M.; Thurs. 8 P.M.; Pastor: George C. Adams; Phone: Midway 3-2861.

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

Spiritualist Church of Truth, 3345 West North Ave. Sunday, healing 7:45 P.M.; Service 8 P.M.; Pres., Thos-Siers; Phone: B 3-7455.

The Independent Spiritual Science Church, 6330 Stony Island Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing: Sun. 7:30 P.M. service; Wed. 8 P.M. service; Thurs. 8 P.M. service; message service; Minister: Rev. Jessica Chambers; Phone: Drexel 3-0024.

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

New Age Church and College of Truth, 200 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Special classes: Tues. & Thurs. 8 P.M.; Ministers: Dr. Gilbert N. Holloway and Rev. June Holloway; Phone: FR 9-5800 and HI 3-8630.



# Spiritualist Churches

(Continued from Page 11)

## INDIANA—Continued

**South Bend, Indiana**  
Church of Spiritual Truth, 519 S. St. Joseph St. Services: 1st, 2nd and 4th Sundays, 7:30 P.M.; 3rd Sunday, 3 and 7:30 P.M. President, Rev. C. Ruth Helm; Sec'y-Treas., Rev. Athelmini Minnes.

**Terre Haute:** Golden Hour Spiritualist Church, 503 1/2 Wabash Ave. Services: Sun, 7:30 P.M. and Tues, 8 P.M. Pastor, Rev. Nellie M. Moders, Phone, H-5393; Co-pastor, Rev. Goldie Russell.

## KANSAS

**Wichita:** Spiritualist Church of Occult Science, 731 Pattie. Services: Sun, 7:30 P.M. (Oct. to June); Sun, 8 P.M. (July to Oct.). Pastor, Rev. Maude K. Gates; Co-pastor, John Hobart 4-5787.

## LOUISIANA

**New Orleans:** Church of Divine Fellowship, 823 Spain St. Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBarb Cudde; President, Rev. Ada DuBarb Cudde, 407 Highway Drive; Phone: V-1579.

## MAINE

**Etna:** Harrison D. Barrett Memorial, NSAC. Services: Sun, 2:30 P.M.; Sept., Oct., May, June and July. Leader: Rev. William Hubbard.

## MARYLAND

**Baltimore, Maryland**  
Spiritual Sanctuary, 2106 Rutaw 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.; Minister: Rev. P.M. Minister; Rev. Elizabeth H. Dennis.**

## MASSACHUSETTS

**Amesbury:** First Spiritualist Church of Amesbury, 100 E. Hall, Water St. Services: Sun, 3:30 P.M. Pastor, Rev. Jack Sec'y; Sec'y: Mrs. Ethel Grant, Phone: 646-J.

**Brookline:** 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 Wehr.

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

**The Spiritual Chapel and Minister's Temple, 25 Hudson St., Room 323. Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Alda Crocker; Sec'y: 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris E. 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 Knowlton Terrace. Services: Sun, 3 and 7 P.M.; Sec'y and Treas.: Rev. Marion Rowell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

**Greenfield:** Universal Psychic Science Church, 47 Chesapeake 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-pastor, Rev. Kenneth and Rev. Gladys Cushman, 86 Highland Ave.

**Westfield:** The Golden Eagle Spiritual Shrine, 82 Montgomery St. Services: Mon, 7:30 P.M.; Thurs, 2:30 P.M. Reading, healing class, services private and by mail. Love offering. Pastor, Rev. George M. Bates; Phone, Logan 8-5071.

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

## MICHIGAN

**Ann Arbor, Michigan**  
Divine Circle of Love, 516 Detroit St. Services: Sun, 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: N-1044; Sec'y: Dorcas Bulledge, 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 (I.A.S.); Pres., Glenn R. 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. Flossie McColm Mitchell; Phone: TW 3113.

**Congregation of Spiritual Unity Church, 215 South Linn St. Services: Sun, 7:30 P.M. President, Clara Trombley; Phone: TW-3625.**

**Coldwater, Michigan**  
Two Worlds Spiritualist Chapel, Flandermeyer Bldg., 2nd floor. Seances: Thurs, and Fri, 8 P.M. Pastor, Rev. Warren M. Smith, 2672 Coldwater Lake.

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

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

**All Souls Memorial Church, 2619 Cass Ave. Services: Sun, 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: TAMMOS 9-1324.**

## Detroit, Mich.—Continued

**Spiritual Helpers Church, 9109 Harper Ave. Services: Wed, 8 P.M. Pastor: Rev. Harriet Rags, D.D.; Phone: WA-6236.**

**First Spiritualist Temple, 14801 Fenkel at Laurier. Services: Sun, 10:45 A.M. Pastor, Rev. Ruth Plintner; Phone, WE-5702.**

**Allen Memorial Spiritualist Church, 2202 W. Grand Blvd. Services: Sun, 7:30 P.M. Honorary Pres., Rev. Edna Green; Vice Pres., Joseph Adams; Phn. Trinity 2-7215.**

**Metropolitan Spiritualist Church of Greater Detroit (MSAC) Community Bldg., 400 E. 9 Mile; Services: Sun, 7:45 P.M.; Sept. to June; Sun, 2:30 and 7:30 P.M.; Pres., Chas. L. Young; Phn. Lincoln 1-3146; Sec'y: Marguerite Ladd, 460 Lincoln, Clawson; Phone: Lincoln 5-1114.**

**Grand Rapids**  
Universalist Church of Good Will, 802 University 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.

**Flint, Michigan**  
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 518 West 2nd Ave.

**Flint Spiritualist Church, 2nd and 10th Sts. Services: Sun, 8 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.**

**Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun, 3:30 and 7:30 P.M.; President: Frank Witforth, 1331 Cal. Gary, N.E.; Sec'y: Elaine B. McMann, 301 Lemay St., S.E.; Phone: 378-34.**

**Jackson, Michigan**  
The Aquarian Church, Hotel Hayes Ballroom. Services: Sun and Wed, 7:30 P.M.; Pastor, Rev. Haro C. Durbin, Lansing; Phone: IV 9-6167. Assistant pastor: Rev. John Chandler; Sec'y: Fearn L. Detweiler, 540 Woodward Ave., Phn. ST 2-5545.

