

James Crenshaw Reports on Real World of Afterlife

(Editor's note: This is the last of three articles by James Crenshaw, Los Angeles newspaperman and author, commenting on the Associated Press series on life after death.)

Modern man, seeking to rationalize existence both here and hereafter, finds it difficult to picture a real world beyond the transition he calls death.

Jarred and torn by the stresses and strain of earthly living, he tends to resent the prospect of

continued living in a world at all similar to the one he is in now. He wants to escape from the realities of stressful living and is understandably drawn toward a concept of an afterlife without substance.

Many leaders shy away from any real picture of the afterlife, often cloaking their ideas of it in such general terms as to be incomprehensible even to themselves. The idea of a reward of eternal rest and bliss, for instance, sounds ineffably

boring to most of us, though for those who are really tired of it all, such a vacuous existence may have its appeal.

For those of us, however, who are willing to face the facts, it is time we had done with vagueness. The burden of all reliable communications from the next world—and I have attempted to make clear that many such communications are reliable and verifiable—is that the communicators are living in a real world, among real people, busying

themselves with real activities in a real, tangible environment.

In an age of electronic advancement when incredibly complex patterns of sounds and pictures swirl unheard and unseen around us without our being aware of them until we pick them up with an instrument attuned to the proper frequency, the existence of life in realms bound by frequencies other than those of our present condition should not be incomprehensible.

So many grope for an under-

standing beyond the horizon of their own capabilities, whereas the true picture is at hand. If we seek not to escape but to face the reality of a continuous universe, with ascending realms of reality, we need not fear the idea of another world that is not unlike our own.

Typical of the sincerely searching mind of our time is that of Senator Ralph E. Flanders of Vermont, who contributed the final article of the Associated (Continued on Page 15)

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No. 469

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

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Twenty Cents

Spiritualism, The Bible's Golden Thread Of Truth

West Has Bible Truth Over Radio

—By—

Rev. Guita E. Prineas
Burlingame, Calif.

It is most surprising to us when we have visitors at the Chapel of Truth in Burlingame, to have them tell us it is their first introduction to Spiritualism as a religion. Another surprise is:

How can one read one's Bible, understand it, at least to some ex-



REV. G. E. PRINEAS

tent, believe in it at all, without recognizing Spiritualism as a golden thread of Truth running through the Bible from cover to cover. Spiritualism is ever present beginning with Genesis, the first book of the Old Testament, and concluding with Revelation the last book in the New Testament.

The Spiritualists are so often censured for believing in communication between the two worlds, the seen and the unseen. We must believe in this communication if we are to accept the teachings of the Bible. Writers of both testaments, tell how voices from the world of spirit were heard by those living on earth. They not only heard voices but witnessed materializations. In the book of Genesis, Chapter 18:1,2 the Lord revealed himself to Abraham by the oak of Mamre, as he was sitting at the door of the tent in the heat of the day.

"And he (Abraham) lifted up his eyes and looked, and behold, three men stood at a distance from him; and when he saw them, he ran from the door of the tent to meet them" (Continued on Page 13)

Proof Of Survival Withstands Onslaught From Scoffers Of Any Philosophy

Editor's Notebook

'BOUT READY!

We've put in some long nights of hard work these last few weeks preparing copy and ads for our first BIG ISSUE. The June 10th P. O. will be the first annual Camp Issue. Instead of our usual 16 pages, there will be 32 pages. P. O. staff writers have prepared special columns; there will be news and pictures of the summer camp programs; and not to forget those who are helping us to meet the cost of the BIG ISSUE, there will be an array of ads for readers to scan through, and we hope, take advantage of.

We'll be mailing out 40,000 copies of the issue, the largest press run in P. O.'s history. This issue is intended to be more than just a promotion for the Observer... it is a promotion for Spiritualism! It's high time we did more proselytizing through the media of the Spiritualist press. Here's hoping this is the first of many 40,000 editions.

MEET OUR STAFFERS

Three of our paper's staff writers will be "on the road" during the spring and summer months. Here's the opportunity for you to meet the people who have been writing for you. The three are: Dr. Enid Smith, 640 26th Ave., South, St. Petersburg, Fla.; Rev. Evan Shea, P. O. Box 731, Santa Cruz, Calif.; and Dr. Gilbert Holloway, 2020 N.W. 7th St., Miami, Fla.

Why not find out if they will be in your area? Surely, you can't find more qualified "special lecturers."

WHAT'S THIS?

The TV people are still after me to get busy and outline a proposed script for the documentary they plan to produce in re Spiritualism. Jogging me along their latest letter read: "This documentary film has already been commissioned by N.B.C. and it is left to us as how to present the subject...."

"Right now, if any of your people would be willing to appear on a network show of our choice and successfully complete a matching Abascus test, the program would gladly pay them or the cause of Spiritualism the sum of \$10,000."

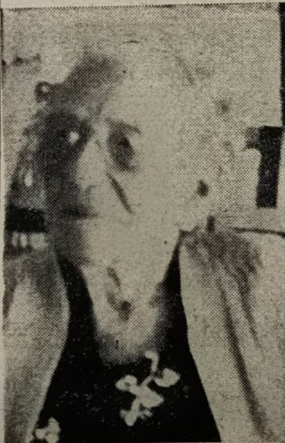
Well, at least they didn't offer \$10,000 for the ill-famed Houdini decoding. Anyone interested in the offer? I'll find out more about it, if you are.

Centenarian Celebrates Birthdate

If you ask Mrs. Lydia Simpson how it feels to live a full century, she'll quickly say, "It's fine!"

Mrs. Simpson, 100 years old on April 10, 1958, and a native Hoosier, takes the immense changes of a century by feeling that many things have changed but that people are pretty much the same... except that they live too tensely.

She was born April 10, 1858, in Franklin, Ind., and is the daughter of Alson and Anna Dennis. Raised



LYDIA SIMPSON

a Quaker, Mrs. Simpson was wed in 1874 to Lyman Simpson and is the mother of Mrs. Mable Riffle, Mounds Rd., international figure in Spiritualist activities and for the past fifty years secretary of the Chesterfield Spiritualist Camp.

Mrs. Simpson shows she hasn't forgotten travel hazards and discomforts of her childhood by the simple question of "How could you forget it?" The roads then lacked the smoothness of wide ribbons of concrete now common. Her parents very often took the trip to Richmond from Franklin in order to attend Quaker meetings.

Spiritualists over the world are acquainted with Lydia Simpson, who, as a young woman became interested in the religion. She has (Continued on Page 8)

World's Great Minds Accepted Psychic Phenomena As Fact

By W. D. CHESNEY, M.D.

In 1920 I was called from Springfield, Illinois, to Kansas City by the transition of my father. As I had several hours to wait for my train to take me home, I inquired for and found a very old colored lady—an ex-slave and a medium. Without asking me a question the old lady told me more about my father's passing than I learned after I got home for his funeral. Father was an old friend of Abe Lincoln and Lincoln urged him to go to Kansas in 1863, and saw he was elected State's Attorney for Shawnee County in 1864. I was to take father's remains back to his old home state, Illinois.

When I arrived at my mother's home, I sought my old steamer trunk to get some dark clothing to wear at father's last rites. I had forgotten what was in the trunk, with the exception of a dark suit and a black tie. As I unlocked the

trunk there were six blows, as from a heavy hammer on the lid. I raised the lid and found forgotten objects that the colored medium in Illinois has described.

Furthermore, there were documents that I am positive, absolutely positive that some of the contents were unknown to any living person—my father's commission as State's Attorney in 1865, his sheepskin showing his bar examination in Ottawa, Illinois in 1862, etc. And I did not know that such documents were in existence, or ever had existed. The medium had told me what I would find, but I had not believed.

Now, all you have is my word, and oath that this thing happened. That being true, despite the fact that I will make a solemn oath to what I have stated, let us pass on to documented, witnessed facts (Continued on Page 5)

Singing Stone Legend Unveiled By Science

By Stephen N. Green

There are so many legends and superstitions surrounding gem stones, that one is inclined to discard them all and stick to scientific facts found in our standard text books.

However, today science has set its seal of approval on clairvoyance as a field of experimentation and research. Why not review the vast literature obtained through this rare faculty of the human mind, and where reference to gem stones is made, apply scientific methods to prove or disprove their validity?

Becoming interested in the reading of Edgar Cayce, of which there are over 30,000, touching upon many subjects, I obtained extracts of all of them relating to gem stones.

Sounds As Of Wind

One stone was repeatedly mentioned, in fact more often than all the other gem stones taken together.

er. Cayce constantly made reference to the Lapis lingua. So here is problem number one, to identify this gem. It was finally accomplished.

"It sings," was the cryptic remark of Mr. Cayce. Yes, "Lapis" is the Latin for "stone" and "Lingua" freely translated means "gifted with a tongue." So call it the "Singing Stone" if you wish.

Naturally, if its songs were audible to the human ear, it would have been discovered long ago. So for check, we must turn to those who can hear the octaves above normal, that is, the psychic who has developed clairaudience.

At every opportunity I place the Stone in the hands of reliable mediums, always with the same results. It did register, anywhere from a gentle hum to a grand chorus.

Most beautifully expressed were (Continued on Page 3)

The Aura and You

—by—
Rev. Pierrette S. Austin
—:-
YOUR AURA IS YOU



Let us continue our color groups with YELLOW. This is considered a good color from all angles. It implies not only the possession of intellect—but the functioning of it. As it functions it may be well used or mis-used and you will see how the color varies under different conditions. YELLOW is used to great advantage in Color Therapy. (You will be instructed regarding general lines of this therapy in later columns.)

The Yellow Group

CLEAR GOLDEN YELLOW—This represents pure intellectual attainment . . . it indicates a love of learning . . . a love of study along TRUE channels. Most great teachers have this color strongly in evidence. You may have seen, around the head of a teacher or speaker, a "halo" of beautiful golden yellow. This is sometimes referred to as the "Golden Cap." If the individual be of a very spiritual nature—a cleric—a priest—a missionary, this Golden Cap is seen to be bordered with a clear Maddonna Blue. Call to mind the pictures painted of scholars—Saints—Teachers painted by some of our great artists . . . you will remember that each has a "nimbus" or "halo" of either White, Yellow or Blue.

It is hard to believe that these artists were not psychically "aware" during their working hours and that, during moments of ecstasy in their work, they did not "see" the auric fields surrounding their subjects. At the moment the famous painting by Hoffman . . . "Christ in the Garden of Gethsemane" comes to my mind. This scene was certainly viewed by the artist as he worked in Astral Light. If you haven't seen this lovely picture look up a reproduction of it . . . you will never forget it. One reminder—we do not see this rich Golden shade in the general run of auras. Usually, if there is Yellow in any amount present, it is a Lemon shade.

ORANGE—This as you know is a mixture of Yellow and Red. A very interesting combination which may mean several things in the aura, depending upon where it is displayed . . . and how! It can denote "pride of intellect" or a "love of mastery by will." This is governed according to the amount of Red present. Now please understand that there is nothing wrong with either trait unless the subject gets "top heavy." If I were making a chart and found Orange with plenty of Red to be present, I should—before making my report—look for Blues and certain Greens, as the right proportion of these would make the subject most valuable to society and industry. A perfect balance between Yellow and Red gives us a shade of Orange denoting WISDOM (this is never spontaneous . . . it takes lots of experience to acquire it).

The best I can do to help you to visualize this color is to remind you of the clear balanced Orange of the Calendula . . . known to the Hindu occultist as a Marigold. This blossom is contemplated by these scholars . . . sometimes made into a garland for the neck . . . sometimes worn behind the ear. Students in our classes often hold them during meditation . . . remember then Clear Orange . . . the color of the "Order of the Orange Turban" . . . the color of WISDOM.

LEMON YELLOW—This represents intelligence . . . ordinary type. If it is being used to best advantage it is full of life also. If not being naturally utilized . . . that is . . . if the subject is acting like a "dumb bunny" or putting on a "clinging vine act" to satisfy ulterior motives . . . the Lemon Yellow becomes "sickly" and very transparent. If, however, the subject is acting as a "clinging vine" in order to encourage another per-

son to assert himself or herself . . . or to renew the courage of . . . or bolster the morality of another person . . . then the color of "unselfishness" is shown too, and this gives a much better picture. May I repeat for your guidance that "posing" or acting in a hypocritical fashion always gives a peculiar cast to the color or emotion involved. It can easily be detected by the "reader" or auric scientist. If a trained occultist views a mass of people from let us say—a platform . . . and tunes in with the "mass" aura . . . he or she will first notice the Yellow in the picture. Here and there will appear bright Orange splashes . . . looking like lighted candles . . . and then plentifully scattered will be what appear to be tiny yellow matches aglow. The former will be the true balanced Orange and the latter the Lemon Yellow.

BUTTERCUP YELLOW—This denotes WILL . . . INTUITION . . . if bordered with Lavender it denotes DEDICATION to some idea or ideal.

PRIMROSE YELLOW—This always denotes PEACE . . . SERENITY. If shown in any large amount . . . that is two stripes within one auric emanation . . . it denotes the fact that the subject is able to "tune in" on great truths during "contemplation" or "Meditation."

STRAW COLOR—Denotes INTUITIVE PERCEPTION. With practice a subject displaying this color will be able to "see through you." Make good school teachers. In all of the colors mentioned in this group so far, Brown added in a greater or lesser degree will bring those colors into their lower registers or scales . . . make them less desirable. Black added will bring them into what we refer to as the "criminal class." White added will etherealize them and show us subject whose "feet are off the ground" or who are sometimes referred to as "wool-gatherers" or "day-dreamers."

Sometimes we see auras showing rays—arranged in sunburst style—shaped like pieces of pie . . . the wide ends of the wedges to the outside . . . alternating Sulphur Yellow and Orange . . . this is a definite sign that the subject will make a good channel for communication of knowledge or wisdom through inspirational or trance control. Most of them make good trance instruments. Usually these subjects have little to give themselves and find it difficult to do any impromptu public speaking of any type. If, however, there is a band of aquamarine at the base of these rays . . . we have a singularly gifted subject . . . one who can lecture independently as well as under control.

Whilst the pattern we have just described is not too often found in the "general run" of auric pictures . . . yet it may be acquired. The lack can be remedied and the sub-



CHURCH ANNIVERSARY CELEBRATED—The Mary A. Tower Memorial Spiritualist Church of Seattle, Wash., celebrated its 32nd year of existence in April with appropriate church ceremonies. Since its inception in 1926 when the founder's name was affixed to the church, the congregation has expanded the church to include an auditorium with a seating capacity of 135, and added a dining room, kitchen and seance room on the lower level with separate street entrances. Rev. Mary B. Crisp, who has been pastor of the church since 1939, is also president of the Washington State Spiritualist Association and manager of Camp Edgewood, owned by the State Association.

Church Charter Presented At Anniversary

Rev. Anne Robbins, pastor of the First Spiritualist Church of Brocton, Mass., in the absence of National President, Rev. Charles Smith, officially presented the church charter to members of the First Spiritualist Science Church of Portsmouth, N. H., at the church's 12th Anniversary Rally held March 29th and 30th.

Rev. Robbins was also the guest speaker for the afternoon service, and chose as her topic, "The Value Of The Philosophy Of Spiritualism To The World Of Today."

Other guests for the afternoon were Rev. Melvena Hafner, pastor of the Haverhill, Mass., Spiritualist Church; Miss Jennie Anderson of Haverhill, Mass., who offered the Healing Prayer and Mr. and Mrs. George Short of Merrimack, Mass., who gave Spirit Greetings.

Mrs. Lois Griffin of Dover, N. H., and Boston, Mass., was the guest speaker at the evening service, and addressed the group on the subject, "Why I Am A Spiritualist."

Guests for the evening service

jeet would do well to follow the advice of the auric scientist . . . to go to school and study along indicated lines. To bring into use hidden powers which the occultist can see. Some remarkable mediums have been developed along these lines. It is a fascinating thing to watch these Yellows and Oranges gradually taken into the body of the aura. How it changes the picture!

Our next study will be the GREEN GROUP . . . the universal challenge to all honest auric scientists . . . the difficult color! MIZPAH.

included Jack Rand of Haverhill and Mrs. Alice Day, also of Haverhill, who together gave Spirit Greetings. Mrs. Emma G. Rogers of Boston played several organ selections.

Sunday, March 30th, was designated as Children's Day. Rev. Frank Daley, pastor, officiated at a Christening Service at which Christopher Thomas Anderson was christened. He was sponsored by Mr. and Mrs. Alan Brown. Flower Girls were the Misses Ilene and Irene Daley. Miss Gail Daley presented a clarinet solo and Miss Karlyne Robinson accompanied at the piano by Mrs. Christobel Larkins, sang "The Lord's Prayer."

Following the service, Rev. Robbins, extended the Right Hand Of Fellowship to Roscoe H. Palmer, who was welcomed into the church by the members.

National Congress Conducts Monthly Communion Service

The National Congress of Healers and Spiritual Consultants held their monthly Holy Communion Service at the regular Friday evening healing meeting, April 4, at the American Metaphysical Foundation Building, 211 West 57th Street, New York City.

The communion service was given by Rev. George H. Clark president of the Congress, assisted by Rev. Elsa Strassburger and Rev. Kay Lavars. This service is given on the first Friday meeting of each month, and features various guest pastors.

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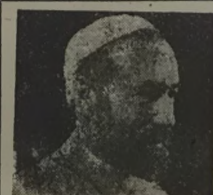
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EASTER SUNDAY ORDINATION SERVICE—Rev. Anthony Camardo presided at an ordination service held Easter Sunday welcoming into the ministry Miss Kathleen Howard at the First Liberal Psychic Science Church, 3449 W. Altgeld Street, Chicago, Ill. The ordination service for Miss Howard was sponsored by Rev. Herman Brostoff, co-pastor. Solos were rendered by Josephine Chircus and Jeanette Hantoot with Rose Zopfi at the organ. Messages were given by Rev. Camardo. A banquet followed the services. From left to right, top row, Rev. Marietta Stanley, Rev. Herman M. Brostoff, co-pastor; Rev. Camardo, pastor and founder; Rev. James Redfearn, treasurer; Mary Putzbach, Alice Johanson and Gertrude Pinne. Lower row, Sophie Lotsberg, Esther Middell, Rev. Maymie Matthews, Rev. Lena Naselli, church organist, Amelia Vitetta, secretary, and Margaret Amstutz. The new Rev. Howard is seated in the foreground.

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A PRAYER FOR THE EYES Through VALDA

Dear Lord,
Bless these eyes.
May they be clear, shining windows
Through which the manifestations of the
outer world
May reach my inner consciousness.

May they react instantly
And without effort
To all impressions received
Whether from near at hand
Or far away.

May they reflect to the world about me
A sincere picture
Of a serene
At peace
With myself
My God
And those about me.

We thank Thee, Lord.
Amen.

Trance Therapy... Key To Higher Intelligence

By Rev. Leo Louis Martello
(Psychic Observer Staff Writer)

Trance therapy is the fastest method of gaining self insight, reaching your inner soul, removing bodily tensions. Employing the psychological techniques of auto-suggestion and suggestion it enables the individual to master his emotions, relax at will, opening the door to a Higher Intelligence.

