

DEATH  
WHAT?  
—  
THIS  
PAPER  
TELLS  
YOU

# PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

No. 495

SOUTHERN PINES, N. C., JUNE 25, 1959

Twenty Cents

## FILM STARS RELATE PSYCHIC EXPERIENCES



That's my father's voice," says James Cagney.

### Motor Accident Averted by "Dead" Father

By JAMES CAGNEY

My wife and I were driving to San Francisco a few months ago. We had to be there at a certain time. It was late at night, and I was doing between 80 and 85 miles per hour.

Speeding along like that, with nothing on our minds but getting there and having a good dinner, I heard a voice in my ear saying, "Take it easy, kid." I took my foot off the accelerator, thinking, at first, that Billie, my wife, was imitating a man's voice, having some fun with me.

But as I turned to face her she asked, "Did you hear it, too?" Skeptical, I replied, "Yes, I heard it—but I'm going to step her up again." I had no sooner touched 85 than I again heard

the voice, this time shouting loudly, "Take it easy kid!" Now I was stunned! I said to Billie, "That's my father's voice."

"I thought so," said Billie. We drove on slowly—and then we saw it!

Some hundred yards ahead of us was a broken-down trailer lying across the road. It had evidently come loose from a car only a few moments before. I saw it in time and detoured. If we had been going at 85 we would have taken the last mile into eternity.

### "Don't Stay Here Tonight!" Spirit Warns

By MARGARET LINDSAY

Some months ago I got home one night to find no one at home. I decided to go to the house of some friends to pass the night. I knew that my friends were not at home, either, but their servants were, and at least I wouldn't be in the house alone.

I packed an overnight case and drove over. When I got there the maid showed me to the guest room and left me. I had hardly opened my case when I heard a voice loudly and distinctly, "Don't stay here tonight."

### Heeds Second Appeal

I said to myself "Don't be a fool; this is absurd," and turned again to my overnight case. More loudly, the voice cried, "Don't stay here tonight!"

This was too much. I slammed down the lid of my case, ran down the stairs and out of the house.

When I got home I slept soundly until morning. When I awoke I had a good laugh at myself. Then I picked up the morning paper and read that my friends'

house had been robbed, and that a maid, turning down the bed in the guest room, had been beaten and was at death's door.

### "Pack Up Your Troubles"

By OLIVIA de HAVILLAND

One evening a year or so ago I was feeling very depressed, and decided to walk home from the house of a friend where I had been having tea.

As I neared home, I felt a hand under my arm and heard a voice close to my ear humming a marching song. I knew who it was. And perhaps because I was so tired I accepted his presence without question, without wonder. For although I had every reason to suppose that he was up North, in our home town of Saratoga, frequently he came to see me.

I suppose that I thought, if I thought at all, that he had come down, been told at my home that I was having tea at the home of friends, had called at my friends' house and been told that I was walking home and had caught up with me. But I really didn't wonder about it at all. I was just glad we were together.

We walked along and I began to sing with him. He and I had often tramped the countryside at home singing, "Pack Up Your Troubles In Your Old Kit Bag."

When I got home, I said goodnight at the door and went straight to bed and to sleep. In the morning, on my breakfast tray was the paper. I glanced at it. On an inside page was a paragraph saying that my friend had been killed the afternoon before.

I can't explain it. I only know that I felt his hand on my arm, that I saw his face, that we sang that song together.

Mae West Entertains  
N. S. A. Officials



Courtesy Universal Pictures, Inc.

THIS MOVIE STAR SHOWS INTEREST IN SPIRIT COMMUNICATION.

### Back-Stage Discussions

Mr. Timoney, veteran producer and manager, had invited us to Continued On Page 3

### "DEATH" DID NOT SEPARATE THEM



PICTURE ABOVE SHOWS JEAN HARLOW (LEFT) WITH HER MOTHER, MRS. JEAN H. BELLO, LOS ANGELES, CALIFORNIA

The auto-accident story, Lucille Carlson, Detroit Lakes, Minnesota, received this picture from Mrs. Bello together with the following letter:

"Lucille dear, your love and devotion to my baby warms my heart with such a depth of gratitude."