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

**Kalamazoo: Christian Spiritualist Chapel, 827 N. Church St. Services: Sun, 3 and 7 P.M. Pastor, Rev. Beth Roche; Phone: FI 4-2961.**

**Lansing: First Spiritualist Episcopal Church, 700 So. Holmes Rd.; Lycum: Sun, 8 P.M. Services: Sun and Wed, 7:30 P.M.; Minister: Rev. Ella Sutton; Phone IV 5-2358; Sec'y: Thelma Alger.**

**Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun, 7:30 P.M. and 7:30 P.M.; Mon, and Thurs, 7:30 P.M.; physical medium; Pastor: Rev. Wm. R. Aldred; Phn: 258-20.**

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

**Pontiac, Michigan**  
Church of the Good Samaritan, of Pontiac, 150 Auburn Ave., P.O. Box 109. Services: Sunday, 7:00 P.M.; Silver Tea—2nd and 4th Tuesday; Sec'y: Jennie Ridler, 1292 Smith St., Birmingham, Michigan.

**Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 1435 Roseville Rd., Roseville, Mich. Services: Sun, 7:30 P.M.; Message Service, 3rd Sun, 3 P.M. Pastor, Shirlene M. DeBren, 18429 Meier Rd.; Roseville; Phone, Prescott 6-9409.**

**Whitmore: Church of Divine Truth, Spiritualist, 77 Longfellow; Services: Sun, 7:30 P.M.; Sec'y: A. D. Maynard; Sec'y: Ella M. Geehan, 828 Michigan Ave., Adrian, Michigan.**

## MINNESOTA

**Duluth:** First Spiritual Temple, 601 East 15th 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 & 7:45 P.M. (N.S.A.); Sec'y: Edith Sande; President: Rev. H. M. Paulson.

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

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

**St. Paul, Minn.: Spiritual Science Spiritist Church, 200 Frontier Bldg., 4th and Robert Sts. Services: Sun, 2 P.M. Pastor, Rev. Ethely Colby; Sec'y: Mrs. Ray Haberkorn; Phone, CA 6-815.**

## MISSOURI

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

**St. Joseph:** Christ Memorial Spiritualist Church, 2102 Felix St. Services: Sun & Wed, 8 P.M.; Class Fri, 8 P.M. Pastor, Rev. Floyd Humble, 110 S. 15th St.; Sec'y: Bernice McGrew, 209 S. 15th St.

**St. Louis, Missouri**  
Society of Spiritual Fellowship, 3816a North Grand Ave.; Services: Wed, 8 P.M.; Friday 8 P.M.; Leader: Elsie Andreas, member of Burket's Spiritual Church, 1000 N. 1st St.; Sec'y: Edith Sandy; 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 Bennett, 1624 Belt Ave.; Phone: Forest 1-7137.**

**Birkett Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, 4241 Quincy; Sec'y: Dorothy M. Buss, 1856 Switzer Ave.**

**Church of the Guiding Light (Spiritual Healing Shrine UCM Inc.), 4484 Carter Ave. Services: Tues, 1:30 and 7:30 P.M.; each 1st Sun, 7:30 P.M. Pastor, Rev. Mary Orso; Phone, CO-1475.**

**Sou Science Spiritualist Church, Melbourne Hotel, 2nd Fl., Xavier Rm., Grand Blvd. at Lindell. Services: Sun, 7:45 P.M. Pastor, Rev. Iona Brandt; Phone, Vernon 2-1110.**

## 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. Everett; Sec'y: Rev. J. St. Lincoln, 6 Nebraska; Phone: 2-3486.

## NEW HAMPSHIRE

**Portsmouth — First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 10:30 and Wednesdays, 7:30 P.M.; Minister: Rev. Frank Daley; Phone: 3103.**

## NEW JERSEY

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

**Fourth Spiritualist Church, 28 N. 26th St. Services: Sun, 11 A.M.; Lycum, 10 A.M.; Wed, 8 P.M. Pastor, Rev. Elizabeth Gibson, Church Rd., Moorestown; Phone, Belmont 4-5668.**

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

**Elizabeth—Seventh Ch. of Psychic Science, 415 Madison Ave. Sun, 8 P.M.; Wed, 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone 3-3515.**

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

**Newark: Psychic Science Temple, 532 Springfield Ave. Services: Wed, and Thurs, 7 P.M.; Rev. Doretha A. Morris; Thurs, and Fri, 1:30 P.M.; Rev. Rebecca Barrett; Sun, 3 and 7 P.M., guest ministers; Mother Temple Psychic Science, Tues, 1:30 and 7 P.M.; Rev. Doretha C. Dancer; Sun, 3 and 7 P.M., guest ministers; Rev. Doretha C. Dancer; Phone: Humboldt 2-1773.**

**New Milford: First Spiritualist Church, 465 Elizabeth St. Services: Wed, evening: Private and group consultation by appointment; Phone: DUMONT 4-9793; Pastor: Rev. Luisa Christiansen; Corresponding Sec'y: Mae Richardson.**

**Pateron: 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—1-1148.**

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

**Union City, New Jersey**  
Rev. Anna Doerner Simms Memorial Spiritualist Church, 1000 Union City, N.J. Services: 2 & 8 P.M. Daily; Minister: Rev. Herbert C. Millard; Phn: Union 3-5828; Sec'y: Rev. Alma Gundlach.