In my classes, a student is taught first how to relax. Deep breathing exercises are used. He inhales deeply, lets the air pass through the "inner eye" or pineal gland in the middle of the forehead, referred to as the "cold spot," down through his body into his toes which become completely relaxed. This process is repeated with the ankles, calves, thighs, stomach, chest, throat and head until each one is revitalized and refreshed through relaxation. This is the physical preparation for deep trance.

Keep An Open Mind

Mentally the student learns how to keep an open mind by listening to and adhering suggestions given. Many new students at first have their minds clouded with all sorts of thoughts and images foreign to the lesson at hand. This is an inability to concentrate, perhaps unconscious resistance, which gradually passes through repetition. The ones who take longest in developing are the ones who have the most difficulty in their daily relationships with others. There's a constant war between desire and dread, the conscious and the unconscious, so that the person is an emotional battleground of conflicts.

Before a student can develop and use his psychic faculties he must first learn self-control, character improvement and intellectual inquisitiveness. During the various stages of trance, whether very light or deep, he is given suggestions for his everyday conduct and habits, positive assurance of his own abilities. He is taught to depend upon his own resources. You cannot be a leader and a follower at the same time. All students must qualify and pay in advance. The reason for this is not so much monetary as it is to assure their attendance at every class. It isn't fair to the others to review for them what they missed and hold the others back.

After these initial preparations the student then learns to project his thoughts, listen to his inner voice, use his third eye. Symbols, scenes, names, initials, impressions are given full sway. It matters not whether these are evidential: The important thing is that he is able to "see" and relate these impressions. Students are advised to keep a journal of everything relating to the course, unusual happenings, psychic experiences, problems, etc. These are read, discussed and analyzed. The journals are also a permanent record of the student's development.

Those who are innately intuitive are trained for trance mediumship. There is a minimum of theory and a maximum of practice.
(Continued on Page 8)

Singing Stone

(Continued from Page 1)

the words of Betsy Davis. "First only the sound as of wind in the trees, then the major chords, C E G, as if hummed, far more beautiful than the best symphony orchestra! Then suddenly the same chord strongly, but an octave higher. Then a change to the chords E, G, and C, followed by an octave higher. Towards the end the sounds as of high winds."

Many claims are made for the Lapis lingua, and it is being in-

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creasingly used in healing and meditation.

Perhaps the most mentioned and greatest use of the Stone is, to quote Edgar Cayce, "Of particular value to those who are interested in things psychic."

This is confirmed by "Yada" the control of Mark Probert, who, with an interesting sidelight remarked, "The Stone was brought from Mesopotamia to Egypt, and used by the ancient Hebrew Priestcraft to excite their psychic faculties... was a part of the race mind and very powerful." And again stressing the age old use of the Stone, the controls of Rolf Telano said, "Worn by the early priesthood, they were not originally decorative. They were used to accomplish certain healings and other desirable results."

But to ask a medium to do your research work for you is not fully satisfactory. Is there any way for the average person, whose sixth sense is poorly developed, to investigate psychic problems?

Yes. Science has recently developed a method. The leader in the field of Extra Sensory Perception is Dr. Rhine of Duke University. With a simple set of cards or dice, anyone may work in the fields of Clairvoyance, Precognition, Telepathy and Psychokinesis.

Series Of Tests

So in cooperation with the Association of Research and Enlightenment, of Virginia, a series of tests were started. These tests were identical with thousands conducted by our leading colleges and universities, differing only that the Lapis lingua was used as an aid.

The background theory being, that any sense must have a physical organ as a channel. The sense of "seeing" must have an eye, "hearing" an ear, etc. So in tel-

epathy, it was assumed that the organ was one of the endocrine glands. Would the Lapis lingua excite this gland so that better results would be obtained in using the Stone than without?

In the first test, fifty persons entered but only sixteen withstood the rigors of the month's trial and completed their records. The results were outstanding, however, and they form a classic in amateur telepathy investigation.

There is a startling change indicating the use of the Lapis lingua. Practically all show an improvement. Three still remain below average and only one fell from upper into the lower group.

The test was conducted in a very simple manner. The sender was at Virginia Beach, Virginia. The receivers were very widely scattered—California, Colorado, Illinois, New Mexico, Wisconsin, the District of Columbia and Canada being represented. At a designated hour, five days a week for four weeks, the sender at Virginia Beach took up a deck of Rhine cards, shuffled and noted the order in which they fell. The receivers at the same moment noted their impressions, jotted them down and mailed immediately to Virginia Beach where they were tabulated.

A second test was conducted with a much greater number participating. The results are being tabulated and will be published in booklet form. A third Test is planned, still more simplified, so that with a minimum of effort, a sufficient number may complete the test and the results prove conclusive.

"Lapis lingua" is not yet to be found listed in any modern book on gems or mineralogy. It is a natural combination of two well known minerals, a negative and a positive element. However, it has been registered with the American Federation of Mineralogical Societies, and indexed in the Readers Guide, to be found in any public library.

Dealing With Scoffers —Show Them The Truth

By GILBERT N. HOLLOWAY, Ph.D., D.D.
(Psychic Observer Staff Writer)

Those who hold aloft the banner of Spiritual Truth have ever been in the minority among humankind. Forces of Error control in the main the agencies which form public opinion. Press, radio, television and cinema are shot through with half-truths and bold errors. I thought of this so clearly the other evening while watching TV for an hour, and noting the harmful substances advertised through this potent medium. Tobacco, harmful (probably cancer-forming) pain-killers, beer and other negative substances were blatantly announced in every household as somehow holding the keys to human happiness and well-being! One wonders that our civilization is not more degenerate than it is with the negative suggestions constantly bombarding receptive humanity.

This peddling of lies as if they were truth infects every area of national life, including the vast field of organized religion. To be sure, there is some truth in every religion, else it could not exist and gain adherents at all. But the tendency to group egocentricity is strong, and soon the religionist believes that his religion possesses all that is worth knowing about God and spiritual reality.

I have stated in previous writings that one of the touchstones by which to measure a man's tolerance, as well as his depth of religious thought and experience, is to present to him the truth of survival and spiritual communication. Tell him with calm face that you have frequently conversed with people who have moved from this plane and are now in the world of Spirit. Then watch his face for reactions, and of course study his words of reply.

The Scoffers

For twenty years I have been an evangelist of Spirit, rubbing elbows with people in all walks of life throughout North America, and putting many of them to the test with the "touchstone" described above. I have experienced just about every kind of reaction that humans can make, all the way from angry, almost violent unbelief to enthusiastic acceptance and full cooperation!

The great majority of "educated" people are unbelievers. In the same way a considerable percentage of educated persons coming out of our schools and colleges are agnostics or even atheists. This is a curious state of affairs, by the way, which permits an "education" to remove from a human consciousness two of the most fundamental truths: GOD IS, and MAN SURVIVES.

A plain-speaking friend of mine calls such persons "educated fools." They know a lot about things that are not really important, and almost nothing about the great issues of human life. Much is being said these days about the crisis in education, and the need to give our entire educational system a good shaking-up and drastic overhauling. The time is late for this, but radical changes are inevitable. The blind have been leading the blind for a long time, and the end result is ludicrous.

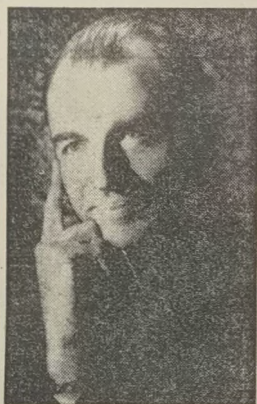
Now, the first sort of scoffer, frequently encountered, is the one who says with knowing eye, "The whole thing is a fake. Don't you know that fake mediums have been exposed by the hundreds in the past fifty years or so?" Now, he is telling a partial truth. Fraud of one kind or another has been the great mill-stone around the neck of spiritual and psychic research in the past 100 years. Every honest observer of the Psychic Movement knows this to be true.

Charges Of Fraud

I usually answer this kind of argument with something along this line: "Yes, I know there is fraud in mediumship and psychic work. I've seen plenty of it myself. But there is an element of error or fraud ALL THROUGH HUMAN LIFE as we live it in the 20th century. Politics, medicine,

law, the courts, legislatures, business, governments—have not all of them been infected to some degree? In the state of Florida the courts are in a deplorable condition. Public confidence in the judiciary is the lowest it has ever been. Corruption is rampant, and the people know this to be true. But certainly not ALL judges and lawyers are this way. Only some of them besmirch the integrity of their honored profession. So the answer is not to throw out our courts, judges and legal profession, but DO A HOUSECLEANING JOB. Help the honest men to get into power. Help the profession to clean its own ranks of vermin.

"It is the same with the Spiritualist and psychic movement. We know there are individuals without integrity, who resort to deception and fraud for financial and



DR. HOLLOWAY

other devious reasons. But DO NOT OVEREMPHASIZE the fraudulent, and GIVE POWER to the truthful and the good."

Genuine Mediumship

The sad truth is that only one person in a thousand (or perhaps in ten thousand) has ever EXPERIENCED genuine, reliable mediumship. Great mediumship is a rare gift. There are thousands of mediums, but only a relatively few great ones. Everywhere that an outstanding, honest medium works, he or she creates converts. The greatest answer to a determined scoffer is to SHOW HIM THE TRUTH. Then, if he is an honest man, he will change his mind.

I am reminded of a dramatic story in the life of Maude Lord Drake, noted medium whose life is portrayed in the book "Psychic Light." It seems that a Kansas farmer sadly buried his beloved wife in a lonely grave about 1885. He then sold his farm and moved west to Colorado, finally locating in Leadville. Mrs. Drake was touring the state, and presented a number of public meetings in Leadville. Out of curiosity this grizzled, hard-bitten man attended a seance during which materialized forms moved about in a dimly lighted room.

Imagine the surprise, wonderment and emotional reaction of this man when a form walked up to him, showed herself clearly to him as his wife, held out her left hand with a family wedding ring, which was the last thing he saw as he closed the casket and lowered it into the Kansas prairie! She talked with him, comforted him and gave every evidential proof of personal survival. The man was completely satisfied, and no longer had any doubts about his wife's survival in a Higher World, or his own!

A Rosicrucian Is Convinced

Just last evening, April 17th, 1958 in our New Age Church of Truth in Miami, Florida, we saw a good example of how true mediumship will convert an honest man. There was in our circle a business man from a northern state. He is a successful person, with an income of many thousands

of dollars yearly, gained through his intelligence, character, business ability and plain hard work.

This gentleman is a life member of the Rosicrucian Order. Now, it is regrettable that modern Rosicrucianism in America does not teach or practice psychic communication. Its founders and great leaders knew this truth, but somehow those who have carried on find communication to be something of a stumbling-block to them.

I find that the INVISIBLE ROSICRUCIANS certainly know about communication, and contact us frequently. Apparently one changes his mind quickly when the transition of death has been experienced! Dr. Robert Ramsey, June's principal Teacher, was an English Rosicrucian of the 18th century. Even St. Therese or Teresa, her principal Healing Influence, was acknowledged to have been a Rosicrucian in one of her previous earthly incarnations!

Now to return to April 17th, after the Inner Circle class had begun with its prayers and exercises for relaxation and spiritual concentration, June became entranced and Dr. Ramsey spoke to us clearly. I was watching the Rosicrucian gentleman from time to time to note his reactions. Dr. Ramsey gave us a beautiful lecture on the influence of color vibrations. He explained that the virus influenza so prevalent among the people is related in part to atomic radiation and fall-out, in that the virus seems to be assisted in a subtle way by the radioactive fall-out. He then explained, to our surprise, that the colors we wear have a helpful (or harmful) effect in combating contagious disease.

He warned against excessive wearing of black, and said that blue, green, bright pink and yellow were more healthful colors.

Evidential Communication

Following Dr. Ramsey's brilliant talk of about ten minutes, he withdrew and a soul entity named Martha came in to give us words of healing and a group treatment. It was marvelously uplifting. Our Rosicrucian friend, who had suffered a heart attack a month ago, was beaming. One could see a weight lifted from his shoulders, or so it seemed.

Then Ruby, June's gate-keeper and message-bearer came in, and permitted every person in the class to ask questions. This was the piece de resistance of the evening! Ruby displayed wonderful supernatural knowledge. She answered all kinds of questions immediately, and her replies made sense. Every one was satisfied. Finally the Rosicrucian had his turn, was told promptly that in two months his health would be fully restored, that he would return to his business and make important changes, and then his life would progress according to plan. Other things were said that "clicked" with him. A new convert had been made!

When the class was over this gentleman came to me and said that in 65 years of living he had never seen anything to equal this! He was enthusiastic, and hardly could find words to express his deep appreciation. All doubts were gone. He had been convinced through LIVING EXPERIENCE.

If the reader will forgive the business analogy, which is apt only to a certain degree, we have to do a much better "sales job" with spiritual and psychic phenomena. We have to convince more solid and reputable customers with better quality merchandise. When we advertise something, we must follow through to the letter, and do so ethically. - We must put our best foot forward, as it were, and demonstrate the TRUTH that is in us.

The materialistic temper of the 19th and early 20th centuries has been in our disfavor. The illusion of matter has overcome countless minds that are otherwise intelligent and perceptive. Men who ought to know better because of their intelligence and desire for truth, have turned the other way and not given spiritual science the hearing it deserves.

But the coming Aquarian Age should change much of this. Time

and again we have heard from the Spirit World that in days to come the Veil will be parted to a greater degree, and thousands of minds will be opened to spiritual truth. Instrumental communication with electronic and television-like devices will become a reality. So much EVIDENCE will accumulate that only bigoted or ignorant minds will fail to respond to psychic truth.

An example of the power of evidential truth is furnished by the developments in England in the latter part of the 19th century. So many fine mediums were active in production of mental and physical phenomena that the scientists had to take notice. Many of them, like Sir William Crookes, were honest and truthfully reported what they saw.

The wonderful mediumship of Mrs. Leonora Piper converted Sir Oliver Lodge to a belief in spirit return. He could not gainsay what he was carefully and impartially observing. The facts piled up until his personal philosophy was affected. The same thing happened to Arthur Conan Doyle and other eminent Englishmen.

Queen Victoria received overwhelming proof of the continued existence of her beloved consort, Albert, following his passing, and set a tradition of interest in Spiritualism that has continued in the British royal family ever since.

The Doubters

Many of my readers know people who have seen evidential phenomena but remain unconvinced. There is sort of a fashionable skepticism about these matters. Several weeks ago I wrote an article critical of Dr. Rhine's essay in the "American Weekly" of November, because he left everything up in the air. Rhine has seen all types of evidential phenomena. By adopting a "Maybe yes, maybe no" attitude he discouraged many people who want to believe emphatically, and he gives aid and encouragement to the doubting skeptics.

Several years ago I spent a pleasant afternoon in Hollywood with Dr. Hereward Carrington, one of the greatest living psychical researchers. Carrington has "seen everything" and has written some very good books, but his professional attitude of "Maybe yes, may-

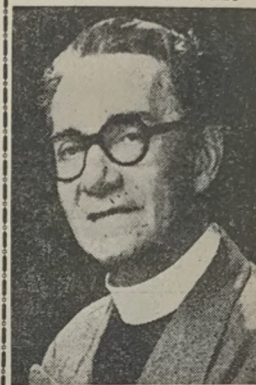
be no" is not satisfactory. He is "on the fence" and admits it, about SPIRIT AGENCY. So, apparently, is Dr. Rhine. This is a pity, because ringing declarations in favor of the existence and activity of discarnate spirits or entities should be made by all who know the truth about them.

When Rev. Billy Graham visited England for his famous London Crusade he went out of his way to be critical of the British Spiritual-

(Continued on Page 10)

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- 1) NORFOLK, VA., May 21st and 22nd at 8 P.M. in the Memorial Spiritualist Church, 307 West 37th St. Phone MA 2-5070.
- 2) BOSTON, MASS., May 25th thru June 1st in the Hotel Gardner, Mass Ave. at Norway St. Sunday, Wednesday, Friday at 3 P.M. and every evening at 8:00 except Saturday. Phone: Bedford 4-7254 or CO 6-3110.
- 3) PHILADELPHIA: June 8th thru 13th in the Chapel of Truth, 1418 Walnut St. June 8th at 11 A.M., 2:00 and 7:30 P.M. June 9th thru 13th and 7:45 P.M. Phone PE 5-7200 or KI 5-8827.
- 4) WASHINGTON, D.C., June 15th thru 27th in the All States Hotel, 514-19th St. N.W. Meetings at 3:00 and 8 P.M. on June 15th, 17th, 21st, 22nd, 23rd, 26th and 27th. Phone HO 2-5987.
- 5) NEW YORK CITY, June 29th thru July 18th in Steinway Hall, 113 West 57th St., Studios 703 and 605. Sunday, Wednesday, Friday at 3:00 P.M., also Sunday, Tuesday, Wednesday, Thursday, Friday at 8:00 P.M. For counsel phone Circle 7-1900.
- 6) FREEVILLE SPIRITUALIST ASSEMBLY, Freeville, New York, from July 20th thru the 25th. Meetings and private counsel daily. Between Ithaca and Cortland, N.Y. Write to camp secretary for information, reservations.
- 7) LILY DALE ASSEMBLY, LILY DALE, NEW YORK, from July 27th thru noon of Aug. 2nd. Meetings and private counsel daily. Bring your family to this ideal vacation spot! Enjoy a delightful week with the Holloways. Write to the Camp Secretary for full information.
- 8) CLEVELAND, OHIO, for three days only, Aug. 3rd, 4th and 5th in the Lake Shore Hotel, 12506 Edgewater Drive in Lakewood, auspices Lincoln Phil. Research Foundation. Meetings at 3:00 and 8:00 P.M. Bring your friends. For private counsel phone Lakewood 1-1700.

ADDRESS ALL MAIL and book orders to NEW AGE CHURCH OF TRUTH, 2020 N.W. 7th St., Miami 35, Florida. During the Holloways' absence on tour, the New Age Church will continue its regular schedule and will be served by noted workers, including Rev. and Mrs. Melvin O. Smith, June 15th through July 27th.

Proof of Survival

(Continued from Page 1)

proving Spiritualism. Facts that no honest, conscientious persons can deny, or even question.

The apostle John gave us a fine piece of advice, yes, many, not the least of which is, "Come let us reason together." I have been a Spiritualist—I could not help it. The spirit forces would not permit that I forget it. A Spiritualist for nearly 70 years. And in that time I have seen phenomena that no sensible man may deny because no such scientific methods have ever been used. On the contrary, I regret to say, I have seen some frauds that a child could have detected. But, as we have decided to reason together—let's reason.

Deny the Good?

On occasions we have met doctors that do criminal operations, split fees, urge unnecessary surgery at gouging fees, demand and accept kick backs. But there are thousands of doctors who would not do a dishonorable act or besmirch his escutcheon for any amount of money. Shall we blame the many because of the few crooks?