"She was so fond of you and thought you were capable of doing anything you really wished to do."

"Yes, dear, my lovely bunny baby HAS come to me several times—there is no space, no time, no barrier (as we human beings judge) that would ever keep us apart. She so believed that and frequently spoke of the possibility of lifting 'the veil' through understanding—and that it was our desire and faith that would lift the mist."

"I believe this—the Bible frequently speaks of 'no separation'—There is NO separation in love—LOVE IS perfection—LOVE IS GOD."

"It pleases me to know you are interested (and also writing) in penetrating these old TRUTHS."

"My love and kindest wishes—always."

"MOTHER JEAN."

### "DEAD" SCREEN STAR MANIFESTS—IS SEEN—DRESSED IN WHITE—CARRYING A WHITE KITTEN

## JEAN HARLOW ACTS AS BEACON LIGHT

### URGES FRIEND TO DEVELOP SPIRITUALLY

### Jean Declares That Life Is Ever Young and Beautiful

By LUCILLE CARLSON

Jean Harlow proclaims that life is ever young and beautiful; a poem and a song. She has been as a beacon light to me guiding my pilgrim soul into the harbor of truth. After she passed on I missed her very much, and often took out her many letters, telegrams and cards. I read them over and over for the comfort that they gave me, and because of her beautiful memory. But, there was a loneliness that I couldn't overcome. Then—Jean came to me one night... after her death... and it seemed perfectly natural. When she came to me Jean was all in white, and carried a white kitten. She showed me books and suggested that she wanted me to read and develop spiritually, and to write as she had always urged me to do

before her death. She looked so natural, and even more beautiful. As she disappeared a small brilliant light appeared, and it changed in size and color, sparkling like a million diamonds.

I cannot attempt to explain certain occurrences because they are beyond me. All that I can do is give you facts, and they are not miracles. All is a working out of natural laws.

Jean has proved that the so-called dead are not dead, and that communication with them is possible. Many people do not really investigate demonstrations and are hasty in forming judgment. There are so many kinds of phenomena, and by degrees Jean is showing me a number of different phases. Oh, she is opening a new door, and there are thousands of questions I want to ask. So did Doyle and every other honest seeker.

Many messages have come to me in various ways from Jean... through trumpet, automatic writing, and mediums. She has often brought friends of mine that are in spirit. In writing Jean asks that I give credit to them—Chicago, Illinois. (P-497)

## "Dead" Pugilist Speaks To Famous Actress

Jim Corbett Proves His Identity To Mae West At Direct-Voice Seance Held In New York City

### Startling Evidence Received Through the Mediumship of Frank Decker.

Specially written  
for  
PSYCHIC OBSERVER  
By  
JAY STRONG

Television Producers' Association  
1425 Broadway, New York City  
According to Maude Kline, N. S. A. National Missionary several members of the official Board of Directors of THE NATIONAL SPIRITUALIST ASSOCIATION and friends were entertained by Mae West, famous film star at her Hollywood California apartment during their recent convention at Los Angeles.

J. P. Whitwell, N. S. A. President... one of the guests, says that although Miss West did not designate she believes in Spirit Return... yet the subject of Spiritualism was freely discussed during the evening.

"As a matter of fact," says Mr. Whitwell, "we presented her with the book 'GUIDE TO MEDIUMSHIP' by Wallis. I explained briefly the philosophical aspects of our religion while Dr. Victoria Barnes pointed out the scientific significance of the phenomena."

"Come up and see me sometime."

This classic invitation was extended to the Spirit world by the originator of the famous line—and, needless to say, the Spirit world accepted with alacrity.

Mae West, appearing in "Catherine Was Great" at the Royale Theatre in New York, held "court" in her dressing room after her arduous performance as Catherine, Wednesday evening, November first.