**Spiritual Church of Divine Healing, 1000 New York Ave.; Sun, 8 P.M.; Thurs, and Thurs, 2 and 8 P.M.; Fri, 8 P.M. Healing at all services. Developing class. Phone UN 4-4075. Rev. Elsie E. Richter, pastor; Rev. Fred Beck, co-pastor.**

**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 Hinton St. Services: Tues, 8:30 P.M.; classes, Pastor, Rev. M. B. McHugh; Phone, Gilbert 4-9167.**

**West Englewood: Johns First Memorial, 27 West Forest Ave. Services: Sun, and Wed, 8 P.M.; Tues, 2 P.M.; Pastor: Rev. Louise Gallo.**

## NEW YORK STATE

**Albany:** First Spiritual Church, 460 Western Ave. Services: Sunday and Wed, 7:30 P.M.; President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

**Batavia: Church of Unity Science, 6 Bank St. Services: Sun, 8 P.M., worship and spirit greetings; Thurs, 8 P.M., study, messages and social; Mediums Day, 1st Sun, 3 P.M.; service, 8 P.M., circles, regular service, 8 P.M. Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone, 5178.**

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

**Temple of Mental Science Church, GAS, 145 Beethoven St. Services: Sun and Fri, 7:30 P.M.; Tues, class, 7:30 P.M. Minister: Rev. Ivah B. Leland; Phone: 2-2215.**

**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.; Sun, 7:45 P.M.; Thurs, 7:45 P.M.; Wed, 1:45 P.M. Pastor, Rev. Lillian Johnson; Lc. minister, Cecelia Clay; BMT 4th Ave., 77th St., Station.**

**John Carlson Spiritualist Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st Sun, 7:45 P.M.; Thurs, 7:45 P.M.; 3:30 P.M.; Dinner, 5 P.M.; Circle, 8 P.M.; Healing, 7:45 P.M.; Worship, 8 P.M.; Other Sunday: 7:45 P.M.; Thurs, class, 8 P.M.; Wed, 8:30 P.M.; Lectures, 8 P.M.; Wending: home, AT-1698; Church phone: ELmwood 3397; Sec'y: Margaret Luther, 65 Woodhawn Rd., Orchard Park, N.Y.**

**Temple of Divine Science, Spitz Ch., 267 Sylvan St. Sun, 7:45 P.M.; Thurs, 7:45 P.M., 4th Sun; E. L. Henderson; Phone: WA 4-6511.**

**Center Psychic Science Church, 971 Jefferson Ave. Sun, 8 P.M. Pastor: Rev. Betty Clayton Fossell.**

**Church of Life, 70 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.A.S.A. Services: Sun, 7:30 P.M.; Wed, 8 P.M.; President: 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, 8 P.M. Pastor, Rev. Jaroslav Tuma; Phone: Corning, 9-0718.**

**Buffalo, New York**  
First Spiritualist Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st Sun, 7:45 P.M.; Thurs, 7:45 P.M.; 3:30 P.M.; Dinner, 5 P.M.; Circle, 8 P.M.; Healing, 7:45 P.M.; Worship, 8 P.M.; Other Sunday: 7:45 P.M.; Thurs, class, 8 P.M.; Wed, 8:30 P.M.; Lectures, 8 P.M.; Wending: home, AT-1698; Church phone: ELmwood 3397; Sec'y: Margaret Luther, 65 Woodhawn Rd., Orchard Park, N.Y.

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

## NEW YORK STATE—Continued

**Jamestown, New York**  
Jamestown Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun, 7:30 P.M.; Thurs, 7:30 P.M.; Wed, 8 P.M.; and class, Wed, 7:30 P.M. Minister, Rev. Zura Lakes; Phone, CY 5-6776.

**Lily Dale: Lily Dale Spiritualist Church, Assembly Hall. Services: Sun, 11 A.M. and 8 P.M.; Lycum: 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.; Thurs, 7:45 P.M.; Wed, 8 P.M.; 349 North Adam St.; Phone: 4-3990; Sec'y: Violet M. Jillion, 125 Claremont; Kenneth, 23, N. Y.; President: Robert M. Christie.**

**Jasper: Golden Era Wigmans, Spiritualist Church, Inc., 2nd Barnstable Rd. Services: evening class, by appointment; Pastor, William J. Donnelly; Assoc. Min., Elmer Donnelly.**

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

**West Hempstead: Spiritual Church of Magdalena, 559 Henry St. Services: Sun, 8 P.M.; Minister: Rev. Marion G. Miller; Phone: LVanho 1-3404.**

**West Hempstead: Spiritual Church of Magdalena, 559 Henry St. Services: Sun, 8 P.M.; Minister: Rev. Marion G. Miller; Phone: LVanho 1-3404.**

**Church of the Ascension (G.A.S.) Suite 708-710, 132 W. 42nd St.; Minister: Rev. Winifred E. Lawe; Services: Wed, 8 P.M.; Thurs, 8 P.M.; Fri, 8 P.M.; Minister: Rev. Minnie Corb and Rev. Beulah Haas alternating; Fri, 7 P.M.; Rev. Allan Lynd; Sat, 7 P.M.; Study Unfoldment Mon, Tues, Thurs, Fri, 8 P.M.; Messages, Elsa Siemsen, Sec'y, 43-30 46th St., Sunnyside, La. Li 2-1087. Exeter 2-1087.**

**Church of the Ascension (G.A.S.) Suite 708-710, 132 W. 42nd St.; Minister: Rev. Winifred E. Lawe; Services: Wed, 8 P.M.; Thurs, 8 P.M.; Fri, 8 P.M.; Minister: Rev. Minnie Corb and Rev. Beulah Haas alternating; Fri, 7 P.M.; Rev. Allan Lynd; Sat, 7 P.M.; Study Unfoldment Mon, Tues, Thurs, Fri, 8 P.M.; Messages, Elsa Siemsen, Sec'y, 43-30 46th St., Sunnyside, La. Li 2-1087. Exeter 2-1087.**

**National Congress of Healers and Spiritual Consultants, Inc. (American Metaphysical Foundation Building)—Church, 211 West 57th St. (Downstairs). Devotional services: Fri, 8 P.M.; Lectures, Healing Therapy and Spiritual Counsel. Minister: Rev. George Henry Clark, Founder and President; Rev. Winifred E. Lawe, President; Rev. Elsa Strausberger, Co-President; Sec. and Treas., 983 Ogden Ave., N.Y.C. 22, N.Y.; Phone: JE 4-2457.**

**United Spiritualist Church, 300 W. 56th St. Services: Sun, 11 A.M. and 7:30 P.M.; Tues, Wed, Fri, and Sat, 7:30 to 9 P.M.; Sat, 1 to 3 P.M.; Thurs, 7:30 to 9 P.M.; Services of Faith, 41 West 73rd St. Cathedral of Faith, 615 P.M. (Worship), 7:30 P.M. (Messages); Wed, and Sat, 1 P.M.; Wed, and Fri, 6:30 P.M.; Minister: I.A.S. Classes: Mon, 7:30 P.M.; Messages, Mon, Wed, and Fri, 2 P.M.; Associate Minister: Rev. Flora L. Chagnon Borg; Phone: WEster 9-386.**