I have known—probably you have too—a number of clergymen who were caught red-handed in crime. I have known several who were found guilty of seduction and rape. I can name two ministers who took part of the collection and used it for illegitimate purposes. But because the few were evil, shall we curse and abhor such men as Swedenborg, the Beechers, the Wesleys, and hundreds of other preachers—many of the greatest of them sincere believers in the main tenets of Spiritualism? God forbid.

Far too many of us are inclined to accept the old Latin adage, "Falsus in uno, falsus in omnibus," as gospel. That attitude is unjust, untrue and un-Godly.

Before getting too deeply in our reasoning together, may one direct your careful attention to the facts set forth in Sir Shane Leslie's Ghost Book. Up to recent times the Catholics have claimed that Spiritualists were getting messages and materializations through demons. However Sir Shane sets down in good, bold print, Spiritualistic manifestations equalling the very finest phenomena coming through non-Catholic sources.

Leslie also states that the only real reliable spirit phenomena comes without recourse to mediumship, and preferably from Catholic sources. I have seen many spirits under absolute test conditions. But, from the samples of spirits detailed by Leslie, I would not want anything to do with Spiritualism. He tells of some of most horrible and documented poltergeists than one would see outside an Orthodox Gehenna. Many Catholic priests sought in vain to exorcise these poltergeists. Some of these earth bound spirits did yield to bell, book, candle and holy water, says Sir Shane Leslie. If man does not survive, what power was causing these hauntings? And if Catholics do not believe in spirits, why go through the "Ritual Romanum?"

How unfortunate it is that they believe that only the spirits of good departed can manifest only through Catholics. Sir Shane Leslie was a devout Catholic and his spirit friends were mostly Catholic. However, the dreadful poltergeists he described came through Catholics. The regrettable facts in the premises is that creed has forgotten both Saints Peter and Paul, who stated most emphatically that God was no respecter of persons—that is of any particular race, color or sincere belief.

There are two creeds that condemn, and if they had the power, would be burning Spiritualists at the stake. They seem to see only a God of hate and revenge. A sort of superman who was peeking around corners in order to catch His creatures in some little departure from man-made interpretations of God. May I give you a sample of this thing, called by science, Anthropology—that is, a God in the form of man, with all of man's jealousies, hates, and blood lusts for torture, persecution, horror, and permanent death.

For a number of years, I was an executive for a large concern that manufactured physical therapy apparatuses for doctors and hospitals. It was an Adventist owned and operated business. I occupied an apartment in an Adventist residence. I never lived among better



HEALERS AT WORK—The Christ Memorial Spiritualist Church of St. Joseph, Missouri, sponsored a successful week of healing services which began March 30 and continued through April 6. The Rev. Billy R. Hill of San Francisco, Calif. (right above), was the guest speaker and healer assisted by pastor Rev. Floyd Humble (right). The two healers are shown praying for and administering to the long line of followers and newcomers who attended the services. The requests were so great that the healing service was held an extra day, Sunday, the 6th.

people in my life. But, to my mind, and to common sense, their religion was, shall we say, queer . . . No Persian Orthodox hell, no mind in a fair state of mental equilibrium, can possibly conceive their bizarre ideas.

1. They admit all of our spirit manifestations—but it is the work of THE devil. Spiritualists actually are worshipping Satan, they say.

2. This fine group of people refuse to accept the fact that, although in the main the Holy Bible is the basis for all that is good, there are hundreds of mis-translations. This, of course, is proved by the fact that about every so often major revisions are produced and accepted by all so-called Christian churches.

3. They believe in a never-ending hell fire and brimstone.

4. They believe that the immortal part of man slumbers for perhaps a million years, while the physical entity is scattered over the whole world. But as the sound of the horn that blows at midnight, every cell that formerly constitutes the physical body is miraculously brought back and clothes the spirit.

"You'll Burn In Hell"

As soon as our landlord found that I was an impassioned Spiritualist, he took it on himself to "SAVE" me. "Doctor," he said, "you will burn forever and ever in hell, if you do not give up that devilish belief, and stop eating pork." I do not scare easily, and I did not scare then. Then he said he expected to see his own father and mother burning in hell because they had dropped away from the Adventist creed.

Well, that family had three of the cutest children you would want to see, Larrie, age seven, Cherrie age 5, and Jerry age 4. One Saturday (pardon me, Wallie, Sabbath) morn these youngsters were almost unmanageable with overflowing health and pep. Wallie despairingly said, "Doctor, I just don't know what I'm going to do with those kids. Can you suggest anything?" "Of course I can. But will you follow my advice?" He promised. "All right, Wallie, you just turn on the electric oven and when it gets good and hot, throw in the children and slam shut the door."

This young father looked at me in abject horror. He almost shouted, "Man you are possessed by THE devil. You must be crazy." Do you see what I am getting at? Many highly Orthodox religions have set up creedal insanities that reduce a God of Love far lower in the scale of human decency, than mere man. They, not Spiritualists are blaspheming God and flirting with THE devil. (Adventists always place emphasis on THE, when speaking of that mythological Old Boy.)

There is only one way of stopping them: ask about their Mr. Miller's prediction of about 1847. Miller even set THE day and all of his followers gave away their property. Possibly it was that creed that started speaking of the 'witch of Endor.' As a matter of fact the true translation is 'Woman of Endor.' It is useless to point out to some people that Samuel was High Priest and a Godly man. And that Satan could not have used him as a tool when he predicted that Saul

and all his sons would be dead in less than a day.

They will not consider Job 4:15, "A spirit crossed before my face and the hair of my flesh stood up." Or 1 John 4:1, "try the spirits if they be of God." Or I Corinthians 12:10, "To another the gift of prophecy; to another the working of miracles; to another the gift of discerning spirits."

Discern means to either see, or hear. Acts 23:9, "We find no evil in this man: but is a spirit or angel hath spoken to him we must not fight against God." That does not mean a single thing to such good, but spiritually ignorant folks. They depend almost entirely on the Old Testament, a book which is pretty much a history of human crimes and misfortunes.

Happily, most happily Spiritualists do not have to depend on tradition, or lack of competent witnesses, because we can see and analyze spirit manifestations just as wonderful as any one will find in Holy Writ. In fact, the Anglican Church Committee for the study of psychic matter, reported that it had observed miracles that paralleled the miracles performed by Jesus and His Disciples. In the memory of many who still live on this plane, the London Dialectical Society made a thorough investigation of Spiritualism in all its phases. After two years of observation, keeping mediums under perfect test conditions, a large book was published which, strange to state, is almost an exact parallel, as of 1871, of the report of the State Church of England report of about 1939.

No reasonable person can doubt the Spiritualists' concept of survival of man—yes, and of his closest lesser brothers. Strange? Isaiah tells of a future when the lion shall lie down with the lamb, and the leopard with the kid, and a little child shall lead them. If anybody thinks he is going to be rid of that dog, or cat, or horse, or bird, through the gateway men call death, that person had better read Revelation 5:13.

Skeptic to Believer

Sir William Crookes went into a deep, scientific study of the subject under the belief it was a fraud. We all know that he later became the greatest advocate of Spiritualism the world has known. In addition, he was one of the greatest luminaries in physical science that ever lived. We remember that Jesus Christ loved all men. He did not abhor men, but he certainly did abhor their hypocrisy and cowardice. The only time He ever lost patience was when He drove the thieves of the Priests from the Temple of the Most High. Moral cowardice and hypocrisy are so very evident among half-baked scientists and clergymen.

A short time ago I attended the Eastern Star Chapter. I fell into conversation with the wife of a well known preacher. The matter of survival came up for discussion and I quoted several passages from the Book. I wondered why ministers did not really preach the grand truths therein. She replied, "If my husband would actually preach the full truth, they would throw him through a window." Harold Bell Wright, the famous author, once told me, "If a preacher does not tell his rich parishioners what they want to hear, he

might just as well go looking for another pulpit." The Orthodox ideas pounded into the subconscious minds of the average church goers is hard to break through.

The gullibility of most religious ingrained in their thinking is such that they can believe such improbable things as an immaculate conception, or an assumption into an orthodox heaven, or a being with horns on his head, bat wings and cloven hoofs. While at the same time they will not believe in the actual proofs of survival, unless it happens exactly according to some set rule.

Orthodox religions are so mixed in their thinking, they cannot conceive of less than the two opposites: 1. Either the soul, or spirit sleeps in a putrid mass of clay, or 2. One moment after death the spirit is invested with wings, golden crown, slippers and golden harp. Or else the spirit bears a harpoon instead of a harp.

One can make the following statement without hesitation: No scientist, no clergyman has ever set aside prejudice, and entered into an unbiased study of Spiritualism and did not himself become a believer in survival as proved by actual physical phenomena. No, not one. I have a long list proving that statement.

Two witnesses can swear away a man's life, or liberty by the use of sight. There are five senses, possibly six. Thus one sense, sight, can damn a man to death. The other four senses may not be used. Spiritualistic phenomena employs all of the senses, and adds to them photography, various wave lengths of light, chemistry and physics. I have seen—so have hundreds more—a materialized spirit blow through a tube into a beaker of barium, or calcium hydroxide solution, and saw a precipitate of calcium, or barium carbonate form and sink to the bottom. That is to say, the spirit had taken on the entire functions he possessed in his incarnate state.

I have seen the spirit suddenly dematerialize and the beaker crash to the floor. I have seen a spirit, in good light, materialize outside the cabinet, or come from the cabinet, many feet from the medium, sink right down through a concrete floor in the old Masonic Temple at Chicago.

Phenomena Verified

These phenomena have been verified hundreds of times by scientists like Crookes, Barrett, Flammarion, Richet, Crawford, Geley, Lodge, and hundreds more. John Wesley admitted his manor was haunted by a genial old poltergeist, and his diary tells of his personal experiences in the realm of Spiritualism. In fact, he wrote, "Whether Christians like or not, the giving up of spirits is, in effect, giving up the Bible. There is nothing in either reason or religion that demand we give up either one."

The Reverend J. P. Hopps wrote, "I have assisted in a hundred experiments and have observed and reflected for thirty years, and can only say that I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call the 'senses' there is a new and undiscovered world."

The late President of France, M. Thiers, said, "I am a Spiritualist, an impassioned one. And I am anxious to confound materialism in the name of science and good common sense." Queen Victoria was a Spiritualist and admitted that the spirit of her late consort ably helped her on major decisions. Nay more, Queen Victoria kept a per-

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MAY 25, 1958

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From The Editor's Desk

By Agnes F. Reuther
Psychic Observer Editor

GIVE AND NOT RECEIVE

We found a paragraph in the spring edition of the International Spiritualist Federation official quarterly that should be memorized and practiced by every Spiritualist in the world.

The remarks are those of David Bedbrook, president of the ISF, and with his kind permission, we'll borrow them for this editorial:

"Spiritualism is regarded in Brazil not only as a religion but as a religion in which one gives and not receives; that is to say, every member of an organization takes it upon himself or herself to live up to the teachings which they receive; are prepared to give both time and money in order to further the cause which they so well espouse. Thus Spiritualists in Brazil set a high standard which other countries could indeed do well to copy."

One gives and not receives . . . those are beautiful words. Repeat them a few times and you will be able to visualize a Spiritualist movement that has touched every living person; a movement that stands strong and united.

For the sake of the record, we would like to present a few of the statistics concerning Spiritualism in Brazil.

Spiritualists number about one and a half million strong in that South American country. Although they have no churches, as such, they do have 2,590 civil societies. And note this: "The principal object of these societies is the study and practice of Spiritualism, and they receive no direct or indirect remuneration but give freely that which they themselves have freely received, namely mediumistic gifts and the opportunity of being useful, since without charity there can be no salvation."

Brazil has claim to 21 Spiritualist hospitals, 91 Homes and Orphan Homes; 357 schools and 618 other institutions for minors and the aged, etc. Spirit teachings and counsel are broadcast daily from a large number of local broadcasting stations throughout the country and there are a formidable number of publications.

Their latest Year-Book of Statistics notes that 387,142 propaganda meetings were held in one year.

For our money, that's quite a record and one we would have trouble "holding a candle to."

Has a Year-Book of Statistics ever been compiled in these United States giving facts and figures on what we have done since 1848? If so, we would like to know about it so we can compare tabulations.

Might be an idea if our leaders would compare notes with presidents of the Brazilian organizations and see if we can uncover their "key to success."

The place to write: Antonio Wantuil de Freitas, President, Federacao Espirita Brasileira, Avenida Passos N. 30, D. F., Rio de Janeiro, Brazil.

Our great country may be a world leader in many ways but when it comes to true religion founded on beliefs and knowledge from within, we wonder how much of a leader we are. This is where Spiritualism fits into the picture. Orthodoxy insists you believe because of faith; Spiritualism says you believe because of tangible proof. We do live on! So . . . think twice and think carefully and govern our actions accordingly.

The next issue of P. O. will carry a feature story about the experiences of Mrs. Juliette Ewing Pressing, former co-editor and publisher of this paper, while she visited South America.

Mrs. Pressing had the distinction of being the first American to publicly address the Federation of Argentine Spiritualists.



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.

★ ANYHOW, THEY'RE READING! ★

This is an open letter to all New York residents who have read my article on Rev. Susan O'Shay in the April 25 issue of P. O. The Hero Haven is a dinette—not a healing temple. Dozens of persons have dropped by expecting conversation and healings. Time is money. Rev. O'Shay's duties are to those who come into the Hero Haven for their meals. She welcomes everyone but consideration of her work should prevent anyone from expecting a healing in a public eating place. It's not the time or the place for it. Spiritually mature persons will understand and accept this.

Once again the pulling power of the Psychic Observer has been demonstrated in the terrific response to the article, "Sandwich or Salvation Menu at Hero Haven." But a good thing can be overcome. Rev. O'Shay requests that those who want healings, attend our services at 7 P. M. each Sunday at the Temple of Spiritual Guidance, Studio 601, Carnegie Hall, 881 7th Ave., off 56th St.

We appreciate the interest shown but we urge all New Yorkers to look up Rev. O'Shay at the Temple. If you drop in the Hero Haven, that's the place to eat. But don't expect her to take time from her customers and work (which pays the bills) to converse or heal. We both thank you for your interest and ask your cooperation in this matter.

REV. LEO LOUIS MARTELLO
433 West 62nd St.,
New York 23, New York.

'Tis sad but true—difficult at times to mix the material with the spiritual. Hope all those people who visited the Hero Haven at least had coffee and will take the suggestion to visit Rev. O'Shay at the Temple. Reassuring to know how many people are really reading P. O.

GRAECO AT IT AGAIN

To have the power to heal oneself is proof positive of having the power to heal others. "Physician, heal thyself," Luke 3:23. Yet in this, there is a mysterious enigma. The true physician will not use the spiritual power for himself but for the good of others only. Admirers of Edgar Cayce were baffled by his reluctance to use his gifts for himself. The answer is that he was both a genuine healer and dedicated to serve mankind.

Now then—regarding those who offer their various services in counseling, guiding, advising, prognosticating and healing in personal matters, there is a delicate question of genuineness of power and ability. How is one to know?

It remains, generally, for each practitioner to press his own conscience for the answer. Self-conviction is not enough. If he cannot truthfully feel on the basis of actual substantiation of fact that he does possess the gifts . . . then I say he should by no means deceive either himself or more especially, the people seeking succor.

To paraphrase Jesus, in Luke 11:11—"If a neighbor ask of you comfort, will you give him empty promises or if a friend enquireth advice, will he be given empty words? If then ye have not wisdom nor powers, how then can ye share what ye have none of."

Practitioners cannot have perfect success in all efforts. Varying problems require varying gifts or techniques. The important point is that the physician be a physician and give fully of the gifts he has.

Surely this is a touchy subject. Some few practitioners may feel the pinch of guilt in these words. They may very well fly back at the writer and the publisher with accusations of heresy and falsity. It is always so. Those who feel the settled comfort of their protective mesh would vehemently resist exposure.

It is the same with unsettling staid medics, scientists, educators, politicians, commercialists, theologians or Spiritualists. Was it not

Jesus who mercilessly upset the established and crystalized priesthood of his day and suffered ignominious death at their insistence to cover up their own corruption and volcanic guilt feelings? The corpse strangely is aroused with a vengeance when an effort is made to revive it. Fixations in many institutions or social order do not easily take to disturbance.

This, too, will likely bring down an avalanche of fire and brimstone upon me. But is there any good in covering facts with sweet-nothings just to avoid hurt feelings? This, by no means, judges anyone, but I declare that by such means of questioning, the entire movement can improve through improved standards in the outcome.

Of the practitioners I contacted in my test survey, Rev. Evelyn C. Wright proved to be one of the few whose ability, sincerity and sensitivity showed positive qualities of increasing developments. I definitely agree with her letter to the editor (March 25th) that souls in despair need the succor of those having the willing compassion to share the problems.

I wish only to suggest that these people should not be caused to labor under the deceits of false hopes and promises. They want help and that help should, by all means, be loaded with genuine loving kindness. If some expect too much, is it not possible because a few practitioners promise too much by clever suggestion, if not by daring claims?

This is the sour root to which I lay my ax. To mislead the distressed is harmful to all concerned. An organization is only as strong as it has the fortitude to see its possible weaknesses. Spiritualism must become stronger to meet its increasing challenges.

PAOLO GRAECO

Point Dawn Refugio,
Rt. 1, Box 244B,
Oroville, California.

(Let's just say—"nuf said, we agree.")

FOR MOTHER'S DAY

My Garden of Memories

Each flower that blooms in my garden

Brings memories back anew.

Memories I cherish so fondly,

Those memories, dear Mother, are of you.

Of, I walk in my garden at twilight,

The roses sparkle with dew,

Within their beauty lies a symbol

Of the love and joys we once knew.

With each tiny bud as its petals unfold

My heartstrings are broken in two.

For the memories they hold, have long been untold,

Of years gone by so few.

The flowers may wither, their beauty fade,

But the memories they bring linger on

As dear to my heart as yesterday

Long after their fragrance has gone.

Some day my memories will have ended,

When I've reached that Glory Land above,

Where we'll meet again in God's Garden of Splendor

There to ever more dwell in His love.

(In memory of My Spirit Mother)

MADELINE DICKEY KINAST

10 East Second St.,
Duluth 2, Minnesota.

★ Minister To Serve ★

At Wisconsin Camp

The Rev. Frederick Mitchell, formerly of Schenectady, N. Y. now of St. Petersburg, Fla., will serve Wonewoc Camp, Wisc., for the months of July and August.

Rev. and Mrs. Mitchell have recently purchased a home at 3612 Park Street, North, St. Petersburg 10, Florida, where they will reside during the winter months.

Rev. Mitchell served the Cassadaga Camp last March and also many of the Spiritualist churches in St. Petersburg.

WHAT IS SPIRITUAL SCIENCE?

—By—

REV. ALICE WELLSTOOD
TINDALL

IS SPIRITUAL SCIENCE A RELIGION?