Frank Decker, internationally known medium; R. G. Pressing, and this writer were received cordially by the Hollywood and Broadway star. The meeting had been arranged by Mr. Pressing who had met James Timoney, Miss West's personal manager.

## PSYCHIC OBSERVER

Published twice monthly, 10th and 25th, by Psychic Observer, Inc. Editorial and advertising offices at Drawer 90, Southern Pines, North Carolina. Editor-Publisher Tom O'Neil.

Printed by Western Carolina Publishing Company at Lincolnton, North Carolina, with 2nd class postage paid at Charlotte, N. C.

## ADVERTISING RATES

Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Forms close six weeks in advance.

Classified Advertising: 20c a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.

## SUBSCRIPTION RATES

Subscription rates for Psychic Observer are: One year, \$4.00; two years, \$6.00; and three years, \$8.00.

## FOUR HUNDRED NINETY FIVE

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks — showing the number of Psychic Observers issued up to date. The date of this paper is:

JUNE 25, 1959

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## FOUR HUNDRED NINETY FIVE

JUNE 25, 1959

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## Editor's Notebook

Leonard Lyons, Columnist for the New York Post, takes the usual "rocking Chair" attitude toward things of the spirit, "believes in magic but not in ghosts" (wonder if he can conjure up a rope) — anyway, he takes some more tread off of the old tired jokes about mediums.

He tries to step up his vibrations by saving for the closing spot in his column, H. L. Mencken, a writer who is so far superior to Lyons that the ink to print their names should not even come out of the same pot.

The first several acts in his column to prove mediums are bums, lay eggs all over the place — acts such as Groucho Marx, Cedric Hardwicke, Michael (what a spirit!) Todd, Arthur Rodzinski, Jackie Gleason and some others too numerous to bore you with, and "last but not

least" in this amateur nite of the column world, is H. L. Mencken, who is supposed to pull this snapper—

"It was H. L. Mencken who told me of a seance where he demanded that the medium produce the spirit of Noah. The medium hesitated, then stammered that it was unlikely that Noah would want to return in the 20th Century. 'Why not?' Mencken insisted. 'I think Noah would at least be curious about seeing the Queen Elizabeth or the Queen Mary.'"

I do want to thank this obituary columnist though, because it was he who prompted this particular edition of the Psychic Observer. Hope everyone likes it.

In closing I wish to say that when Lyons makes his inevitable trip to the spirit side of life, he will then become the greatest trumpet act in the history of Spiritual Science, by trying to bust into even a circle he can't prove that he is more alive than he ever was, and certainly—if this column is one of his better efforts in the flesh, he should have no trouble proving it at all!

questions which had been sent in by readers.

QUESTION: Does a person on this earth need to be psychic in order to communicate with a person who has died and does such a communication have to pass through a medium?

RUTH ROLAND



VALENTINO: I would say that any one in the earth world, who desired to communicate with one who had passed over, would have to be psychic to get a communication. And what was that about a medium?

PART OF QUESTION REPEATED: And does such a communication have to pass through a medium?

## Be His Own Medium

VALENTINO: It would not be cause the person getting the communication would be his own medium. He would be psychic. Psychic means sensitive. Such a person would have to be psychic enough to feel the vibrations.

QUESTION: If you had lived would you have gone into the talkies?

VALENTINO: I think I would have, because I had a good voice... so people said. I used to sing, although I did not have a trained voice for singing. I even made several records.

I think I sang one time something about pale hands... Pale Hands Beside the Shalimar. It wasn't a success, but I believe it would have sounded well in the talkies. I would have loved to have gone into the talkies.

QUESTION: What is the relation of man and wife in the spirit world? Are they together, or aren't those things important?

VALENTINO: I think it is very important, the relation of man and wife in the spirit world. It all depends on what they meant to each other. If there was great love between them, then most certainly they are united, because you cannot sever love in reality. It is all that lasts. If they did not love one another, but were bound by legal or earthly ties, they may find themselves free from one another at death. If either the husband or the wife had injured the other, they would be bound together until they had worked that out and had come to a harmonious understanding.