**Aquarian Brotherhood of Christ, Inc., 17 East 84th St., near Madison Ave. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr, Rev. Sylvia Greco; Services: Sun, 8:00 P.M. Mon, 6:30 P.M.; Wed, 2:00 & 6:30 P.M.**

**First Church of Spiritual Vision, 301, 100 West 72nd St.; Services: Tues, and Fri, 6 P.M.; Thurs, and Sat, 1:30 P.M.; Sun, 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.; Minister: Rev. Bertha Marx Luecher; Phone: RIVERSIDE 9-0319.**

**Center of Divine Guidance, Suite 229, Grand Northern Hotel, 118 W. 67th St. Services: Sun, 7 P.M.; Thurs, 10 A.M. and 7:30 P.M.; Tues, 2 P.M.; Wed, 2 P.M. and Fri, 8 P.M. Pastor, Rev. Martha K. Seidler; Asst. Pastor, Rev. Virginia O. Myott.**

**Beacon Light Spiritualist Church, Apt. 1-J, 194th St., near 10th Ave., Queens, N.Y.; Services: Tues, & Thurs, 2 & 7:30 P.M.; Sunday: 7:30 P.M.; Minister: Rev. Hermine Legner; Phone: ACademy 2-0923.**

**The Franciscan Order of Good Will and Love, 1921 Ave. C, BROOKLYN, N.Y.; Services: Mon, Wed, & Sun, 7 P.M.; Minister: Rev. Angela J. Sessa; Phone: TREmont 8-9134; President: Leonard Sessa.**

**Fourth Spiritualist Science Church, Inc., 57th St., 703, Steinway Hall, 113 West 57th St.; Services: Sun, 3 P.M.; Sat, Sun, Thurs, 8 P.M.; Healing & Message circle, Tues, 8 P.M. & Wed, 2 P.M. Classes: Wed, 8 P.M.; Dr. Sam Ram Mandal of India; Phone IN 3-8287.**

**Chapel of The Eternal Star, 237 West 72nd St. Services: Wed, Fri, Sat, & Sun, 7:30 P.M.; Tues, 2 P.M.; Pastor, Rev. Rose Ann Erickson; Phone: TRAfalgar 7-3113.**

**Spiritual Science Mother Church, Inc., 1855 Fulton Rd., Ste. 50th St., Sun, 8 & 7:45 P.M.; Ent. Sermon and Message service Sun, 7:30 P.M.; Rev. Glenn Argoe, Minister; Message Services: Wed, 2:00 P.M.; Thurs, 8:30 P.M.; Lectures: Sat, 7:30 P.M.; Sun, 4:00 P.M.; Phone: TRAfalgar 3-2952.**

**Universal Guiding Light Church, Sheraton Hotel, 120th St., Sun, 7:30 P.M. and Sat, 1 P.M.; Fri, 1 and 7 P.M. Minister, Rev. Helen A. Thury; Phone, TRAfalgar 7-30 P.M.; Tues, 2 P.M.; A.M. to 1 P.M. except Mon. and Tues.**

**Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P.M. Wed, 2:30 P.M.; Thurs, 8 P.M.; Fri, 8 P.M.; Pastor: Rev. Rose Ann Erickson; Phone: TRAfalgar 7-3113.**



# Spiritualist Churches

(Continued from Page 12)

## OHIO—Continued

### East Liverpool, Ohio

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

### Toledo, Ohio

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

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

Godd Will Spiritualist Church, 1515 Old Iowa Drive, Services: Sunday School, 10 A.M.; Sun. and Thurs. Services: 7:30 P.M.; Minister: Rev. Dallas E. Crider.

First Spiritualist Church, 636 Western Ave. (at Field), Services: Sun. and Tues. 7:30 P.M.; Pastor: Rev. Fred L. Felix; Sec'y: Sylvia Haynes; Phone: CH 9-3809.

### Youngstown, Ohio

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

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

## OKLAHOMA

### Tulsa, Oklahoma

Second Spiritualist Church, 219 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 Krause; Phone: Prospect 1-8986; Sec'y: Dulcie Jackson.

Trinity Memorial Chapel, 3953 N. E. Union Ave., Services: Sun. 2:30 and 7:30 P.M.; Weekly meetings; Minister: Rev. E. H. Mercer; Phone: AT 7-4241.

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 14-5441.

The First Spiritualist Church, Beaver Building Hall, 1610 S. E. 9th St., Services: Sun. 7 P.M., healing; 7:30 P.M., lecture; Pastor: Rev. Alma Gudhart; Phone, CT 14-5441.

## PENNSYLVANIA

Bradford: Christian Spiritual Church, 46 Chestnut St., Services: Sun. 7:45 P.M.; Minister: Rev. S. M. Van Duzers, D.D. Office of Secretary: 46 Chestnut St., Apt. 3.

Charlottesville: Church of Divine Guidance, 214 Washington Ave., Services: Sun. 8 P.M.; Sara Achinger, Associate Minister.

### New Castle Penna.

Spiritualist Church of Truth, McGowan Bldg., 2155 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 1-0766; Pastor: Rev. Katherine Fiddell.

First Spiritualist Church, 256 Bequet 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 B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

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

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

Second Church of Spiritualists of Philadelphia, 1418 Walnut St., Belvoir Court Bldg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M.; Pastor: Rev. Alda Neige; Phone: KI-6827.

First Association of Spiritualists, Broad and Master St., Services: Sun. 3:30 and 8 P.M.; Minister: Rev. C. Harrison Engel; Phone: PO 3-0977; Sec'y: Mary Mooney, 5204 Akron St., Philadelphia 24; Pres.: Charles MacClave.

Third Spiritualist Church, 3044 Germantown Ave., Services: Sun. 3 P.M.; Wed. 8 P.M.; President, Elmer S. Hollowell; Church Phone, BA3-5504; Res., 9-3941.

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 Service, 105 N. Washington St., Services: Sun. 7:30 P.M.; 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: Augusta A. E. Riser, 114 Academy St.; Phone: Valley 2-0439; Sec'y: Helen S. Thomas, 202 South Main St.