Yes, Spiritual Science is a religion because it is "a system of faith and worship" starting with God—the All-Powerful—Father. It is defined as man's relation to God: spiritual and scientific. It teaches his relationship to God: teaching humanity whence it came and whither it goes . . . It teaches continuity of life (no death), but first of all it teaches man's correlation to God. It is soul-development; soul unfoldment; soul progress and the culmination of these three-in-one is their emblem: Love, Unity and Peace, sent from the Father to His children—direct from the throne of Grace—as they worship His Infinite Power to unfold the spiritual consciousness and realize they are one with the Father.

As a religion, Spiritual Science is divided into three parts—communication, healing and teaching. They believe it is a definite communion with God through acknowledged communication with the so-called dead in many different kinds of proven phases befitting the gifts of the individual mortal channel through whom the Power (God) is demonstrated. These people of the earthplane are given the consciousness to promulgate the Christ Consciousness; not to gather material means, where greed, lust and desire is their material gain. Many are skeptical because the use of the Power does not demonstrate worldly gain!

Do They Claim To Be Healers?

No, they do not claim to be healers, but only channels of the one and only healer, God. They know, however, that illumination of the soul is healing to the outer body. They believe that "as a man thinketh so is he" and his body reveals it. Believing in the Omnipresence of God (The Healer) they know that all ways are channels of God. They advocate the aid and assistance of all legally qualified and authorized surgeons, physicians, psychiatrists, dentists, therapists, osteopaths, chiropractors, naturopaths, practitioners, etc., as well as drugs, medicines, herbs, instruments, X-ray, radium, etc. as channels of healing by God's help and supervision.

They neither diagnose nor prescribe. Healing is instantaneous even though, at times, retarded in apparent manifestation in the patient because of lack of faith in God and/or in the channels—mental, mortal, physical. That is why Jesus Christ said: "Physician, heal yourself."

Is the Teaching of Spiritual Science Practical?

Yes, the teaching is wholly practical and provable and is the essence of common sense. It gives out to each one through messages, using all kinds of channels—in the Formal Worship or Church Service, the seance room, the academic classroom and/or private consultation for counseling—what God has for him to do. Man, however, makes his own decision as he came to earth (plane of decision) to learn to use his gift of free-will, Spiritual Scientists including the laymen, being aware of the Omnipresence, are alert to everyone they meet in any way in order to learn and teach more as conditions permit.

Does this cover all of this religion?

No. It is merely the premise or foundation.

Will you elaborate so we may learn more?

Yes. Follow the columns to come which will bring your happiness through knowing TRUTH. Perhaps you may have impersonal questions to be answered for the benefit of everyone. If so, send them in.

White Chapel Shrine In The Woods

Rev. Knapp, A Life Dedicated To An Ideal—'As Ye Go, Heal'

By Rev. Enid S. Smith, Ph.D.
(Especially for Psychic Observer)

Great, today, is the interest in spiritual healing throughout the world. Our eminent pioneer, fore-runner of psycho-somatic medicine, Andrew Jackson Davis, M.D., declared, over a hundred years ago, what many of the advanced physicians of the present time have proved true; namely, that "the original cause of all disease is mental or spiritual, and not physical, as generally supposed." One has to obey the laws of God and of Nature if he is to be healthy, and he must realize that the purpose of all life, as the Master Jesus expressed it, is the attaining of perfection or oneness with the Father.

Since most physicians now declare that at least two-thirds or more of man's ailments are of the mind and soul, certainly pills are not the proper treatment, but rather the spiritual and mental. No wonder spiritual healing is considered to be the outstanding methods used in divine healing phase of mediumship by an overwhelming majority of people.

Healing is even entering the orthodox churches, and will prove the wedge that will bring them back to true Christianity, and restore to them the other Biblical "gifts of the spirit" which they have ignored and denied so long, which are well-known to Spiritualists and were constantly practiced by the Way Shower who said, "As ye go, heal."

Shrine Of The White Chapel

This winter of 1958, a very great healer, Rev. Ernest Kapp, pastor of the White Chapel in the Woods, Butler, Pennsylvania, with his wife Marie, a medium and singer, and their 13-year-old daughter, Jean, also a singer and clairvoyant, visited this writer for some time at Harmonia College in St. Petersburg, Florida. Though this writer has known this gifted family for several years—has visited the Healing Shrine of the White Chapel in the Woods, where so many so-called miracles of healing have occurred, and has seen Brother Kapp's work in other churches and in other places, as in Lily Dale Spiritualist Camp, New York—she had never had an opportunity until this winter to get the details of some of these most interesting and amazing healings from her friends, Ernest and Marie, themselves.

There can be perhaps nothing more thought-provoking and stirring to true Spiritualists than the wondrous healings that are performed by Spirit so quietly, so naturally, so unassumingly by a servant of God. Let me share a few of these with you, as one also who has received of this healing power—after I tell you a few interesting facts about Ernest Kapp himself.

"Brother Kapp," as he likes to be called, was born in Basel, Switzerland, where in time, he became well-educated, earning several degrees and honors, and studying along various lines of Anatomy and Physiology that would help him to become an expert masseur. Also, as a way of earning a living, he took in his stride, the necessary training to become a barber and beauty parlor operator. He was always deeply religious—his family were Spiritualists. Even in wonderful Switzerland, Spiritualists though, were persecuted as elsewhere, so that the family did not even dare to breathe the word "Spiritualism." All their meetings and seances were held in secret.

Ernest's first healing was a case of asthma. He had been asked to take his mother, who was at the time visiting him, to meet a neighbor. Arriving at the home of his neighbor, Mrs. M., the lady of the house told him that he had selected a very poor time to call, since her husband was very ill with asthma and she had been up with him for four days and four nights. But rather than returning home, the mother suggested that they

she would not grieve too much for his death, that God would abide with her always. Then he committed his life into God's hands.

Something at that moment came alive around him that he could not explain—his whole life passed before him as a news reel. Suddenly then everything was still like within the grave. He felt light as a feather—he seemed not to breathe. A swift gust of wind dashed in his face, then another followed rapidly. For a short time there was nothing; then, all at once he could move his arms. He opened his eyes and thought he must be in heaven, and yet the sky seemed to be a long way off. He reached forth right and left and found himself lying on the mountain top beside his knapsack and rope which he had left at least 1,400 feet from where he had despaired of his life. He still clenched in his left hand the bouquet of the precious edelweiss. On his knees he thanked God for giving back his life, and then he climbed down the mountainside. He had been levitated by spirit the 1,400 feet, where he had been trapped, to a place of safety.

But once again, in 1918, when he collapsed during the flu epidemic, and was picked up by a nurse and put in bed in the Citizen's Hospital of Switzerland, he was tagged as "dead." He seemed to be developing the clairvoyance that he now uses in his healing work—he seemed to be able to see souls that were about to come in, and those that were dying and going out. A scroll was passed to him by discarnate hands. He read every word of it, thought himself "dead," since this was a record of his own life.

Later, in the astral, he looked down into the hospital, for he was above it. Presently he saw his mother and father coming and looking at the doctor's tag that declared him "dead." Mother said, "No, not dead but sleeping," and

she prayed. It was then that he came back into his body and was alive in the flesh again. Finally at home and under the special care of his sister who was a medium, as he regained strength, he explained to her his experiences



KAPP FAMILY

when out of the body—how he saw numerous angels come from heaven to earth to help the sufferers, and how other angels came that took the dying away to their destination. Then he saw special healing angels doing their work.

Further preparation for his own healing work was received in various seances, through such special Swiss mediums as Martha Bauermann and Emily Tronli—here his

knowledge was broadened and he received spiritual development. Even forty-five years ago, the Venusians came and spoke to and through the mediums in these meetings, declaring they had come to assist in spiritual progress. Those who would accept them they would instruct. They told of their superior way of living on other planets where there was no meat-eating, no smoking or drinking, no disease, war, crime, or hard labor—physical living was made easy so that released time could be spent in spiritual development.

Ernest listened attentively to the description of their youth and youth clubs and the truer knowledge they have of the Christ, and that every man has a gift from God which he is held responsible to use for the welfare of mankind. The seances lasted from 8 o'clock in the evening until 2 in the morning and were strictly secret. Some 18-36 people were usually present. Perhaps these early meetings at which the space people spoke are the reason the Kapps now have so many interesting experiences with interplanetary beings and see their space ships often, as the one that landed in front of the White Chapel in the Woods a short time ago and was seen also by the daughter, Jean.

And so Ernest grew up in a Spiritualist atmosphere, belonging to youth clubs similar to our Boy Scouts, becoming a vegetarian, fasting on occasion, and following the higher laws of living. Coming to America in 1928, later he married, raised a family, and since

(Continued on Page 10)

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Book Review

"The Bible Of Bibles"

Through all religions runs a chain of golden rules at the end of which Christians have hung a cross and other peoples have hung equally sacred symbols. Such a collection of sacred tomes has been brought together skillfully under the pen of author Frank L. Riley, M.D., in his new book "The Bible of Bibles" published and distributed by the J. F. Rowny Press, 705 Anacapa Street, Santa Barbara, Calif., at a retail price of \$10.00.

Dr. Riley has accomplished for religion, what a few sectarian writers have done in this modern day for history, for literature and for philosophy in his new "Bible." The golden thread of Truth in sacred writing which Dr. Riley has traced back for more than 11,000 years, represents consecrated labor on the part of the author over a period of twenty-five years.

Non-Sectarian

The result is that he has linked up passages from the various Bibles with all that is good, true and beautiful in the Jewish and Christian scriptures and in complete agreement therewith. The Bible of Bibles is absolutely non-sectarian and of equal help and interest to Protestant, Roman Catholic, Buddhist, Mohammedan, Philosopher or Metaphysician.

As Dr. Riley explains in the Forward to his new book, this compilation of Sacred Writings known as "The Bible of Bibles" is the concentrated essence of the Bibles of the world, extracted during nineteen years of study from the Sacred Books dating back, according to some authorities, 13,000 years. This stupendous undertaking unfolded from simple beginnings as though some higher guiding power was directing the work. Indeed, it only could be under inspirational guidance that this composite Bible would have evolved to completion, for it begins as though some higher guiding power was directing the work. Indeed, it only could be under inspirational guidance that this composite Bible would have evolved to completion, for it began in simple marginal notations while Dr. Riley was reading the different Scriptures of the world.

When coming to a passage which corresponded with a passage in the Christian Bible, it was indexed in the margin of the Bible being read and linked up with the passage in the Christian Bible. This was done with all the sixty Bibles during a period of nineteen years.

The passage from the Corpus Hermeticum, for example was then copied, and also the corresponding excerpts from our Christian Bible; there were then pinned together. This process was continued until all the sixty Bibles had been exhausted. It then remained for them to be assembled. First they were divided into piles. The result was twelve huge piles of excerpts clipped together.

No less than six hundred and ninety-three passages from the Christian Bible alone, each one a pearl, was part of this collection. To his amazement, Dr. Riley found that though he had not aimed to do so, excerpts had been selected from fifty-one out of the sixty-six books comprising the Holy Bible, from Genesis to Revelations, proving that our Bible is a composite collection of books containing the essence of many other Bibles.

It then remained for the twelve piles to be segregated, or subdivided, under specific subject classification. When the first pile had been assembled, there proved to be a total of sixty-seven attributes of God! An unbiased study of the Sacred Books of the world reveals the fact that the concept of God among the ancients is in astounding agreement with the Christian idea of the Great First Cause.

The second chapter when assembled gave a complete analysis of the beneficence of God. The ancients affirm with us that nothing imperfect comes from God—that He is our rock, our shield and

our refuge, and that He never sows fear in the consciousness of mortals.

The third chapter reveals all the steps and technique of "Creation" from an esoteric standpoint. God's form is the vast universe. Suffering mortals should take comfort in the thought that they are literally "in" God.

"The Origin and Constitution of Man" comprises the fourth chapter. It expounds the wonders of man's nature, making clear that he comprised the whole world in one idea (the microcosm). A spark from the infinite, universal fire, man is an individual soul in the Universal soul.

The chapter on "Evil" solved its origin—the problem of problems. All the texts coincide with the idea that evil is a negation and that God abhors a mental vacuum.

A flood of light on why matter is technically unreal is unveiled in the chapter entitled "The World-Matter." Matter is described as form; it is not a cause, neither is it connected with cause.

Chapter Seven, called "The Works of the Flesh," points out clearly that as we become wiser

and more spiritually minded we put away childish things—indulgence in false appetites and the like, finally learning that evil's only power is to destroy itself.

The intricate problem of the within of things, or the Fourth Dimension, was solved in the chapter entitled "The Kingdom of Heaven." This kingdom is shown to be rich in hidden treasure with many mysteries which are not revealed to the world wise.

"The Fruits of the Spirit" enumerated the virtues and showed the rewards attending the followers of the "straight and narrow way."

Basis For Brotherhood

When chapter ten was assembled one discovered all the footsteps on "The Path" from sense to soul; in other words, it solved the great problem of the evolution of the soul.

Probably the greatest chapter in the book is the one entitled "Prayer and Healing." All the Bibles state emphatically that God answers prayer and that spiritual healing is an assured fact in nature.

The climactic chapter is named "Peace—Brotherhood—Heaven on Earth." This assures us that there is a good time coming when war will be abolished, and pain will be unknown.

Containing as it does The Wisdom of the Ages, this Bible provides or constitutes a basis for Universal Brotherhood; a League of Religions; a League of Nations; the Abolition of War; a right understanding of God, Creation, Evolution, Man; the Origin of Evil; Prayer; Spiritual

Healing; and the Fundamental Principles of Life.

A complete index which gives the student the key thoughts on every page will be found indispensable in the study of the book. Fortunately, it requires no abstruse scholarship to understand the "Bible of Bibles." The book can be understood by every sincere seeker for Truth. Both the learned and unlearned can gain inspiration and help from its pages.

It therefore is recommended reading for all students.



Centenarian Celebrates

(Continued from Page 1)

been affiliated with the Madison Avenue Spiritualist Temple (in Anderson) since the building at Madison Ave. and 13th St. was completed approximately 66 years ago. In addition she has been interested in the activities of the Chesterfield Camp for a similar time.

Lydia Simpson, alert and interested in what goes on in the fast-paced world around her, had a brother, William Dennis, father of Mrs. Fanchion Harwood Dorsch, and a sister, Mrs. Ella Sullivan, mother of Mrs. Ethel Post Parrish, both prominent Spiritualists. Mrs. Parrish is active at Camp Silverbell, in Pennsylvania and is pastor of a church in St. Petersburg, Fla. Mrs. Simpson is the only living

charter member of the Indiana State Association of Spiritualists and was its first state secretary. The organization was formed in the Anderson church building by Mrs. Simpson.



Trance Therapy

(Continued from Page 3)

Everyone then progresses and develops according to his own abilities and bent. Some can give psychic diagnoses, others mental mediumship, trance lectures, clairvoyance and clairaudience, healing power, split-second character analyses, and Spirit communication.

Development Is First Goal

The techniques of trance therapy combine modern psychological principles in combination with Spirit Truths. It enables the person to "see" himself before he can visualize psychic phenomena. Development of the person's innate talents and abilities is the first goal. His health is most important too since his body is the temple of his soul. Proper diet, nutrition, rest, recreation are recommended as part of the therapy. A healthy body means a healthy mind. Once this foundation is built up we can construct as many floors to the individual as he is capable and willing. Trance therapy has proven the most effective technique in developing genuine, mature and sincere mediums.

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

PSYCHIC OBSERVER, MAY 26, 1958

Lasting Cures

Slipped Discs

"PSYCHIC NEWS" reports that, in the "People," a reader wrote that for years doctors had not been able to help a slipped disc, but a spiritual healer cured him in a few minutes. So the paper asked slipped-disc readers to volunteer for a test.

Out of the thousand-odd who responded, seven were chosen, all of whom, after doctors' failure, were declared "incurable." They were taken to George Fricker, Tottenham, who specializes in slipped-discs.

Miss Nettie Rams, 44, had had a slipped disc for seven months; hospital; X-rays; steel belt to wear. Fricker pressed on small of back and abdomen. Also he looked around, explaining later that he was listening to the spirit doctors with him.

In 60 seconds, he said: "You are cured. Take off your steel belt and never wear it again." Bending down to touch her toes, she said: "I feel wonderful. There is no pain. I couldn't possibly have done that before without pain."

Sixty seconds sufficed for Mrs. Grimmer, who raised her legs in turn, knelt, touched her toes, swayed sideways, things, she said, that she could never have done a few moments before.

A radiologist reported: "Both these patients had all the symptoms of a slipped disc, with all the pains in the right places. Now they have no pain whatsoever. This doesn't prove that they have been cured. But their instant freedom from pain after treatment by this healer is certainly remarkable."

"The dramatic way in which these people felt relief from their

pain, however, tends to suggest that the pains in the first place were of psychological origin—that, in fact, they never really had slipped discs at all.

"Doctors frequently have to base their diagnoses on what the patients tell them."

"X-rays cannot show a slipped disc."

"Suggestible people can reproduce the symptoms and pains of any disease. And they are just the people who are influenced by this type of treatment."

"How was it possible," asks "Psychic News," "for doctors or surgeons, who prescribed medical treatment, to have failed so miserably to distinguish delusion, hallucination, hypochondria or symptomata, when prescribing these steel belts and other forms of therapy?"

A mere outsider might be tempted to wonder whether it could not be the doctors or surgeons who suffer from delusion, hallucination, etc., when confronted by examples of what our crude outsider might be deluded to hallucinate himself might be psychic healing.

Elsewhere, I read that Edward Fricker is loaded down with patients, slipped-disc deludees, and has a huge waiting list of those who need de-deluding, and (incidentally) de-slipped-discing.

★

Co-Operation

Spiritualism and Theosophy

IN "PSYCHIC NEWS" Benjamin Blakey, Southsea, Hants, writes, very sensibly, in my opinion, about the disinclination of Theosophist and Spiritualists to cooperate.

Ernest Hayes points out that Theosophists usually ignore psychic matters, and Spiritualists pay

no attention to what Theosophy has to say.

Blakey says he knows a clairvoyant Theosophist who will not accept her visions, etc., attributing them to anything rather than to clairvoyance.

C. W. Leadbeater, one of the most prominent Theosophists, said this: "Never forget that Spiritualists are entirely with us on some most important points. They all hold (a) that life after death is an actual, vivid, ever-present certainty; (b) that eternal progress and ultimate happiness is for everyone, good and bad alike."

"These two items are of such tremendous and paramount importance—so enormous an advance from the ordinary orthodox position—that I for one should be well content to join hands with them on such a platform, and postpone the discussion of the minor points upon which we differ, until we have convinced the world at large to 'that much of the truth.'"

In my opinion, both sides are at fault, exhibiting narrowness of mind, and sectarian dogmatism. Theosophists tend to forget that Madame Blavatsky herself was said to have been one of the greatest mediums for 200 years, and that the Third Object of their Society is "to investigate the hidden laws of nature and the powers latent in man."