## TEXAS

Beaumont: Golden Rule Spiritualist Church, 812 North St., Services: Tues. and Fri. 7:30 P.M.; Pastor, Rev. Pearl M. Davis; Phone, TE 2-0609.

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

### Houston, Texas

First Spiritualist Church, 3523 Beauchamp St., Sun. 10 A.M. & P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Aev. Myrtle London Rogers; Healer, Harry H. Adams.

## TEXAS—Continued

Taylor: American Spiritualist Church, W. 4th and Ferguson Sts., Services: Sun. 9:30 A.M., 10:30 P.M.; Devotional: Wed. 7:30 P.M.; Messages: Pastor: Rev. H. Hedrick, 1115 W. 4th St.; Ph: ELwood 2-4695; Conductor: Mrs. Roznovak.

### San Antonio

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

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

Bethlehem Spiritualist Christian Church, 1004 S. St. Marys St., Services: Sun. and Wed. 7:45 P.M.; Pastor, Rev. Alton C. Joseph; Pres., Charles Valenta; Phone, LE 28994.

Memorial Spiritualist Church, 307 W. 37th St., Services: Sun. and Wed. 8 P.M.; Pastor: Rev. Melvin O. Smith; Phone MA-5070; Sec'y, Florence Siebert.

## 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, Lectures 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-5070; Sec'y, Florence Siebert.

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, U.P.S. Phone, Richmond BE 2-9110.

Richmond: Florence 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, U.P.S. Phone, Richmond BE 2-9110.

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## WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts., Services: Sun. 7:30 P.M.; Minister, Fern Ballus; Phone: 322-3; Sec'y, Hazel Straubhaar, 1410 Wilson Ave.

Bremerton: Goodwill Spiritualist Church (N.S.A.), 500 1st St., Services: Sun. 7:30 P.M.; President: Leonia Watson; Phone: 7-3243.

### Seattle, Washington

Universal Spiritualist Library, 3009 Arcade 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, Wally Solbak; Phone: ME 9095; Librarian, Esta Richards.

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

The Aqueduct 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: FRanklin 6046.

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

Charleston: Spiritualist Episcopal Church, 1202 Elmwood Ave., Services: Sun. 7:30 P.M.; Minister: Rev. Beulah Brisson-Jarrett; Ph: DI 27549; 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.

## WEST VIRGINIA

Charleston: Spiritualist Episcopal Church, 1202 Elmwood Ave., Services: Sun. 7:30 P.M.; Minister: Rev. Beulah Brisson-Jarrett; Ph: DI 27549; Pres.: P. A. Schottler; Sec'y: Lena M. Eggleston.

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## CANADA—Continued

Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario. Services: Sun. School 11 A.M.; Divine Healing 2 P.M.; Worship 7 P.M.; Weds.; Divine Healing 8 P.M.; Pres: Helen Gerencser; Sec'y: Mrs. V. Posovad, 146 Market St.

Bright Light Spiritualist Church, Orange Hall, James St., North. Services: Sun. 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. 8 P. M. Trance Seance; Thurs. 2:30 P. M. healing and messages; Sec'y: Mrs. G. Chappell; Resident Minister: Rev. Mae Potts.

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

Sprindale 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.; John Laidlaw, 1022 Sandwich St., E. Sec'y: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

### Winnipeg, Canada

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

The Church of The Golden Chain, 638 Chilver Road, Services: Sun. 7:30 P. M.; John Laidlaw, 1022 Sandwich St., E. Sec'y: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

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came lumbering across the room to greet Home. Then the Empress and her neighbor saw Home's chair on which he was seated slowly rising in the air, so that they could pass their hands under all the four legs.

The hostess of a chateau near Bordeaux at a seance at which the Count and Countess de Beaumont were present, asked Home, "Why are you sitting on the air?" Observing more closely they all found that he was levitated two or three inches above his chair. Immediately he floated to the lofty ceiling. The Count left his place and coming under Home, said, "Now, young Home, come and let me touch your feet." Daniel told him that he had no volition in the matter but the spirits might let him come down to him then.

### Only The Boots

A moment later the Count seized him by the boots with the elastic sides, but as Home was immediately levitated again, the Count was left holding boots without any feet in them. On another occasion, Home floated around the room, pushing the pictures out of their places along the walls. They were far beyond the reach of any standing on the ground. This evidence was given to the Dialectical Society with much other data, including levitations within and without buildings, as the instance at the ruins of Adare Abbey, in the presence of the Lords of Dunraven, Adare, and Captain Wynne, after Home's hand and head had become luminous while entranced at the altar. Home went outside to meet a certain incarnate person down by the wall. When he returned the three watchers saw Home coming toward them, not walking, but floating in front of them over a broken wall some two or three feet high. They learned that the spirit he had met was an Irish monk.

The greatest scientist, up till his death in 1







# CLASSIFIED ADS

(Continued from Page 14)

## Books—Continued

**"MENTAL TELEPATHY"**—Read the first scientific explanation of most psi phenomena: telepathy, healing, trance, astrology, etc. Read Col. Powell's reviews in P. O. July, and Feb. May '57. Read 8-inch advt. in P. O. March '55; reviews in Astrology Guide, July-Aug. and World Science Review (London), Jan. '57. Every reviewer urged purchase! Book is now leading textbook for all interested, amateur and professional. Order at \$5.00 ppd. from Stores or Author: John Crehore, Walpole, N. H. (P-458)

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## Book Review

(Continued from Page 8)

it has devised and expounds, or perhaps we should say, emphasises, a vitally importance and effective portion of the practical technique. That principle is, to accumulate vital force, and load the suggestion with that force, thus adding enormously to its power and efficacy. This is crucial.

Now let us get down to details. The Huna technique is:

1. Think hard
2. Breathe hard
3. Believe completely.

The thinking is done by the Middle Self, which decides what it wants, and then makes a clear, strong thought or thought-form, which will be a real, objective construction of aka material.

Next, you have to "breathe hard" (pranayama, as Orientals call it), in order to accumulate vital force (mana or prana). The Middle Self then charges the thought-form with this mana, and implants it in the mind of the Low Self.

For this to be effective, the Low Self must be relaxed in body and mind, its own independent, private thinking being at a low ebb, quietened, negative, and so offering little or no objection. For this, of course, there are many techniques available.

The Huna term for "relax" is "Hoolulu," which means also "to plant seeds," which is singularly appropriate.

The Suggestion may be spoken aloud, or silently, as you please. The Huna expression for "suggestion" is "Kumu manao," meaning "exchange thoughts" or "seeds."

### Self-confidence

"Believing completely" of course, means having full confidence in what you are doing, in your own power, in the ability and obedience of the Low Self to execute, and in the efficacy and soundness of the

whole process. Long graphically likens this planting of a suggestion to a phone call, in which the Middle Self gives its orders, then hangs up and goes about its business, without vestige of doubt, hesitation, anxiety or worry, and in full expectation that the Low Self knows what is required of it and will, if left alone, do it.

Interesting is it to note that Cooke and Van Vogt, in their "Hypnotism Handbook," have hit on this idea, saying that the suggestion has "energy," and that results depend on correct understanding and use of this "energy," but they do not say why or how the energy gets there. Huna states that it is mana, and tells us how to gather and accumulate it. Huna thus confirms what we have ourselves ascertained empirically, and adds the scientific, technical touch which enormously increases the potency of the whole undertaking.

From plain Suggestion, it is but a short step to Prayer, of which Huna makes a big feature. It teaches that, in Prayer, all three Selves have a part. If any one of the three Selves tries by itself to pray, nothing happens. To be effective, all three Selves must work, as a balanced and perfect team.

Hence, essential to effective Prayer is the calling in of the High Self to join the other two.

The Middle Self decides what to pray: from memories obtained from the Low Self, it makes a mental picture, which it charges with vital force: this picture it gives to the Low Self, for it to telepath it to the High Self. The Low Self may or may not obey. To make it obey, it must be relaxed, and the suggestion must be plentifully charged with mana or vital force.

Huna presents, we may note, no perfected God, but ever-evolving conglomerates of consciousness evolving from low to high.

Another interesting point is that what psychologists call fixations, complexes, and spirit obsessions, are known to Huna as "Knots," which inhibit the flow of force. They are symbolised as stumbling blocks, the cross, crown of thorns, etc.

Those who are interested in probing more deeply into the connection between Huna and Christianity, and in particular the existence in Christianity of esoteric or secret teaching, are recommended to study one of the best books on the subject that I know: "Esoteric Christianity," by Annie Besant, in which she quotes copiously from the Bible such phrases as: "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables." "He spake the word unto them as they were able to bear it": "when they were alone, he expounded all things to his disciples": "I have yet many things to say to you, but ye cannot bear them now": "Give not that which is holy to the dogs, neither cast ye your pearls before swine", obviously referring to the secret teachings. These were spoken of as "The Mysteries," "The Kingdom," "The Narrow Path," "The Strait Gate." Initiates were known as "The Perfect," "The Saved," who had taken the "Second Birth," as "A Little One," "A Little Child." The "Strait gate" of course was the gateway of Initiation, leading to "The Kingdom." In India, an Initiate is known as "Twice-born."

Paul writes: "we speak wisdom among them that are perfect," "we speak the wisdom of God in a mystery," and "stewards of the Mysteries of God." In similar vein, he writes especially to Timothy. The same symbolism is continued in the writings of the Early Christian Fathers, such as Clement, Origen and many others.

### Esoteric Aspect

Acceptance by the ancients, in all known religions, of esoteric, secret teachings, may surely be considered an established fact. Denial of this clearly so impoverishes and emasculates any religion as to make it morimund, lifeless, stagnant. Huna claims, on the basis of considerable evidence, to be another name for this secret, esoteric aspect of all religions.

Another reflection that is inevitable, as one studies Huna, especially in its technical details, is the inter-connection of all knowledge, all sciences. To study one area of knowledge, or only a few departments of science, is to become, and to remain, a specialist, who must inevitably become more and more narrow, dogmatic, shortsighted, blinkered.

As a small example, the theory

of aka calls for investigation of finer forms of matter, such as ectoplasm: of forces such as mana which operate through such matter: of the nature and potency of mind: of telepathy, both between living person, and between them and discarnates: of many other psychic faculties of great variety. It calls for full investigation of our whole environment, both inanimate and animate—never-ending study, in fact.

Hence, clearly, the sincere and psychic researcher must take virtually every science into his purview, he must, as the youthful Francis Bacon said, "take all knowledge to be his province."

Taking all this into account, I have no hesitation in strongly and earnestly recommending students of psychism to make careful study of Huna, for which purpose I know of no better books than those of friend Max.

Having acquainted oneself with the principles of the Huna philosophy, one must experiment, put our theories to the test of practical experience, and so find out for ourselves how far they are really true. I am quite sure that my friend Max—not to mention myself—will be only too pleased to have reports on successes (or failures).

A. E. POWELL

## Spirit Healing

(Continued from Page 1)

these two men operated a healing clinic in Victoria, British Columbia.

Born in London, England, Dr. Reginald first discovered his healing power when, as a child in kindergarten, he found he had cured a little girl's headache simply by placing his hands over her forehead. The children nicknamed him the "Little Doctor."

His mother, learning of her son's activities, told him that this power of healing had been in the family for many generations and was a direct gift from God—not to be treated lightly. She told him also that this gift was inherited, the earliest record being of his great-great grandfather, Buillame Chappelle, who was a healer of considerable fame in England. Chappelle had started out as a herbalist but soon discovered that only the herbs he touched cured and from this point was inspired to practice healing by the laying on of hands.

### Ordained Minister

Dr. Reginald, an ordained minister and Doctor of Divinity, is not an evangelist or religious fanatic nor a faith healer, however he has cured both the devout and the skeptical.

He and his son both feel that weak faith is not a barrier, however, strong faith alone is sufficient.

They have had "miraculous" healings both by personal contact treatment and absent treatment and many hundreds of letters have been received from all parts of the world requesting absent healing.

Doctors, clergymen and mediums in England, where Dr. Reginald operated a large clinic, had different theories regarding his powers. One Archdeacon went back to the biblical story of the twelve disciples who were sent out in the world to preach and heal the sick. He said that for hundreds of years, there has been a legend that twelve disciples still exist as descendants of the original twelve—when one dies, his power passes on to another. The Archdeacon theorized that possibly Dr. Reginald may be one of these.