Spiritualists tend to be so carried away by seance-room phenomena—most of which are trivial and personal—that they lose sight of the broader aspects of Spiritualism. Also few of them pay any attention to Comparative Religion.

★

Animal Torture

Miss Lindaf-Hageby

Miss Lindaf-Hageby, Founder-president of the 51-year-old Animal Defense and Anti-vivisection Society, has spoken from Spiritualist platforms for nearly as long, having, for 8½ years, been president of the London Spiritualist Alliance, now the College of Psychic Science.

She has visited laboratories all over the world, watching "research" on animals.

In a lawsuit on vivisection, she conducted her own defense so brilliantly that newspapers called her the "modern Portia."

Interviewed by a "Two Worlds" reporter, she said: "One day the human race will have evolved to a degree where it will find it impossible to perpetrate cruelty of any kind to animals. All we can hope for at this stage is to make inroads into man's colossal ignorance and indifference."

"Spiritualism," she added, "is the opposite of materialism, in that it covers everything in philosophy, art and religion that puts spirituality before materialism. It underlies all progressive and civilized thought. Therefore the idea that Spiritualism has nothing to do with humanitarianism is absurd in the extreme." She was emphatic that Spiritualists must be concerned with the protection of animals from cruelty, and the extension of justice to them by legislation.

Animals must have a purpose in their existence, "quite apart from their services to men." There is no evidence for human survival that does not apply to animals, there being the same kind of proof of identity after death.

"The enlightened Spiritualist knows that lack of sympathy with the suffering of others is the most corroding influence in spiritual progress. The effect of ill-treatment of animals on the soul of man is more than considerable, it is tremendous. Animals have intelligence, purpose, will, capacity for choice and planning, and moral qualities such as goodness, faithfulness and self-sacrifice."

On her office-wall she has photographs and cuttings of animals who had saved the lives of humans, very often at the expense of their own existence. She added: "If the average man had to kill his own food, there would be a rapid increase in vegetarianism."

For many years, she went into abattoirs all over Europe, demanding the use of a painless killer.

The article in "Two Worlds" prints a picture of the Ziegler Monkey Chair, named after its in-

ventor, a lieutenant in the American Medical Corps. It is a revolting, sickening picture from "The Journal of Laboratory and Clinical Medicine," describing how the chair immobilizes the monkey, who is strapped down with adhesive tape. It shows also the terrified expression on the monkey's face.

The animal is given a local anesthetic. A hole is made in its head and a window inserted. It is then "stimulated" so that its reactions can be observed.

Is it not obvious to anyone that the reactions of any creature, immovably fixed in this ultimate of torture, would be likely to be highly abnormal, and therefore misleading?

In the chair, "the head and extremities and large areas of the body are exposed, and thus accessible for various manipulations."

Dr. M. Beddow Bayly, an opponent of vivisection, comments: "What the monkey undergoes, in spite of the local anaesthetic, during the course of the various manipulations, is best left to the reader's imagination."

In Britain, in 1956, nearly three million experiments on living animals were performed. One laboratory, which makes a vaccine, which makes no pretense of cure, but only of "protection" against certain diseases, needs 10,000 monkeys a year. U.S.A. is reported to import 16,000 to 20,000 monkeys a month for one vaccine.

Paul K. Kearney, a pro-vivisectionist, in "Coronet," deprecates what he describes as a distressing development in "the encouragement of unrestrained animal experimentation by high school students." He explains that, not only are school children all over the US allowed and encouraged to vivisect animals in the quest for "knowledge," but cages of small animals, such as hamsters and guinea pigs, are being displayed, so that the children can watch, over a period of three months, mice dying from cancers artificially implanted in them.

Miss Lindaf-Hageby considers that mankind will not enjoy peace until it gives peace to the lesser creation.

Here are a handful of opinions on vivisection:

Alfred Russell Wallace: "The moral argument against vivisection remains, whether the animals suffer as much as we do or only half as much . . . the practice tends to produce callousness and a passion for experiment."

Lord Dowding: "I firmly believe that painful experiments on animals are morally wrong, and that it is basically immoral to do evil in order that good may come, even if it were proved that mankind benefits from the suffering inflicted on animals. I firmly believe that, in the vast majority of cases, mankind does not so benefit, and that the results of vivisection are, in fact, misleading and harmful."

Albert Schweitzer: "Until we extend our circle of compassion to in-

clude every living creature, we cannot enjoy world peace."

Ghandi: "Vivisection is the blackest of all black crimes that man is at present committing against God and His fair creation."

Al Koran: "There is no beast on earth nor bird which flieth with its wings but the same is a people like unto you . . . All God's creatures are His family."

★

Vanity—Cruelty

Nine Million Furs

"PSYCHIC NEWS" reports Dr. Harry Lillie's third article in the "Sunday Pictorial," in which he describes his experiences in the forests of northern Ontario and Saskatchewan.

He found that trapped animals do not usually die quickly even in temperatures of 20 or 30 degrees below zero. Some were alive after ten days in "gin" traps.

Some get away—at a price. "Too often, as we came upon a trap, we found only a forlorn, pathetic, silent witness to the agony—a torn, lone paw—its owner gone."

To prevent these "wring-offs," traps are fastened to a young tree, bent over like a bow, which jerks trap and animal into the air, where it remains until it dies of pain, starvation or exhaustion.

Traps are set where otters play games by tobogganing on their tummies down a steep bank which they make into a slide.

One coat of wild mink means the agony of nearly a hundred of these beautiful wilderness creatures.

Today, we do not need furs to keep us warm. We have plenty of other materials. "The only real purpose behind all this misery and cruelty to animals is to satisfy human vanity."

"Nearly nine million skins are torn off these wild creatures in Canada every year."

★

California Church Holds Easter Rites

The Spiritual Church of Christian Truth, 612 South Armore Avenue, Los Angeles, Calif., held devotional services throughout the Holy Week, starting with Palm Sunday at 2:30 P. M. and 8 P. M., then each evening at 8 P. M. through Saturday, climaxed by the Easter Sunday services at 2:30 and 8 P. M.

Rev. Harry A. Noah, pastor and founder, directed the services. Guest speakers and mediums who attended the meetings included Rev. Ethel B. Lodwick of Santa Monica, Rev. Karol Beach, Rev. Maud Hanson of Los Angeles, Rev. Frances A. Bond of Gardena, Rev. Louise Poertner of Lynwood, Rev. Francis and Dr. John Prince Jean Burkhardt of Los Angeles, of Long Beach.



EXCHANGE NUPTIAL VOWS—Miss Marion A. Rockwell, secretary of the National Spiritual Alliance, and Lester A. Pelletier of Keene, N. H., were united in marriage Easter Sunday. The double ring ceremony was performed at the Alliance Church of Infinite Science in Titusville, Pa., by Rev. Leon E. Shaw, pastor and 2nd vice president of the Alliance. The bridal couple were attended by the Rev. Marie Roggenkamp and Harry L. Roggenkamp. Shown above are: front row from left, Rev. Shaw, Mr. and Mrs. Pelletier and Rev. Roggenkamp; back row, Harry Roggenkamp and Richard Kurtick. The couple will reside in New Hampshire.

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White Chapel

(Continued from Page 7)

1950 has been pastor of the White Chapel in the Woods, Butler, Pa.

Many people reported by physi-
cians as "incurable," down
through the years, have been
coming to Brother Kapp for heal-
ing. "They are reported incur-
able like myself," he says, but
whoever believes in God with-
out resentment against his fel-
lowman has a healing fountain
within, and can be healed. The
quickest way to learn that God
answers prayer is to thank God
for what you want. I learned
this from Jesus as He raised
Lazarus from the dead and said,
"Thank thee, Father, that thou
hast heard me."

Sometimes Mr. Kapp is called to
help physicians who are sick
or injured. A certain physician
had been suffering for over two
weeks, had had morphine injec-
tions that did not relieve the pain,
it was so severe. He had his wife
phone Brother Kapp to come to his
house where he was in bed. When
the healer arrived the doctor
told him he knew what the
trouble was—a rib out of place—
but that he did not know how to
get it back properly. Kapp said,
"I know how." Then he
prayed, "Father whatever we have
asked, we have received." He did
not touch the physician, but in
about 20 seconds both heard a
sharp click; the bone had been
put back in its normal place by
invisible hands! Both the physi-
cian and the healer said, "Thank
God." This was in 1951, and the
bone has stayed in its place, for
Mr. Kapp saw the physician short-
ly before he came down here this
winter. As a token of gratitude,
the physician gave the electronic
organ that has been used for years
in the White Chapel in the Woods.

Healer of Physicians

Incidentally, during the healings
where bones are dislocated, very
often the accompanying "click" or
"crack," as some describe it, can
be distinctly heard as spirit forces
put bones back into proper places.
A similar instance to that of the
doctor's was that of a woman from
near Niagara Falls who had serious
trouble with her arm and had not
been able to raise it for the past
two years before coming to the
healer. Her daughter brought her
in the spring of 1951 to Mr. Kapp.
As he prayed, they heard the
"crack" or "click" in her back.
He stepped forward and raised her
arm—it went up straight and was
normal. He told her to thank God
for her healing.

Another physician who has been
healed, was recommended by a
woman patient of his that he was
unable to heal and who had come
to Brother Kapp and been healed.
In 1940 she came to the house
where the Kapp family lived and
saw the sign "Divine Healing"—
that was before the Chapel was
built. She had a badly swollen
knee. Kapp asked her the usual
question, "Do you believe in God?"
She did, so he prayed, putting his
hand over the knee, not touching
it. He told her to go home, and
when the sun rose on a new day
all her trouble would be over.

Early next morning, even be-
fore the Kapps were up,
came in person, bared her knee,
showed it healed, and there was
no more pain. "I am going to
the doctor to show it to him,"
she declared. When the physi-
cian saw the normal condition
of the formerly swollen knee
that he could not help, he ex-
claimed, "I do not understand
it—I never heard of such a
thing. It must be a miracle!"

Two months later this physician
was involved in a serious accident
and was in the Southside Hospital
in Pittsburgh suffering greatly,
when the woman came and urged
him to call her doctor, Brother
Kapp. He agreed to this. X-rays
had been taken and no broken
bones located. When the woman
brought and introduced Brother
Kapp as the Faith Healer, the
nurses made way faces and thought
the sick physician had lost his mind.

Kapp explained that the diag-
nosing of the Spirit was different
from that of the medical profes-
sion. He closed his eyes and was
shown the vision of what had hap-
pened. The physician had been
forcibly thrown, rammed, crushed
against the back of the car at the
time of the accident. This had
given him a shock, and he sus-

tained serious bruises besides
which caused insufferable pain.
The Spirit stated there was noth-
ing to fear, no bones out of place.
The pain was chiefly from the fact
that the blood did not circulate
properly. Kapp held his hands
over the physician's shoulders and
prayed in the full awareness of
the presence of the Almighty;
then said, "All is well. I have
been shown that in two days you
can take up your practice again."
This came to pass as prophesied.

His Greatest Work

One of the most marvelous heal-
ings on record is that of Mrs.
Florence Brown, daughter of
George and Hazel Confer whom
this writer knows very well. The
mother told me that eight special-
ists, renowned doctors had given
Florence up as hopeless—two of
the specialists were from abroad.
She did not have polio, but a dis-
ease that had no cure.

She was completely paralyzed
from the hips down when she en-
tered the hospital. There was no
feeling in her legs or feet when
the doctor pricked her with a pin.
She had a spinal tap, cardiogram,
blood tests, etc., but all of no
avail. The doctors could not find
what was wrong, so sent her home
a hopeless cripple. She had spe-
cial shoes made that allowed her
to move around after a fashion
and without which she could not
walk, as she had no control of her
feet. In June, 1955, she went
with her family to Brother Kapp's
healing service in the Youngstown
Church and managed to get up
front where the healer put his
hands on her and prayed.

Then he lifted her from her
chair and told her to walk. She
believed God had healed her, so
she took off her shoes and she
was able to walk the length of
the church and back! She was
healed and thanked God that
she would never have to wear
those special shoes again. Later,
she returned to her physician
who was amazed to see her walk
into the office. After she ex-
plained her experience, he said,
"Nothing but a miracle could
have done it!"

Today she is walking and wit-
nessing to the same power the
Master Jesus used when he healed
the lame, the halt, and the blind
of earth.

Rev. Ernest Kapp also treats
mental cases. A physician asked
him to come to a private hospital
to see what he could do with a
very dangerous case, a woman who
was to be sent to Mayview State
Mental Hospital. Briefly, as Kapp
entered, the nurse had a needle
in her hand and the woman was
curled up like a tiger ready to
spring. The nurse seized her hand
and was about to insert the needle
into her arm when Kapp asked
her please not to do so, since he
could do nothing if she did. He
asked that he be left alone with
her. The nurse pointed to the
bell and left.

Then Kapp and the woman faced
each other, eye to eye. He closed
his eyes and prayed that he be
told what to do. In his left ear
he heard his deceased mother's
voice singing a German lullaby.
"But I am in America, Father, not
in Germany," he said. But the
voice sang on. So, he started to
sing the lullaby in German—when
the fourth word came out, the
woman started to shake all over.
Kapp thought, "Now, she's going
to dive at me"; but he kept on
singing, for fear was unknown to
him.

When the second verse was en-
ded she broke into a cry and said
in German, "You must be an angel
sent of God to help me." He could
see the cloud leaving that obsessed
her. He stood up and put his hand
over her and thanked God for the
healing. Then it was that she told
Mr. Kapp that her husband had
cancer of the throat, that she
nursed him day and night. She
fired up in cold weather, and one
time when she came from the base-
ment she found her husband lying
on the floor, cut from ear to ear—
suicide. The same spirit took
her over that had done that to
him. Kapp told the doctor and
the nurse to go up to see her. She
was all right, was not put away,
but discharged from the hospital
cured.

And so the marvelous work of
healing goes on, with nothing
impossible with God. He can
heal you too, if you will. We
expect that the Kapps will be
with us again this summer at
Lily Dale Spiritualist Camp, New
York.

Dealing With Scoffers

(Continued from Page 4)

ists. This seemed to me highly
unfortunate and in bad taste, for
the Spiritualist Movement in Eng-
land is intellectually and morally
on a level perhaps without equal
on our planet. Graham and other
fundamentalist preachers quote cer-
tain verses from the Bible, espe-
cially the Old Testament, that ap-
pear to condemn spiritual contact
or communion, without bothering
to give other verses in the New
Testament that are highly favor-
able.

Christian Spiritualism

Christian scoffers, if they are
sincere and truly Christian, are not
hard to reach. Show them the
many passages in the New Testa-
ment that speak approvingly of
phenomena. Point out that the
conversion of Saul on Damascus
road was a contact with the spirit
of Jesus, and showed that Saul,
later Paul, was clairaudient. In
the Book of Acts we find that both
Paul and Peter were trance sensi-
tives. Both stated, "When I was
in a trance such and such hap-
pened to me, etc."

In the First Century Church
there was not only communion
with Jesus but also with the
"saints" who were with Him in
glory. Healing and prophecy were
practiced openly, and all the spiri-
tual gifts were encouraged, as St.
Paul exhorted the Corinthians in
his famous letters to them.

Tell your doubting Christian
friends that there is NO CON-
FLICT between the teachings of
Jesus, basic Christianity and the
teaching of spiritual science. I
am utterly convinced of this.
Seances were held in the Upper
Room. "A rushing, mighty wind
appeared among the disciples
when they were gathered 'in one
place and in one accord.'"

The piety of St. Teresa, when
she controls June during our Tues-
day evening spiritual healing ser-
vice, is a thing of beauty to behold.
She demonstrates complete ded-
ication to Jesus and the Blessed
Mother Mary. Yet she is mani-
festing in our New Age Church
through wonderful mediumship! If
there were something wrong,
demonic or in error about this
process, would souls of the stature
of St. Teresa (the Little Flower of
the Child Jesus) and the Virgin
Mary visit us?

Fear of Revelation?

I believe one of the principal
reasons why Christian orthodoxy
has opposed mediumship and spiri-
tual phenomena so militantly, is
fear of the inevitable revelations
to come. The orthodox mind likes
to feel that all essential spiritual
truth is contained in one book, the
Holy Bible. Now, the Bible is
wonderful, and is the principal
source of spiritual light in our
Christian civilization, but it is not
the final or last revelation! Every
time a gifted medium like June,
or many others, establishes defi-
nite contact with the Higher
Spheres another addition to Spirit-
ual Revelation is being made.

I am reminded of one of the
souls in our church, a lady who
until a few months ago was very
active in the Christian Science
movement. She told me that at
one stage of her membership in
the Mother Church she was re-
quired to sign a declaration stating
that she regarded the writings of
Mary Baker Eddy to be "the final
revelation" in matters of religion!
Mrs. Eddy was certainly a great
soul and a fine teacher (indeed,
a professional medium during at
least three years of her early life,
as I found in Boston several years
ago) but her writings are hardly
to be considered a religious or
doctrinal finality.

William Dudley Pelley writes
that he has had numerous evi-
dential contacts with Mrs. Eddy in
recent years, and one of the things
that troubles the soul of the dear
lady is the fact that she positively
forbade her officers and members
to indulge in contacts with the
Spirit World. So her dilemma is
obvious: she is now in that higher
world of Spirit, wishes to impart
to her people the wonderful new
things she is learning, but cannot
reach their closed minds because
she gave them, while on earth,
the "final revelation." It is an
ironic and sad situation for her.

Another reason why orthodoxy
fears the ever-flowing fountain of

gifted mediumship is that Spirit
Teachers will point out the errors
that exist in the Bible, through its
numerous translations and editions,
and will inform the public of the
FULL TRUTH. Our Bible is partial.
It suffers in translation. For
example, the King James version
speaks of "casting out devils" while
the Moffatt translation more ac-
curately describes this as "the re-
moval of offending entities."

The teachings of Jesus in the
New Testament are fragmentary.
They are wonderful as far as they
go, but they are incomplete. Long
have I pondered and realized this.
Biblical prophecy tells us that
Jesus is coming again (at least in
spiritual form, perhaps even mat-
erially) but I believe that in ad-
vance of this Second Advent His
Spirit is contacting us and giving
us much advance instruction and
information. Naturally, this is re-
garded by the established churches
as a dangerous, heretical and un-
sound notion. But I believe that
high, pure moments of spiritual
contact can be achieved wherein
the Christ Spirit speaks directly to
mortals, and thus brings us direct
from the Christ Sphere the latest
instruction for our soul unfold-
ment.

When you have shown your
evidence to a doubting mind, in-
cluding, if possible, the pheno-
mena of gifted mediumship,
and still there is scoffing—then
I advise that such a person be
left alone for a while. You can-
not force spiritual truth upon
people. Some are simply not
evolved enough to accept it at
the present moment in their
lives.

Experience has taught me not
to argue with such minds over-
much. Give them your truth; show
them what evidence is available,
and if they are still doubtful, then
leave them to their own devices.