From the files of his hundreds of patients, we are quoting a few of the letters sent by those who were helped. As courtesy to the people involved, full names are not given, however, these letters may be seen by anyone who visits Dr. Mills at his home in Hollywood, 1443 N. Fuller Ave.

"I hereby certify that I fully recovered from my heart disease and hemorrhages from the nose. I am very grateful to you for receiving your absent healing in the month of February 1957. The specialist wanted to operate on me and I was unable to work at that time. After I had received your treatment, I felt very much better, and my doctor said I could go back to work. May God Bless you."

(M. M. San Antonio, Texas)

### LEPROSY TREATED

"Earlier this year I wrote to Dr.

Reginald Miller in Hollywood, Calif., and asked him to give absent treatment to a friend of mine here in San Antonio, who suffered from an acute heart disease which would have required heart surgery. The patient recovered after one week of absent treatment by Dr. Mills.

"In March this year, I asked Dr. Mills to treat a case of leprosy by absent treatment. The name was Valerian Paller, who was treated in Culion Sanitarium, Culion, Palawan, Philippine Islands, for about twenty years as an incurable leprosy patient.

"The disease spread to his kidneys, and he suffered such excruciating pains that he could not stand erect. After absent treatment by Dr. Mills, the patient suddenly was filled with energy. As his wife testified in a letter: 'My husband is full of pep and energy. He has a healthy appetite and sleeps all night. His kidneys do not bother him any more, and he feels so strong that I have to find more and more work for him. Last month, the blood test revealed that many parts of his body are getting negative of leprosy.'

"I sent some copies of the Psychic Observer to the patients in the Culion Sanitarium, and they appreciate it very much, because it brings them new hope."

(G.L. San Antonio, Texas)

"May I say again how very much I have appreciated and benefitted from your treatments in helping me to regain health and strength, after suffering as I did with Multiple Sclerosis less than a year ago."

"I often picture you giving me treatment, and feel you will direct occasional thought vibrations this way, keeping me and my feet on an even keel..."

(G.B. Victoria, B.C.)

"It gives me great pleasure to say that the cataract on my right eye has quite disappeared."

I am grateful to God for this recovery and thank Dr. Mills for his considerate attention."

(Rev. T.H.L. Victoria, B.C.)

"I would like to express my thanks and gratitude for all you have done for me with your healing gift, something that, over a term of 25 years, six different doctors failed to do, and also for the spiritual uplift it has given me to be privileged to know anyone as selfless and devoted to your work as you and Mrs. Mills are in the face of almost overwhelming odds in the fight to carry on."

(L.O.C. Victoria, B.C.)

"Early this year, I had a beginning duodenal ulcer, which I controlled and got rid of, as exhaustive fluoroscopic and X-ray examination proved. The nausea, however, persisted, and got progressively worse, until I was sick day and night."

"The doctors could find no cause for it, nor could they give me relief for more than a few minutes at a time."

"On April 24, I sat in a healing circle conducted by Dr. Mills and his son, the next day I felt much better, and Friday, May 28, I felt perfectly all right. The nausea was gone completely."

(M.J.B. Los Angeles, Calif.)

"I am writing to thank you for the help you have given me. As only a person who suffers from migraine headaches can say whether they are better, I want to put in writing that the relief I have from pain, through your treatment, has been nothing short of wonderful."

"Not only do I say 'Thank you,' but I hope that this letter may be of use to you in your work of 'Divine Healing.'

"You can be sure that my best wishes will be with you in your work, and with both you and Mrs. Mills for your future."

"I sincerely hope that I will continue to be free of headaches, but you can be certain that in the event of any future pain, it is you to whom I shall return."

(J.N. Victoria, B.C.)

"... I for my part am as healthy as a child, no pains whatever. I have no falls any more, and my cataract is entirely gone."

"Please let me hear from you soon."

(K.H.S. Victoria, B.C.)

C.Y. of Los Angeles, Calif., writes "... To those who are suffering from paralysis, I can say this. I had instant healing through Dr. Mills."

"I had no control of my right leg when I tried to walk, I did not

know which direction would go. I hadn't the p. lift my foot from the ground, ing me shuffle rather than and was always in danger falling."

"When I heard of Dr. Mills, decided to try treatments. The doctors I had been to before were unable to do anything for me, it was a case of creeping paralysis, and was gradually growing worse as time passed. After the first treatment from Dr. Mills, I went downstairs without holding the rail, and when I got outside, to my surprise, I was able to walk as fast and as easy as I had done years ago."

"That was nine months ago, and I am still walking that way. My amazement at this change in my health after so many years, will never cease."

"My ever grateful thanks goes first to God, for you, His wonderful healing channel whose hands have healed my body of its disorders."

"I am most thankful to have avoided surgery for gallstones through your wonderful healing."

(H.F. Los Angeles, Calif.)

"On the 25th of September, I asked for your prayers. I am certain that my handwriting today tells you that I am much improved, so much so, that the doctor and I agree that daily exercise will do the rest to make the arms its own self again."

"I am very thankful to you and your healing prayers which have brought me the fine condition I now find myself in. I will always remember in deep gratitude, and will recommend you to those who need help and are willing to be helped."

(I.N. Sheboygan, Wisc.)

"I am writing to let you know that the rectal condition which I asked you to remember in prayer, is almost 100% improved."

(E.N.O. Upland, Calif.)

## Third Eye

(Continued from Page 1)

"The American Psychiatric Association" records the 77th double-personality case in English-speaking medical annals, so reported by Drs. J. J. Peters of Philadelphia and David Cohen of Coatesville, Pa. Also, if my memory serves me correctly, I think I have reported a few other cases of this nature in Highlights.

Here is the gist of the "State-ment" mentioned, part of which is written by the author himself, and part by his wife.

The fact that a stronger mind can sometimes take possession of another body is well known in the Orient. In medical circles, such cases are known also as "changelings."

### Split Personality

In 1947, Cyril Hoskins had strange impressions and absolute compulsions to adopt Eastern ways of living. By legal poll, he changed his name to Carl Kuon-Suo, later shortened to Ku'an, as people could not pronounce the longer name. He became confused in mind, having what seemed to be hallucinations, as if he had a split personality; memories of his life as an Englishman faded, and stronger grew impressions of an Eastern entity. He changed addresses many times, trying to lose connection with the past.