Some will not respond in this
incarnation. They will have to
wait until the wheel of rebirth
turns again, to wake up from their
deep sleep in matter. Many are
awakened in time by SUFFERING.
Pain, loss and mortal suffering
bring many scoffers finally to their
knees. I have seen this over the
years. Did not Socrates say, "Life
makes philosophers of us all?"

But in speaking your truth and
valiantly defending it you have
made an impression upon some-
one's mind. Years later he may
think of you while lying on a hos-
pital bed and pondering the mean-
ing of life's tragic spectacle.

Better Mediumship Needed

The Spiritual Movement abso-
lutely rests upon the quality of
its mediumship. A hundred years
ago there were dozens of remark-
able mediums. They created a
tremendous stir wherever they
went. People listened to them and
were deeply affected. This influ-
ence reached right into the White
House during the Lincoln admin-
istration.

We need dozens, hundreds more
mediums today like June and other
great workers on the American
scene.

The other evening Rev. Keith
Rhinehart telephoned from Seattle
to tell me about his successful
world tour. In some countries he
met hostility, but usually his re-
ception was enthusiastic. In the
Orient he appeared before kings
and potentates, reminiscent of his
illustrious predecessor Daniel D.
Home. I am going to write one
or more articles about Keith just
as soon as more facts about his
wonderful tour are received. He
did a tremendous job of spade-
work for the cause in many coun-
tries, and it was an extraordinary
experience for such a young man.

There are good answers for all
objections. We have tremendous
TRUTH that the world needs de-
sperately. It is up to us to present
it more wisely, soberly, honestly
and skillfully. We can do the job,
and before the end of the 20th
century there will be thousands
upon thousands of believers where
there are now but tens.

June and I leave Miami on May
19th for a tour of ten weeks dur-
ing which we shall visit Norfolk,
Va., Boston, Philadelphia, Wash-
ington, D. C., New York City,
Camp Freeville, New York, Lily
Dale, New York, and Cleveland,
Ohio.

We hope to meet as many of
our reader friends as possible, and
will be pleased to represent the
PSYCHIC OBSERVER as staff
writers.

In the next issue, devoted to
summer camps, I shall try to
sketch my vision of AN IDEAL
SPIRITUAL CAMP.

PSYCHIC LISTING CHANGES

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

ALABAMA

Birmingham: Church of Spiritual Science, 2524 1/2 Ave. North. Services: Sun. 3:15 & 7:15 P.M. Pastor: Rev. R. P. Sparks. Asst. Pastor: Rev. Nellie McWhirter. Pres: Albert L. Combs. Ph: 56-6638. Church Phone: 58-6654.

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. 7:30 P.M.; lecture, 8 P.M. Minister, Rev. Walter Holder; Phone ALPine 3-3804; Sec'y., Rosa Lee Mosher; Phone ALPine 4-3912.

ARKANSAS

Hot Springs, Arkansas

Church of Spirit and Truth, 208 Plateau St. Services: Sun. 7:45 P.M.; service and messages. Minister, Rev. Julia Martin; Phone: NA 4-1615.

St. Peter's Temple of Truth, 705 Malvern Ave.; 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.

Spiritual-Unity Church, 1530 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; church service and of Revelation; Minister: Rev. Guita Prineas; Phone: Diamond 3-8996.

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, 10:30 A.M.; 4:45 P.M.; 7:30 P.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St. La Puente, Cal.; Phone: EDgewood 6-5633.

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

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

Hollywood, California

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

Church of Divine Power, 4950 Franklin Ave. Services: Sun. 7:45 P.M., candlelight and healing; Thurs. 7:30 P.M., messages 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 5-0453.

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

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave. Services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 430 Lime Avenue. Minister: Rev. Rosa Locke; Phone: HE 6-3523; Rev. Beulah Thomson, Asst. Pastor.

Los Angeles, California

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

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

Astara Foundation, 261 South Mariposa Ave. Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earline 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.; devotional: Thurs. and 8 P.M.; message service. Rev. Harry A. Noah, pastor; founder. Phone: DU 9-2345.

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

Rose Chapel Psychic Center, First Christian Episcopal Church, 257 E. South St. Spiritualist Blvd. Devotional services: Sun. 8 P.M.; Class: Tues. 8 P.M.; Round Table, Fri. 8 P.M. Presiding clergyman, Rev. Thomas E. Badger.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand St. Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Sebree; Phone: NO 2-5551; Sec'y.: Irene Faust; Phone: CA 3-3850.

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

Church of Atraxia, 801 S. Wilton Place. Services: Sun. 11 A.M.; Pastor: Rev. Pearl I. Barnes, 1936 Overland Ave.; Phone: GRanite 3-3501; Sec'y., Stella Thornton.

Spiritual Church of Friendship, 127 East 26th St. Women's Club. Services: Sun. 11 A.M. Minister, Rev. Hazel Gladeck, 2433 Del Amo Blvd., Torrance; Phone: FA 2-0000; Co-pastor, Rev. Eva Everson.

Los Angeles, Continued

Universal Chapel, 1001 West 69th St. Services: Wed., Fri. and Sun. 2:30 and 7:30 P.M. Co-pastors, Rev. Eula Perryman Goff and Rev. Walter H. Goff. Phone, 8-2225.

Universal Brotherhood of Truth (Chapel of Reason), 4100 Beverly Blvd. Services: Sun. 2:30 P.M.; devotional: 7:30 P.M.; candlelight healing: 8 P.M.; devotional: 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 2:40 service. Pastor, Rev. W. G. Dickens; Asst. Pastors, Rev. W. B. Newton and Rev. E. Hawker; Phone: GR 3-0116.

Seekers of Esoteric Wisdom U.C.M., 170 E. Embury St. and Grand St. Services: 7:30 P.M. Sundays, Rev. Samuel Myron Buck. Ph. 14442 for counselling.

The Church of Spiritual Research, 4488 Whittier Blvd. Services: Sun. 7:30 P.M.; Wed. 2 P.M. and Fri. 7:30 P.M. Pastor: Rev. Zeta Copeland; Phone: Angelus 9-3381.

Oakland, California

First Temple of Spiritualism, Green Room, Moose Club, 1428 Alice St. Services: Sun. and Tues. 7:30 P.M. Pastor, Rev. Mitzie Monroe. Phone, TEmplebar 4-9285.

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

The Spiritual Army of God, Ebell Hall, 1440 Harrison St. Lecture, Healing and Message work Fri., 7:45 P.M. Social Night last Fri. in month. Leader, Rev. James M. Taylor, 1111 E. 14th St. Pastor, 529 31st St. Phone Olympic 5-2936.

Palo Alto: Spiritualist Science Church of Life, 2300 Wellesley Ave. South Palo Alto, Services: 7:30 P.M. Pastor: Rev. Clyde A. Dibble, 1912 Easton Drive, Burlingame; Phone: Diamond 3-6284.

Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P.M. Minister: Rev. Genevieve Woelfle, N.S.T., 922 Blanford Blvd. Phone: EMerson 6-7030.

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

Sacramento, California

First Spiritualist Episcopal Church, L.O.O.F. Bldg., 34th and B'way. Sunday 7:30 P.M. Minister, Rev. Wilson H. Beasore; Phone: CL 7-7345.

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

San Bernardino, California

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

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

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

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

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

COLORADO

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold billets 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Main St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

Venice, California

God's Chapel of Healing, U.C.M. No. 16, Christian Spiritualist, 142 Lincoln Blvd. Services: Wed. 8 P.M.; Sun. 7:30 P.M. Pastor, Rev. Laura B. Barge.

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., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30 P.M.; 7:30 P.M.; Rev. Ida Fleming; Allan W. Miller.

CONNECTICUT

Hartford, Connecticut

First Church of Divine Light, Inc., 303 Park St. Services: Sunday 3 P.M. Wed. 7 P.M.; President: Clifford B. Dace, 108 High St., Manchester, Connecticut; Phone: Manchester-MJ 9-1841.

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

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

Norwich: The First Spiritual Union, Inc., 26 Park St. Services: Sunday 2:30 and 7:30 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie La Mittle.

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

DELAWARE

Wilmington, Delaware

Church of Spiritual Truth, Orange Hall, 106 Delaware Ave. Services: Sun. 7:30 P.M. Pastor: Clara Poole; Rev. Bertha Ford, asst. pastor and founder.

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church, Suite 631, 14 "K" N.W. Services: Sun. 2:30 P.M., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall; Phone CO 5-1149 and ME 8-0973.

The Church of Two Worlds, 2400 Sixteenth St. N.W. Services: Sun. and Wed. 7:45 P.M. Pastor: 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. and Thurs. 2 P.M., message services. Pastor, Rev. Otto Fenter; 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.

Daytona Beach, Florida

First Christian Spiritualist Church, I.C.A.S., Prince George Hotel, 212 E. Ridgewood. Services: Sun. 7:45 P.M.; Thurs. 7:45 P.M. Minister, Rev. Enid Brady; Healer, Hal Williams; Phone: Orla 7-0645.

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.

Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 4th St. Minister: Rev. Jewell Williams; Ph: Jackson 2-3190.

Homestead, Florida

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

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

Jacksonville, Florida

The Spiritual Lighthouse, 3817 Main St. Services: Sun. and Wed. 7 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida.

Temple of Religious Science, 220 E. Monroe St., Odd Fellows Hall. Services: Sun. 8 P.M. Pastor: Rev. Marie Headlee; Sec'y., Mrs. Beulah Myers.

Lakeland: Shrine of the Master, SEC Church, Tuesday Music Club Bldg., Success and Park St. Service: Sun. 7:30 P.M. Pastor: Rev. Ramon P. Noegel; Pastor: Rev. Frank Mead.

Miami, Florida

Lila Shenandoah Spiritualist Church, 601 S.W. 7th St. Services: Tues. & Sun. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Frances Stevenson; Phone: HI 6-0051; Treas: Ward Statler.

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

Universal Church of the Master, No. 408, 7450 S.W. 57th Ave. (Red Rd.) Services: Sun. and Wed. 7:45 P.M.; Thurs. 8 P.M.; Minister: Rev. Mary Shillito; Phone: MO 7-0672.

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

New Age Church and College of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Special classes Tues. and Thurs. 8 P.M.; Ministers: Dr. Gilbert N. Holloway and Ida Pierce; Phone: FR 9-5960 and HI 3-8630.

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

Miami, Fla.-Continued

First Spiritual Church of Christ, 6311 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 9-0511.

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

Temple of Truth, 1110 N.W. 1st St. Services: Sun. 8 P.M.; Thurs. 8 P.M.; Thurs. 2 to 5 P.M., message circle. Pastor: Rev. Marguerite Tallmadge; Phone, Franklin 1-7074.

St. Petersburg, Florida

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

Universal Psychic Science Association & Seminary, 628 E. 21st St. 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. Meride Ponton; Phone: 53-9155.

People's Spiritualist Church, 1011 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, lecture 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 Central Ave. Services: Sun. 7:45 P.M. Minister: Rev. Dorothy Flexer; Phone: 31-7341.

Universalist Spiritualist Church, 8701 Tampa St. Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry; Phone: 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 and School of Divine Law, 1269 First St. Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone: Ringling 7779; Asst. Pastor, Rev. Linnie Burns; Sec'y.: W. H. Hughes.

ILLINOIS

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

Chicago, Illinois

Silent Prayer Sanctuary, 3602 West McLean Ave.; Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:30 A.M.; Wed. 8 P.M.; Phone: ALhany 2-8417; Leader: Sophia Shaffer.

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

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

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

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

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

Liberal Psychic Science Church, 3449 West Algonquin Ave. Services: Sunday 2:45 P.M.; Wed. 7:45 P.M.; Class: Thurs. 10 A.M. 7:45 P.M.; also Friday 7:30 P.M.; Social last Saturday each month; Candlelight services last Sunday each month; Pastor: Rev. Anthony Camarod; Phone: CApital 7-6833.

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.; 3:00 P.M.; 8 P.M.; "Universal Light" 8:00 P.M.; Sun. 9:15 A.M. Class, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-5605. Pastor: Rev. C. Bright.

First Fraternal Spiritualist Church, 4039 W. Madison St., LU 5-6972. 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 64th St. Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HE 6-4081.

Church of Divine Revelation, 207 S. Wash. Ave., 2nd Flr. Sunday services at 3 P.M. Inspiring lectures on truth, group meditation and prayer; Divine healing. A Church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritual Ass'n., Chesterfield, Ind.

Englewood Psychic Science Church, Inc., 6514 S. Ashland Ave. Services: Sun. 7:30 P.M.; Minister: Rev. Harry A. Tuffs; Phone: LU 5-0500.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Services: Sun. 2:30 P.M.; Pres: Mrs. Evelyn Kellner, 6240 S. Kedvale Ave.; Phone: LU 5-6972; Sec'y.: Carl B. Brown, 6146 S. Ashland Ave.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Adams; Co-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. 7:30 P.M. Minister, Grace Turnbull; treasurer, B. Sankar; Phone:

Spiritualist Churches

(Continued from Page 11)

INDIANA—Continued

Peru, Indiana
First Spiritualist Church, 623 South Miami Ave. Services: Sunday 7:30 P. M.; Minister: Rev. Mary Lyle; Sec'y: Goldie Wolsch, 1614 North Broadway; Phone: 5339; President: Herbert Reush.
The Friendly Church, Inc., 11 North Grant St. Services: Sunday 7:30 P. M.; Every 2nd Sunday services 2:30 & 7:30 P. M.; Minister: Rev. Orville Black; Phone: 7164.

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. Athelenn Minnes.

Terre Haute: Golden Hour Spiritualist Church, 503 1/2 Walbath Ave. Services: Sun. 7:30 P. M. and Tues. 8 P. M.; Pastor: Rev. Nellie M. Rodgers; Phone: H-3563; co-pastor, Rev. Goldie Russell.

KANSAS

Wichita: Spiritualist Church of Occult Science, 781 Pattie. Services: Sun. 7:30 P. M. (Oct. to June); Sun. 8 P. M. (June to Oct.). Pastor: Rev. Maude K. Gates; Phone: Hobart 4-7877.

LOUISIANA

New Orleans: Church of Divine Fellowship, 523 Spain St. Services: Sunday 8 P. M.; Minister: Lillian McGivney; and Ada DuBard Gunter; President: Rev. Ada DuBard Gunter, 407 Highway Drive; Phone: V-1578.

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, 2105 Eutaw Place. Services: Sun. and Wed. 8 P. M.; Minister: Teresa A. Fecher; Sec'y: Clara E. Shepherd, 3320 Bayonne Ave.; Pres.: Frances A. Converso.

MASSACHUSETTS

Amesbury: First Spiritualist Church of Amesbury, L.O.O.F. Hall, Water St. Services: Sun. 3:30 P. M.; President: Edward Jack; Sec'y: Mrs. Ethel Grant; Phone: 646-J.

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

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 7-6513.

Sunshine Church, 198 Dartmouth St. Services: Daily, 8 A. M.; Sun. 2:30 and 7:30 P. M.; Pastor: Richard Finley; Sec'y: Louise Dinmore.

Fitchburg: First Spiritual Alliance Church, 28 Knowlton Terrace. Services: Sun. 3 and 7 P. M.; Sec'y. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

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

Onset (Cape Cod): First Spiritualist Church, Highland Ave. Services: Sun. 2:30 and 7 P. M.; Thurs. 8 P. M.; Co-Pastors: Rev. Kenneth and Rev. Gladys Cushman, 88 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 service private and by mail. Love offering. Pastor, Rev. George M. Bates; Phone, Logan 8-5071.

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

MICHIGAN

Ann Arbor, Michigan
Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P. M.; Minister: Rev. Dorothy B. Elliott; Phone: Normandy 2-2877; Sec'y., Rosemary McDaniel, 917 Wall Street.

Battle Creek, Michigan
Spiritualist Church of Divinity, L.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P. M.; Minister: Rev. Clifford Bristol; Sec'y., 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 31138.

Congregation of Spiritual Unity Church, 215 South Linn St. Services: Sun. 7:30 P. M.; President, Clara Trombley; Phone: TWB300-5-8425.

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

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

DETROIT, MICHIGAN

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

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

Bible Christian Spiritual Church, 4404 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Vessey; Phone: Tassmo 5-1434.

Allen Memorial Spiritualist Church, 2202 W. Grand Blvd. Services: Sun. 7:30 P. M.; Honorary Pres., Rev. Edith Green; Vice Pres., Joseph Adams; Ph. Trinity 5-2702.

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

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

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Community Bldg., 400 E. 9 Mile. Services: Sun. 7:30 P. M.; Oct. through June—2nd Sun. of month, 2:30 and 7:30 P. M.; with church dinner 5 P. M.; Pres.: Margaret McDaniel, 4141 E. 9 Mile; Sec'y., Stanley J. Gutt, 1611 Livernois, Detroit 9; Phone, Vinewood 3-3478.

Grand Rapids

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

Church of Divine Light, 1107 Sheldon Ave., S.E. Services: Sun. 3:30 and 7 P. M.; President, Mrs. Ann Lumsden; Sec'y., Mrs. Lavena Sias.

Film, Michigan

Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave. Flint Spiritualist Church, 118 East Belmont Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun. 3:30 and 7:30 P. M.; President: Frank Witforth, 1311 Calvary, N.E.; Sec'y: Elaine B. McManis, 301 Lemay St., S.E.; Cherry 7834.

Jackson, Michigan

The Aquarian Church, Hotel Hayes Ballroom. Services: Sun. and Wed. 7:30 P. M.; Pastor: Rev. Harold C. Durbin, Lansing; Phone: IV 6-6107; Assistant pastor: Rev. John Chandler; Sec'y: Fearn I. Detwyler, 549 Woodward Ave., Ph. ST-2-5545.

Goodfellow's Spiritualist Church, 1014 Leroy St. Services: Wed. 7:45 P. M.; Sun. 3 and 8 P. M.; Phone State 3-1414; Pastor: Rev. James G. Tingley; Sec'y: Mrs. Ella Gulick, 115 Ellery Ave., Phone, State-2-1262.

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.; Lyceum: Sun. 10 A. M.; Services: Sun. and Wed. 7:30 P. M.; Minister: Rev. Ella Sutton; Phone IV 5-2538; Sec'y: Thelma Alger.

Leslie: Flower Memorial Spiritualist Church, 3615 Selkirk St. Services: Sun. 7:30 P. M.; Tues. 7:30 P. M.; Pastor: Rev. Ethel McLain; Phone, ST 2-6840 (Jackson); Sec'y., Irene M. Smith.

Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A. M. and 7:30 P. M.; Mon. and Thurs. 7:30 P. M.; physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph. 258-20.

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

Pontiac, Michigan

Church of The Good Samaritan of Pontiac, 199 Auburn Ave., D.A.M. Services: Sunday, 7:00 P. M.; Silver Tea and 4th Thursday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17350 Roseville Blvd. (at Maple). Services: Sun. 7:30 P. M.; Message Service, 3rd Sun. 3 P. M.; Pastor, Shirley M. DeBrazan, 18429 Meier Rd., Roseville; Phone, Prescott 6-9409.

Whitmore: Church of Divine Truth, Spiritualist, 77 Longfellow. Services: Sun. 7:30 P. M.; 3rd Sun. 2:30 and 7:30 P. M.; Minister: Rev. A. D. Maynard; Sec'y: Ella M. Geehan, 826 Michigan Ave., Adrian, Michigan.

MINNESOTA

Duluth: First Spiritual Temple, 601 East 5th St. Services: Sunday 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Sec'y: Delia 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.; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.

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

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

St. Paul, Minn.: Spiritual Science Spiritualist Church, 200 Frontier Bldg., 4th and Robert Sts. Services: Sun. 2 P. M.; Pastor, Rev. Ethel Colby; Sec'y., Mrs. Ray Haberkrum; Phone, CA 4-6115.

MISSOURI

Kansas City: Truth Center of Christianity, "The Little White Chapel," 575 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 McGraw, 209 S. 15th St.

St. Louis, Missouri

Society of Spiritual Fellowship, 38106 S. Grand Ave. Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andrea, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bldg.; Sunday services 10:30 A. M.

ST. LOUIS—Continued

Burket Spiritualist Church, Inc., 2652 Natural Bridge Ave. Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1056 Switzer Ave.

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

South Science Spiritualist Church, Melrose and E. 9 Mile, Xavier Bldg., Grand Blvd. at Lindell. Services: Sun. 7:45 P. M.; Pastor, Rev. Iona Brandt; Phone, Vernon 2-1116.

Christ Spiritualist Rock Church, Inc., 7430 Beeson St. Services: Sun. and Thurs. 7 P. M.; Pastor, Rev. Dora Rubotom; Phone, MA 1-2351; Sec'y., Mrs. Elaine Steinel.

NEBRASKA

Lincoln: First Temple of Spiritual Truth, L.O.O.F. Hall, 1108 "L" St. Services: Sunday 7:30 P. M.; Minister: Rev. Loned P. Everman, 1145 "R" St.; Lincoln, 6, Nebraska; Phone: 2-3486.

NEW HAMPSHIRE

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

NEW JERSEY

Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Rooper St. Services: Sun. 7:30 P. M.; Pastor: Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

Fourth Spiritualist Church, 28 N. 26th St. Services: Sun. 11 A. M., Lyceum, 11 A. M.; Wed. 8 P. M.; Pastor, Rev. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 5-4668.

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

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

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

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

New Milford: First Spiritualist Church, 485 Elizabeth St. Services: Wed. evening; Private and group consultation by appointment; Pastor: Rev. Mary Rev. Wood; Phone, Cap 2-1604.

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—1-1146.

Trenton, N. J.: Spiritualist Friendly Church, 700 Liberty St. Services: Sun. 8 P. M.; Pastor, Rev. Adah Ross Crew; Phone EX 4-0234.

Union City, New Jersey
Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission; Services: 2 & 8 P. M. Daily; Minister: Rev. Herbert C. Millard; Ph. Union 3-2828; Sec'y: Rev. Alma Gudach.

Spiritual Church of Divine Healing, 1000 New York Ave.; Sun. 7:30 P. M.; Tues. and Thurs. 2 and 8 P. M.; Healing at all services. Developing class. Phone 3-2001; Pastor, Elsie R. Richter, pastor; Rev. Fred Boeck, co-pastor.

Spiritualist 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. Anna R. Ruger.

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

West Englewood: Johns First Memorial, 27 West 6th St. Services: Sun. 8 P. M.; Thurs. 8 P. M.; Tues. 2 P. M.; Pastor: Rev. Louise Gallo; Phone, Teaneck 7-6335.

NEW YORK STATE

Albany: First Spiritualist Church, 460 West-avenue. Services: Sunday and Wed. 7:30 P. M.; President: Lena B. Henning; Treas.: Lillian Paul, 35 Van Buren.

Batavia: Church of Unity Science, 6 Bank St. Services: Sun. 8 P. M.; worship and healing; Thurs. 8 P. M.; messages and social; Mediums Day, 1st Sun. 3 P. M.; service 6-8 P. M.; circles, regular service 8 P. M.; Minister, Rev. G. M. Ames, R.D., 3 Box 1129; Phone, 5176.

Binghamton, New York
First National Spiritualist Church (N.S.A.), 47 St. St. Services: Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0605; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

Temple of Mental Science Church, G.A.S., 148 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 Lagunas; Phone, EV 7-6012 after 6 P. M.

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

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NEW YORK STATE—Continued

Buffalo, New York
John Carlson Spiritualist Church, 1045 Elmwood Ave., 6th Bird Ave. Services: 1st and 3rd Sun.; Mediums Day; all message, 3:30 P. M.; Dinner, 5 P. M.; Circle, 6 P. M.; Healing, 7:45 P. M.; Worship, 8 P. M.; Other Sunday: 7:45 P. M.; Thurs. class, 7:45 P. M.; Minister: Rev. Edith Sand; Woodhagen, Rd. AT-1698; Church phone: 3-2200; Home: 3-2200; Sec'y: Margaret Lundberg, 65 Woodhaven Rd., Orchard Park, N.Y.

Temple of Divine Science, Spirit Ch., 367 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: V-2705).

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

Church of Life, 79 Richmond Ave. Services: Sun. 8 P. M.; Pastor, Rev. Thomas J. Kelly; Phone: W1 2705.

Cortland, N. Y.

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. G.A.S. Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Harjorie L. Smith; Phone: SK 6-2337; Sec'y: Katharyn Hall, 15 Grace St.

Elmira: First Spiritualist Church, 402 Fellows Temple, Church St. Services: Sun. 2 P. M.; Pastor: Rev. Jaroslav Tuma, Phone: Corning, 2-0718.

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

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

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

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

Long Island

East Rockaway: Golden Rule Spiritualist Church, 22 Barnstable Rd. Services: evening classes by appointment only. Pastor, William J. Donnelly; Assoc. Min., Elmor 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. 7:45 P. M.; Wed. 2 and 8 P. M.; Thurs. 10:00 A. M.; Pastor, Rev. Marion G. Miller; Phone: Lvanho 1-3404.

New York City

Temple of Light (G.A.S.), Suite 708 152 West 42nd St. Rev. Marion Owens, minister; 1st Sun. 1 A. M.; Inspiration, Meditation and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun. Tues. and Thurs. 7 P. M.; Rev. Minnie Owens, 1st Sun. 1 A. M.; at alternate; Fri. 7 P. M.; Rev. Allan Lynd; Sat. 7 P. M.; Study Unfoldment Mon. 7 P. M.; Rev. Owens. Mon. Tues. Thurs. Fri. Sat. and Sun. 2 P. M.; Messages, Elsa Siemsen; Sec'y: 43-30 46th St., Sunnyside, L. I.; Phone, Exeter 2-1037.

Church of the Ascension (G.A.S.), Suite 708-710, 152 W. 42nd St.; Minister: Rev. Winifred Dwyer; Services: Wed. 7 P. M.; G.A.S. Classes: Mon. 7:30 P. M.; Messages: Mon., Wed., and Fri. 2 P. M.; Associate Minister: Rev. Flora L. Chagnon Borg; Phone: Webster 9-5861.

National Congress of Healers and Spiritual Consultants, Inc. (American Association of Physical Foundation Building)—Church, 211 West 57th St. (Downstairs). Devotional service, Fri. 8 P. M.—Lecture, Healing Therapy and Spiritual Counseling, Sat. 8 P. M.; Rev. George Henry Clark, Founder and President; Rev. William H. DuBois, Vice President; Rev. Elsa Strassburger, Co-Founder; Sec'y and Treas.: Rev. Sylvia Greco, N.Y.C. 32, N.Y.; Phone: JE 6-2457.

United Spiritualist Church, 900 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.; Sec'y: Martha Feldstein.

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

Cathedral of God, Inc., 53 W. 82nd St. (between 7th and 8th Aves.) Services: Tues. Thurs. Fri. 7 P. M.; Sat. 2:30 P. M.; Classes (Unfoldment, Bible, etc.); Wed. 7 to 9 P. M.; Minister: Rev. V. Barbara Lewich; Phone: AP 7-0338 (early afternoon).

Aquarian Brotherhood of Christ, Inc., 71 East 84th St., near Madison Ave. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Lane, Rev. Rev. Sylvia Greco; Services: Sun. 6:00 P. M.; Mon. 6:30 P. M.; Wed. 2:00 & 6:30 P. M.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Sun. 1 P. M.; Tues. 8 P. M.; Thurs. and Sat. 1:3 P. M.; Sunday 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone: TRafalgar 3-8525.

Stead Memorial Center, Apartment 3-B, 211 West 106th St.; Class: Wed. & Fri. 8 P. M.; Minister: Rev. Bertha Marx Luescher; Phone: RIVERside 9-0319.

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P. M.; Thurs. 10 A. M. and 7 P. M.; Fri. 8 P. M.; Class: Wed. 7:30 P. M.; and Fri. 8 P. M.; Pastor, Rev. Martha K. Seidler; Asst. Pastor, Rev. Virginia O. Myers.

Beacon Light Spiritualist Church, Apt. A-1 204 West 94th St.; Healing and Message Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday: 7:30 P. M.; Minister: Rev. Herman Leger; Phone: ACademy 2-25.

The Franciscan Order of Good Will, 60 N. Y. Services: Mon. Wed. and Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: TRemont 4-9134; President: Leopold Sessa.

Helen Brand Memorial, 1425 Broadway, Studio No. 36. Services: Sun. 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon.

31-41 Manhattan Ave., Cor. Moore St. Brooklyn, Zone 6, New York
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Christ Never Condemns

Spiritualist Churches

(Continued from Page 12)

OHIO—Continued

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd. Services: Thurs. Healing and Messages, 7:30 P.M.; Sun. 9:45 A.M., Esoteric Bible Class; 10:45 P.M., Morning Worship; 2:45 P.M., lecture and messages. Pres. and Leader, Rev. Emil J. Schmidt; Asst. Pastor and Treas., Rev. Edwin C. Wrede; Sec'y. and Chairman, Rev. Eleanor Schmidt; Phone: Woodburn 1-0606 or Montana 1-8597.

Tower of Light Spiritualist Church, (U.S.A.), Junior Order Hall, Harrison and Davis Ave. Services: 1st and 3rd Sunday, 2:30 P. M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul M. Strakey; Phone: Colonial 1-4682.

Cleveland, Ohio

Sunflower Spiritualist Church, 19204 Pawnee Ave. Services: Sun., Sunday School 10:30 A.M.; Morning Worship, 11:15 A.M.; healing, sermon, messages. Pastor: Rev. Jay Messner, 2552 Zeman Ave.; Phone: AN 1-1241; Sec'y: Mary W. Symon, 1464 Clermont Rd.; Phone: IV 1-6732.

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

Clinton: First Spiritualist Church, 400-411 S. Third St. Services: Sun. 2:30 P.M. Pastor: Rev. H. Louise Miller; Phone: Chapel 3-3233; Sec'y: Grace L. Struve.

Columbus, Ohio

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

First Spiritualist Temple, 6th and State Sts. Services: Sun. and Wed. 8 P.M.

Ohio Ave. Spiritualist Church, 88 S. Ohio Ave. Services: Sun. and Thurs. 7:30 P.M. Pastor, Rev. R. A. Whitney; Phone: CL 2-1843; Church Phone: CL 2-9967.

Dayton, Ohio

Spiritualist Church of God, 37 E. 5th St. Apt. 3. Services: Sun. 8 P.M. Minister: Rev. Ethel Williams.

Central Spiritualist Church, Haynes 7 1/2 Hubbert Sts. Services: Sun. 7:45 P.M.; Minister: Rev. Laura E. J. Holloway; Phone: KE 2453; Sec'y: Rev. Minnie Rowe, 1604 Richard St.

East Liverpool, Ohio

First Spiritualist Church, 707 Dresden Ave. 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.

Good Will Spiritualist Church, 1515 Otawa 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 9-5383.

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-2922.

OKLAHOMA

Tulsa, Oklahoma

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

OREGON

Madford: The Aquarian Hall of Truth, U.S.A., 435 No. Holly. Services: Sun. 8 P.M. Revs. Alice Cook and Flora Hara in charge. Phone: SP 3-5854.

Portland, Oregon

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5728 S.E. Boise. Services: Sun. and Wed. 7:30 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 & 7:30 P. M.; Weekday 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 14-541.

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 14-541.

Salem: The First Spiritualist Church, 1320 Madison St. Services: Sun. 6:30 P.M., circle; 7:30 P.M., service; Bible Class Fri. 7:30 P.M. President, Clyde Stinson; Sec'y: Maude M. Stetson, 324 W. 2nd St.; Albany, Oregon; Treas., Myrtle E. Brujin, Salem; Phone: Empire 3-9680 (Salem).

PENNSYLVANIA

Allentown: First Spiritualist Church, Oak and Poplar Sts. Services: Sat. 7:30 P.M.; Sun. 2:30 P.M., healing and messages; Sun. 7 P.M., regular service. President, M. M. Myers; Phone: UNiversity 8-0779; Sec'y: Ruth M. Myers, 22 E. Goess St., Bethlehem.

Bradford: Christian Spiritual Church, 46 Chestnut St. Services: Sun. 7:45 P.M.; Missionary Day, 1st Sun. of each month. Pastor: Rev. S. M. Van Duyvers, D.D. Office of Secretary: 46 Chestnut St., Apt. 3.

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

New Castle Penna.

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

PENNSYLVANIA—Continued

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 Idell.

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

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St.; Services: Tues. and Thurs. 7:30 P.M.; Wed. 1:30 P.M.; Pastor: Rev. Ruth 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. 3:30 and 7:45 P.M., lecture and messages; Healing: Sun. 7:30 P.M.; Wed. 8 P.M.; healing and messages; Minister: Rev. Anna K. Rose.

Fourth Spiritualist Church, 4815 Old York Road; Services: Sun. 2:30 & 8 P. M.; Wed. & Fri. 8 P. M.; Pastor: Rev. Harry R. Brunning; Phone: Baldwin 9-9945.

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

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

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

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

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

TEXAS

Beaumont: Golden Rule Spiritualist Church, 812 North St. Services: Tues. and Fri. 7:30 P.M. Pastor, Rev. Pearl M. Davis; Phone: TE 2-0369.

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. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Aye, Myrtle London Rogers; Healer, Harry H. Adams.

Divine Light U.C.M. Church, 5202 Petty Ave. Services: Sun. 2:30 P.M. Mon. and Fri. 7:30 P.M. Pastor, Rev. Grace Fisher; Phone, UN 2-3447.

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

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.; Healing 7:30 P.M.; Rev. M. Hersey, Pastor; Phone: CA 4-5983.

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

VIRGINIA

Norfolk, Virginia

The Light of Truth Spiritualist Church of Divine Healing, 2018 and Ontario Sts.; Sun. 10 A.M., Sunday School and Bible Study; 7:30 P.M., Healing, Lecture, Communications; Wed., 8 P.M., Healing, Lecture and Communications; Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Spiritualist Church, 307 W. 37th St. Services: Sun. and Wed. 8 P.M. Pastor: Rev. Melvin O. Smith; Phone MA-2-5070; 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, UFS, Phone, Richmond BE 2-9110.

WASHINGTON

Bellingham: First Spiritualist Church, Girard and 2nd Sts.; Services: Sun. 7:30 P. M. Minister, Fern Ballus; Phone, 3922-3; Sec'y, Hazel Strausburgh, 1410 Wilson Ave.

Bremerton: Goodwill Spiritualist Church (N.S.C.C.), 837 Fourth St.; Services: Sunday, 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. Pres. Ada E. Johnson; Phone: N 3-0449; Sec'y: Walda Solbakke; Phone: ME 2-9095; Librarian, Esta Richards.

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

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

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

WEST VIRGINIA

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

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

WISCONSIN

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

Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. and Tues. 7:15 P. M. Services: Sun. 3 and 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M. Minister, Rev. Marnie Koski; Assistant, Rev. Jerom Konick and Rev. Walter Haertel; Ph. Olympie 7-6863.

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4228 West Garfield Ave. Services: Sunday 7:30 P. M.; Wed. 8 P. M.; Consultation and Healing: Wed. 9 A. M. to 3 P. M.; Minister: Rev. Loraine Nesbitt; Phone: HI 2-1879.

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

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

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Services: Sun. 10 A.M.; Wed. 7:45 P. M.; Healing and Spiritual private consultation daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn Pastors; Phone HI 5-0334.

Temple of Spiritual Vision, Woodman Club House, 734 North 26th St.; Sun. 3 P. M.; Rev. Anita Kuehler, Pastor; Phones: Division 4-0043; 1416 North 14th St.

Wayside Church (Psychic Science), 4801 West Capitol Drive. Devotional services: Sun. 10:30 A.M. Pastor, F. Lorenz Lamping; Phone, Hilltop 5-0774.

First Psychic Science Church, 2671 No. 9th St. Devotional Services: Sun. 10:30 A.M. Pres., Edward Urban; Sec'y: Adele L. Zimmermann, 2144 N. 64th St.

West Allis, Wisconsin

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

CANADA

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

Calgary (Alberta): First Spiritualist Church, 7th Ave. and Third St., East. Services: Sun. 8 P.M.; Sec'y: Treas., Ralph Hayes, 1442 26th Ave., S.E. Calgary; Pastor, Alice Rushton, 1224 Kensington Road.

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.; Treas.: Helen Gerstner; Sec'y: Mrs. V. Posovad; 146 Market St.

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

Toronto, Canada

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

Phone: HU 8-8641; Pres.: Daniel MacLennan; Sec'y: Isabel Downie, 38 McDonnell Ave.

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

Windsor, Ontario, Canada

The Church of The Golden Chain, 638 Chilver Road. Services: Sun. 7:30 P. M.; Minister: John Laidlaw, 329 Sandwich St. E.; Sec'y: Irene Bright, 343 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.

Golden Thread

(Continued from Page 1)

them and bowed—himself to the ground."

The Lord had revealed himself through these three men. These men told Abraham, his wife Sarah, old in year, would bear him a son.

In the book of Exodus, Chapter 19:16,19 the Lord speaks to Moses through the trumpet. In verse 16, it says, "The sound of the trumpet sounded long and grew louder and louder, Moses spoke, and God answered him; by a voice." Take notice, it does not say it was God's voice that answered him; but, God answered him by—A Voice.

Bible Testifies

You may also read in Daniel third chapter, verse 24, how an angel protected three men in a fiery furnace. The Bible from cover to cover bears testimony of

how people saw entities from the world of spirit, heard their voices and were guided by them.

A most interesting case of mediumship is offered in first Samuel, chapter 9. Kish, the father of Saul had lost some asses, Saul with a servant were set out in search of them. Their efforts were fruitless. Saul was about to give up the search; however, the servant said, "Behold there is a man of God in this city, and he is an honorable man in the eyes of the people; all that he says comes surely to pass; now let us go there; Perhaps he can tell us about the errand for which we have come."

From these words it would seem clear it was the custom to consult men of God, in regard to lost property, and also to pay them for their services. These men of God were called Seers.