In 1949, he had an accident, and sustained slight concussion. He lost all memory of his English life, and had instead full memory of a Tibetan from babyhood, yet, in order to live at all, he had still to pretend he was an Englishman.

Having now definitely become a Tibetan, he was gaining in clairvoyant power. Unable to obtain employment, and trying to do something clerical or connected with "ghost" writing, he was eventually persuaded to write a book. With his Eastern memory, he knew where he had papers, to prove his identity, and he sent for them.

Incidentally, his purpose in writing this book, and also "Medical Lama," which is to be published shortly, was to help develop an instrument to see the human aura, as I mentioned in my review of the first book.

Also incidentally, Swami Omandanda Puri has written a letter, copies of which are with Mr. Cyrus Brooks of Messrs A. M. Heath and Co., who insisted that he write "The Third Eye," and with Messrs Secker and Warburg, in which she

(Continued on Page 16)



(Continued from Page 5)

**NEGATIVE POLE** of our Being . . . it is the very opposite of Pure Spirit. Opposes it in every conceivable way. Just watch the part this "villain" plays in the story of the Astral Spectrum.

**NOW**—The combinations of the three Astral Primaries are formed with Black and White as well as by the blending of the three themselves. Such combinations, of course, are caused by the varying degrees of mental and emotional activity manifested by the subject. They are the reflections of these and the keys to them.

It would be impossible to enumerate the various combinations—blends—densities of the Astral Colors. They present an infinite variety. We once compiled a chart from hundreds of readings and went over 1800—the chart was by no means finished when we quit. There were no more words to describe the combinations we were dealing with and numbers had to be substituted. This proved to be too involved to be practical. Time after time the mass of one color is found to be "Tweedled," "Spotted," "Scaled," "Smeared," "Striped," and "Clouded" by others.

Sometimes one color has "sufused" another, sometimes "bled" into another. I have seen two colors fighting a fierce battle before blending . . . and many times one color neutralizes another as you watch. Or Gray or Black clouds will hide the beautiful colors which you know to be present—or they will darken them . . . Just as you see during a big fire. Or great tongues of brilliant color—certain yellow and reds—showing agitation—or conflict between intellect and passion.

#### WHAT IS THE APPEARANCE OF ASTRAL COLORS IN THE HUMAN AURA?

Most students who have not yet developed Astral Sight feel that the Astral Colors in the Human Apra have the appearance of an egg-shaped rainbow. But this is a great mistake. True enough,

Auric Charts depict them so, but that is because for purposes of registration of notation a static picture must be drawn. The Auric Scientist works hard to bring the Auric Field to rest at a "key movement." The worker talks with the subject along lines of Psychiatric questioning—bringing out the colors which must be emphasized for the subjects benefit.

Sometimes, during the preliminary period an entire veil of Gray or other undesirable color which is obliterating the character and color field can be removed. This is accomplished either by clearing up a problem which bothers the subject . . . proving to them that they are not mis-fits or unbalanced. Comforting or encouraging them and so on. Then the real potentialities of the subject become visible and the useful chart can be drawn. Subjects work very hard to improve their Auric Patterns from time to time and some who were feared "lost" to society have been rehabilitated through Auric Therapy.

**IF I WERE TO TUNE IN ON YOUR AURA NOD . . .** I should see an egg shaped figure . . . like an Easter Egg . . . and, flowing over it, like clouds across a sky, the manifestations of your immediate thoughts . . . two or more clouds of color against a background of your actual type. That is, the color depicting the kind of person you really are. Steadfast-Honest-Shift-Loyal-Envious-Greedy-Studious-Mentally tidy or otherwise, etc. I should talk to you as the case might require—"Shake you down" as we say. If you will take a moment to visualize it—you will agree that a furnace presents a totally different picture after it has been "shaken down" you then see just how much fire you have and its quality.

Then I would discuss these first impressions with you and gradually help you to manifest a picture of your true character. . . and I would reproduce this upon my board when it appeared to be of greatest benefit to you—"the subject." I would show you how to overcome various obstacles or "blobs" through Auric Therapy and help you to develop potentials as yet untried. It would be my prayer that when you left my studio you would be in a vastly improved po-

sition to battle the trials of every-day life. Some of the pictures Auric Scientists see are delightful—a joy to behold—others can be terrifying.

Mother Nature is so kind and so wise in developing Astral Vision to Students slowly. It comes about so gradually . . . by almost imperceptible stages. So don't get impatient, but learn every detail you can upon the way.

This wasn't so bad, was it? I have some of my early note books on the table and am trying to give you the "essence" so to speak—without the drudgery. Next month we shall study more on ASTRAL COLOR . . . THE GROUPS. Mizpah.

## Third Eye

(Continued from Page 15)

emphasizes that "possession" is recognized in the East as quite a common phenomenon.

Lobsang Rampa, or C. Ku'an, concludes his statement: "I state most definitely that my books 'The Third Eye' and 'Medical Lama' are true. My wife states that she knew at the time that another entity had taken over the body."

His wife, a Registered Nurse, confirms all that her husband has said. She relates his speaking of his life in a lamasery, his war experiences, prison camp life, and Japanese tortures. He used, she says, to go alone into the woods, for long periods, where, in peace and calm, he "communed with others." She adds that, since the summer of 1949, "his whole make-up and manner has been that of an Easterner; his general appearance and coloring have also shown a marked change."

Perhaps I may be permitted to add that, when reading "The Third Eye," I had a strong hunch that something in the story was missing. I could not conceive how a Tibetan Lama could come to the Occident, pass as an Englishman and, above all, so master the language that he could write so perfectly in English, with such clarity and directness, in such a matter-of-fact style, and with no trace of any foreign mannerisms or expressions. Now I have the clue, which makes everything comprehensible.

Don't you think this is an intriguing story, which makes my friend's

intensely interesting and gripping story even more so?

Now I have to write to Carl Kuan, who was Dr. Kuan-Suo, who was Lobsang Rampa, who snatched

the body of Mr. Cyril Henry Hoskins, the plumber's son. The plumbing system seems the same, but a different vital fluid is running in the pipes!

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