Saul again consults with his servant as to what he should give the seer in exchange for his services. Saul explained, he had no provisions left in the bag. The servant said he had a fourth part of a shekel of silver they would give to the man of God and so continued on their way, to find the seer. Saul then converses with Samuel. In verse 20, Samuel gives Saul the message for which he came.

"And as for your asses that were lost three days ago, do not be anxious about them, for they have been found."

It was no uncommon thing for Saul to seek out a seer to find his father's lost asses. Verse 9 of this same chapter tells us,

"Because formerly in Israel, when a man went to inquire of God, thus he said, Come, let us go to the seer; for he who is now called a prophet, before was called a seer."

Today they are called mediums. You probably know the term medium is used, when something intervenes or acts as a means of transmission or communication. The telephone acts as a medium when two persons some distance apart wish to talk one with another. The automobile, train, and airplane are several of many mediums that can convey one physically from place to place. Televisions and radios are also mediums, each in their own way.

So it is with communications between us and the world of spirit. The human being is needed to make that contact. Perhaps in the years ahead inventions will be made known to man whereby these communications can be had through mechanical devices. From the beginning of time, up-to and including the present, the greatest of all God's handy work, the human being, has been used as the medium, the contact between the two worlds.

The messages transmitted by mediums are often criticized due to the time element being in error, and the description of persons and places being somewhat different from that visualized by the receiver. We must keep in mind our memories can play tricks on us. No honest medium would ever claim to be infallible, nor their messages one-hundred per cent correct. First: the unseen or spirit world is in an unobstructed universe. Second: it has no time measurements equivalent to the days, months and years, comparable to those of our earth calendar.

Knowing this we should realize how the computation of time would vary greatly from ours; and they could very easily be in error when asked for specific dates and times. When they are trying to recall or describe people or places, we should not sit shaking our heads in a negative manner but give both entity and medium any help possible through positive thoughts. The instrument or medium through which the message is transmitted could make a mistake in receiving, or the one to whom the message is given may not understand the content.

Are Not The Same

We must bear in mind that those in the spirit world are on planes that differ greatly from our earth plane and speak a different language. As words are inadequate at all times, and we have difficulty in expressing our thoughts one to another here in this world, being so often misunderstood, think how much more difficult it is for those from the world of spirit to get a thought through to us.

Taking all these things into consideration, are we not a bit childish in our demands these departed friends prove themselves according to our prescribed tests?

With the chip most of us carry on our shoulders, at least part of the time, its a wonder these unseen guests try to make a contact. It could be, and probably is, they are trying to help us learn what we shall face after physical death, if we do not change our thoughts. Would we, who live upon this earth plane today take the rebuffs those from the world of spirit are subjected to in order to give us a helping hand?

Maybe, maybe we would—but I doubt it. They cannot help but recognize our stupidity when we refuse to listen to the message they bring. Still we, as Christians, profess to believe in the Bible yet we refuse to accept the evidence of communications.

Both the old and new testaments are filled with angels talking with men and women. In the old testament they were guided by their seers and prophets. In the new testament they had the greatest medium and prophet that ever lived upon this earth, Jesus the Christ. How many believed him? One would think his resurrection would have been proof enough for all men. The grave is not the end. Today, 2000 years after the resurrection of Jesus, people are still searching for the answer to Jobs question "If a man die shall he live again?" And to many this question still remains unsolved.

In St. Matthew 17:1,18 Jesus takes Peter, James and John, and goes up into a high mountain. There Moses and Elias, who had long been dead appear to Jesus. The disciples were so afraid and hid their faces. Jesus came and touched them, telling them, "Be not afraid." Then Jesus commanded them, "Tell no one vision, until the Son of Man is raised from the dead."

Would you have more proof where entities from the unseen world have contacted those living in this world? Read, in the Book of Acts Chapter 5:1, how Peter proves Ananias guilty of cheating. The tenth Chapter of Acts tells how Peter fell into a trance and a voice from heaven told Peter what he could eat. All of these can be found in the book which is the world's best seller, namely, "The Bible."

To pose another question, do you believe in the telling of future events? You must, if you believe in the Bible. Paul prophesied. When on a ship sailing for Italy, he told the centurion it would be best for the ship and all concerned to put into the harbor of Fair Havens. The centurion paid heed to the owner of the ship and to the captain; but not to Paul. Would you know the fate of the ship and those aboard? Read Acts the 27th chapter. If you do not already know the ending it will be worth your time to learn what happened, to the ship, its passengers, and Paul.

Is it news to you, Philip the evangelist, had four virgin daughters who did prophesy? Yes indeed, there was much prophesying all through the Bible; and what's more, the people believed in it. This is a question we could ask ourselves. Do we, who profess to believe in the Bible, today's Christians, believe in prophesying?

Choice Is Yours

In 1st Corinthians, chapter 12, the Apostle Paul tells us—prophecy—is one of God's gifts to man. Spiritualism teaches the individual's gifts are bestowed upon him at time of his birth. It remains with the person (the choice being his) to unfold his spiritual gifts and use them, or he can permit them to lie dormant. It is our opportunity, through these various gifts, to glorify God's Name. Each having his own gifts to unfold, there should be no room or cause for envy or jealousy.

One of Spiritualism's gifts to the world of mankind is to teach the continuity of life after physical death; and communication between the two worlds. It also helps remove the fear of death by telling the glad tidings, "There is no death and there are no dead." This glorious message should be accepted by one and all.

To those grieving for loved ones who have gone to live in the spirit world it comes as a message of hope. It is a shining light in this chaotic, mixed-up uncertain world of today. People are now seeking the Truth as never before. Are they finding it? Jesus did say according to St. Luke 20:46,47, "Beware of the scribes who like to walk in long robes, and love to be greeted in the streets, and take

(Continued on Page 15)

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Crenshaw Reports

(Continued from Page 1)

Press series on life after death. Senator Flanders left no doubt that he believes in a life beyond this one. The basis of his certitude, however, was not so clearly expressed.

"One who has begun to live life with any degree of fullness," he says, "feels the warmth, feels the power, feels the deep certainty of there being Something There."

"If there is Something There, it gives a meaning to life which is not a transient one."

"It gives a deep feeling that life must be lived as though it did not end."

In a world of splitting atoms and unrivaled scientific inquisitiveness—even in a world where a great scientist like microbiologist Dr. Waksman cannot see the possibility of a real world beyond his microscope—this is not enough.

Senator Flanders refers to assurances of life after death based on revelations such as we find in the Bible. He also comments upon the attractiveness to many of the doctrine of reincarnation, with its promise of not just one life after one death but of many lives. Yet he is beset with questions like these:

"How does matter become connected with mind? How does matter indeed become alive? And what is life?"

He adds: "When we face these mysteries, does a continuance of life seem impossible?"

Of course not. What is more important, an understanding of the continuousness of life—its "oneness"—can lead to at least a few rather satisfactory answers. Perhaps we are not now to know all the answers, but we may open up wide vistas of comprehension by an evidence-based recognition of a universe of worlds in which the dividing lines are wearing ever thinner.

The Tide Is Turning

In spite of a tremendous emphasis throughout the years on faith (without facts), the tide of discernment is turning. For example, many learned churchmen are directing their attention toward the latter-day facts—evidence adduced from sources other than the traditional ones—to support their faith.

Reader's Digest has acknowledged the trend by publishing excerpts from the Rev. Norman Vincent Peale's *Stay Alive All Your Life*. The condensation was published under the significant title, "Beyond Death There Is Life."

Dr. Peale writes:

"We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing it. . . . What we deeply long for, what we deeply feel, must surely reflect a basic fact of human existence."

He challenges the presumptuous scientist who says that at death life is snuffed out like a candle and reverses the usual approach by asking:

"How does he know?"

"The truth is, he doesn't know, and he cannot prove it."

And the truth is that the evidence proves just the opposite.

The Digest condensation presents some interesting evidence

to show how faith in immortality can be supported by fact. In his own case, after his mother's death, Dr. Peale felt what he firmly believes to have been her two cupped hands on his head. This is a type of psychic experience that has been related by literally thousands of other persons. Researchers would not consider it conclusive evidence of survival, but it is corroborative.

However, the theme of the Digest article is its emphasis upon evidence of a real world beyond the so-called material existence of man. Faith can carry us across the border with an intuitive acceptance of another life beyond. But the testimony of many witnesses confirms our belief and gives us a glimpse of what it is like "over there." The picture they present from the other side is one which shows a substantial—often a supernally beautiful—world of recognizable life and progress.

Dr. Peale recites the testimony of several persons who, at the point of death, affirmed that just beyond death is substantial life. Those mentioned include:

The dying Edison, whispering to his physician, "It is very beautiful over there."

A nurse who, seeing patients die, has heard them describe a "wondrous light" or music or even faces of those they have known.

A scientist who at the critical moment before death spoke of seeing "beautiful buildings."

Again the records are full of such evidence, not only from the dying but the living as well. Persons under anesthesia, others who have deliberately cultivated the art of "astral flight" and still others who have experienced spontaneous "flights," verify the picture of a real world beyond the physical.

Astral Travels

Many persons have told me of finding themselves "out of the body" and of traveling to strange places while in a clear state of consciousness entirely unlike the dream state. They have also described their return to the physical body and told of seeing it separately from themselves just before re-entering it.

A fellow newspaperman once told me that he had found himself "floating in the air," looking down on his prostrate body as it slept. But he was wide awake—awake and frightened by this thing he did not understand. He only knew that he was suddenly drawn back into the physical shell, retaining a full memory of his frightening experience.

Others have remembered their astral travels while under hypnosis or during surgery or even while under gas anesthesia in a dentist's chair. All agreed with the reports we have from the near-dying and the so-called dead—that the world they were in was one which stimulated the five senses.

All these signs and signals point one way:

"Until we understand and accept the real and tangible life of the spirit, we cannot properly understand the ultimate reality and spirituality of all life."

As the higher teachers have so often said: "You are now living in the dense phase of your spirit life. You are as much a spirit now as you ever will be, but the greater life is yet to come."

And they have likewise often said that the "greater life" is more real, more lasting and more substantial than the one we are leaving behind. The principal difference is that it is less static, freer and better ordered than the one just below. What the "ultimate reality" may be still is a matter of conjecture, but the immediate next world will not be a shocking surprise unless the limitations of our earth-bound consciousness cause it to be.

Dr. Peale indicates this growing realization among modern thinkers by describing how he himself was inspired by his own psychic experience to grasp the idea that—

" . . . in this dynamic universe, what we call death is but the change in form of deathless spirit." (This quotation was not included in the Digest condensation.)

Note the use of the word "forms." The next life is not formless, just as communicators and those from this side who have experienced "astral flights" have been trying to tell us from the beginning. The misty concept of an afterlife devoid of activity and substance, a dream world without even the shadows of our dreams, is on its way out.

Once having come to the realiza-

tion that life and "death" are only different phases of the same life, Dr. Peale says:

"From that moment I never doubted my mother's spiritual aliveness."

In other words, he never thereafter doubted that the world in which his mother lives, moves and has her being is one in which she can contact him and make her presence felt for him, even to the extent of causing him to feel her cupped hands on his head—real hands, a part of a real personality, not a mental concept floating in a formless void.

Dr. Peale, pointing the way for others who are finding out about the real world of the spirit, succinctly summed it all up in another sentence (also not quoted by the Digest in its condensation from his book) by saying:

"It is all very reasonable to believe that when your time comes to die you will simply be born into a more wonderful world."

He does not say we will automatically be born into a more beautiful world, for that will depend upon the state of consciousness of the individual. But it has become obvious that it will be a greater world, a wonderful world of opportunity for further personal development and advancement, with beauty in every aspect awaiting all who earn and deserve it.

Dr. Peale expresses the unqualified belief that personal identity continues in a "greater sphere" beyond the one we now know. Yet he hopes there still will be "struggle"—growth, a continuous going forward—in a new life.

In the great universe of vital, dynamic worlds within worlds, he will not be disappointed!

* (For a fuller discussion of the nature of the afterlife, see chapter on "What the Other World Is Like" in James Crenshaw's "Telephone Between Worlds." DeVors & Co., Publishing, 516 W. Ninth St., Los Angeles.)

Proof of Survival

(Continued from Page 5)

sonal diary setting forth these and even stronger facts, and wished to have the diary published and distributed after her passing. The State Church of England forbade this greatest of all her documents to be published.

Consider that: They wonder why English churches are almost empty. That Church was instrumental in quashing the report of the London Dialectical Society. That commercial organization, the Church of England tried, but thank God in vain, to prevent the finding of its own committee from being known. The same Church fought to prevent the truth about spiritual healing made public. What was it a great divine once said:

"When a great cathedral is built, the devil builds a bigger and better one next door. The devil will have a full congregation." Christian Church, indeed! The priests of that church live like lords, dress like emperors—which reminds us that the Archbishop of Canterbury lives in a royal palace and even tells off the ruling family of Britain. Think of those priestly parasites with their palaces, regal raiment, jewelry and many finest cars. Then consider for a moment the lowly Jesus of Nazareth and His saying, "Birds have nests and foxes have holes, but the Son of Man hath no place to lay His head."

Lincoln, A Spiritualist

My father, Judge E. E. Chesney attended seances with Abe Lincoln and knew, what thousands knew, that Lincoln was a devoted Spiritualist. Look up Emanuel Swedenborg in your encyclopedia, a clergyman-scientist second to no man since the Christian era. He was a most devout Spiritualist and wrote many books setting forth his views.

A devout Catholic clergyman, Rev. Joseph Hustein, S. J., wrote, "There is a spirit world around us, more populous, more powerful, far more resourceful than a visible world of good and evil. Virtues, good and evil, tread their way in our midst." Charles P. Steinmetz, so-called "electrical wizard," told me in Schenectady, not long before his transition, that the world would turn toward the psychic realm in the next half century, and there would be the greatest increase in humanity the world has ever seen.

Mme. Currie was a great scientist. She wrote, "As radium passes through substances with unbeliev-

able potency, so spiritual entities contact and communicate with humanity, giving us positive knowledge of a hereafter, and another life after this one is ended. The entire scientific world should join in a search for facts consistent with this proved truth." Get that? "PROVEN TRUTH."

Your author could give you hundreds of such cases and statements. However, a very recent series of fully controlled seances that positively prove survival and spirit communication, is described and fully illustrated by infra red photographs that show the medium, the sitters and the most marvelous phenomena at one and the same time. That book is a masterpiece by Mr. Harry Edwards, a spiritual healer par excellence, and he very kindly permitted me to copy any portion of the work and/or photographs. The title is "Mediumship of Jack Webber."

And let me state that no sane person can read that book and see the actual photographs, and remain unconvinced. To deny the phenomena is impossible. To say tricky was, or could ever have been employed is idiotic, because every sitter saw Jack Webber tied with almost fifty feet of rope until he was absolutely incapable of movement, or of using any portion of his body.

And every moment he is seen by the flashes of the infra red ray bulbs. Many of the hardest-boiled newspapermen went to sneer and came away with positive proof of survival and spiritual communication. In fact, one of them boasted that he knew no greater satisfaction than in exposing spirit phenomena. He wrote for his paper, "I went to sneer. The sneer is now passing to the other side of my face."

Take it from me, the man that invented and patented the first infra red modalities for all sorts of therapeutic and mechanical uses, that there was no trickery at any time. You see the trumpets in the air, and Webber at the same moment. You see heavy objects levitated into the air, and Webber at the same instant. You see his jacket that was sewed all the way up the front, removed in five seconds flat, and Webber immobilized in his chair at the same instant. You see astral projection. You see an apparition emerging from his body, well coated with protective ectoplasm at the same time.

In short, any person that sees, reads and then denies the facts of Spiritualism, is a moron of the lowest grade. Faith is all right as regards survival, but it proves nothing. St. James said, "Faith without works is dead. Show me thy faith without works and I will show thee my faith by my works."

Spiritualism still shows its faith by its works. What other form of religious and scientific belief can do that?

Golden Thread

(Continued from Page 13)

the chief seats in the synagogues and the high places at the banquets."

"Those who embezzle the property of widows with the pretense that they make long prayers; they will receive a greater judgment."

Also Jesus said, St. Matthew 15:14, "Leave them alone; they are blind leaders of the blind. And if the blind lead around the blind, both will fall into a pit."

If you do not like these words, they are not mine but the words of the Master Jesus. Millions today seek for the Truth, but how many find it? The Spiritualists could, during the past ages, have become discouraged in trying to present the Truth to the people. In this year of 1958 they have good reason to smile, for the interest shown in what Spiritualism has to offer is phenomenal.

It is growing every growing, steadily pushing forward. Never again can it be stopped. This is the age of progress. Progression in all things including religion. Retaining all that is good in the old, but always reaching out, ready to accept the new. Spiritualism has fought against odds for centuries, now it is coming into its own.

As we look up into the heavens we see the stars shining above us. They shine not for a few chosen ones but for all mankind. As the light of the stars is for all, so is the light of Spiritualism. Perhaps the "Unknown Author" had Spiritualism in mind when he penned

Briefly About . . .

By William Geiger

LYCEUMS

Psychic children are important in the progress of our movement. Consider these two important bits of history.

The little Boy Jesus confounded the very learned men of His day. This master Spiritualist out of Nazareth nineteen centuries ago likened the Kingdom of Heaven unto a little child.

Modern Spiritualism had its simple beginning with two little girls, Margaret and Kate Fox of Hydesville, New York, on March 31, 1848.

These three little children were spiritually gifted and proved themselves worthy of the glory and honors bestowed them. Many more psychic children have made history. Great shrines have been created in their honor.

Today we have a large number of Spiritualist churches but not nearly enough Lyceums. It must be the ambition of every established medium to organize one, and help our youngsters unfold their psychic powers before they get too involved with insecure materialities of life.

Success may come slowly and problems will frequently discourage those making the effort to do so much good, but most mediums are capable. Try it and see for yourselves. Perhaps I may encourage you by telling of my own efforts.

My first attempt started with forty children and eight teachers. The next one began with twenty-five pupils and six instructors. In the latter attempt my door to door canvass meant recruiting children who were going to other churches and caused a commotion. We had no fear and did not lose a single member, rather, we gained much respect of our neighboring pastors.

Today, four of the participants of above mentioned cases are ordained Spiritualist ministers. To replace their three churches and several parsonages at present building costs would go over a quarter million dollars.

Most significant results are the high spiritual values achieved by all attendants and helpers. I confidently assert every one of the hundreds of "members" will not be tempted to give up their knowledge of survival. Their children likewise will most properly worship God the Supreme Spirit and look with greater confidence toward His Heavenly Kingdom.

We never doubted our influence for good was far reaching because the so-called unseen departed loved ones were present in even larger numbers than the physical people.

Our training was to be capable of functioning properly on the mortal and spiritual planes of life. By all means get a Lyceum going.

To each of you, may your life be like a piano—upright, grand and square.

the following lines to the stars. Be that as it may—the stars have no creed nor bars, neither does our beloved religion.

"Because they have no creed nor bars, They shine for all, those matchless stars."

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