QUESTION: Is one immediately cured after death of the disease from which he died?

## Spirit Earth-Bound

VALENTINO: In a certain sense, most decidedly, because the disease is left off with the physical body, but the mental conception of that disease may remain with the spirit after passing into the astral plane for some time. In that sense, the spirit might be earth bound in vibration of the disease.

I have seen many instances of that where some spirits seem to suffer from the effects of a disease they had on earth. But that doesn't last very long unless the disease made a strong mental impression.

QUESTION: Do people ever return to this world as ghosts, perhaps?

VALENTINO: It would all depend on what people call ghosts. I would say yes. The earthbound spirits return as ghosts. People see apparitions of them. Very often, when ghosts appear in haunted houses, they are drawing the ectoplasmic force to their astral bodies... drawing the atoms of

ectoplasmic force from some human being.

QUESTION: Can you communicate with any one you would like, or must you be sent by a higher power?

## Many Obstacles

VALENTINO: I cannot communicate with any one I like because there are many obstacles. I have gone to some of my friends, stood beside them, touched them, but to no avail. They were not sensitive enough to feel me. Others I have reached almost immediately.

Sometimes those I am used to coming to are shut to me through some depression which makes it impossible for me to get down to the level to which their spirits have dropped. I am not sent by any higher power. I go because I want to talk to some one or because I love them.

QUESTION: Are you thoroughly settled in your present sphere or will you move on to other places?

VALENTINO: I am not settled at all. I don't know how long I

to that house and wandered through the rooms, thinking of the old happiness and sorrows. Sometimes people have heard me walk around and have felt my presence.

QUESTION: Had you any premonition that you were going to die?

VALENTINO: Yes, I was in an awful mental state. I felt a breaking up of things. I had the feeling that nothing material mattered very much and so I let go of myself. The premonition took that form.

QUESTION: Do you see Lon Chaney? What film folk are your friends now in spirit land?

VALENTINO: I see many of them. There is Barbara La Marr. I have seen Olive Thomas. I see her quite a good deal. I have seen Milton (Milton Sills). He has tried to get in touch with Doris (Doris Kenyon). I have seen June Mathis and her mother Jennie. I see a great deal of June.

The voice from the medium



RUDOLPH VALENTINO

## Valentino Answers Questions About Life In Spirit World

Several years ago, a seance was arranged by R. T. Maitland Scott, former editor of TRUE MYSTIC SCIENCE magazine. The medium was GEORGE WEHNER, noted trance medium, now living in New York City. In a previous seance, RUDOLPH VALENTINO, had promised to speak and it was agreed that twelve questions were to be submitted to him. In the seance, described in this article, there were present in addition to Mr. Scott, RUTH ROLAND, screen actress, a stenographer and four other persons.

By R. T. M. SCOTT

Former chairman of the New York Section of The Society for Psychical Research

George Wehner, the medium, moved in his chair. He stretched his arms and legs. His face showed signs of emotion. After quite a long pause some repose came to the dramatic figure. Words began to come again and in a fairly strong voice. In the great photographic studio the spirit Valentino was speaking to the world again. The sitters straightened a little in their chairs and the pencil of the stenographer flew over the pages of her notebook.

VALENTINO ((To Ruth Roland): I am glad to see you. Do you remember me?

RUTH ROLAND: Very well. VALENTINO: Let me hear your voice again.

RUTH ROLAND: What do you want me to say, Rudolph?

VALENTINO: Just that. I hear your voice. I am able to hear it?



RUDOLPH VALENTINO

THE WRITER: Yes. Will you answer some questions for us?

VALENTINO: Very well. You give them.

Questions

to read certain

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shall be in this sphere where I am constantly learning things that are spiritual. I know I shall progress to higher planes. I know also that there are things I can only learn in the earth world before I can progress to higher planes. I think I shall come back to the earth world before I can ever go to higher planes.

## To Be Born Again

QUESTION BY SURPRISED EDITOR: You mean to be born over again?

VALENTINO: Yes. The earth is the school room of the soul, the lowest class, the kindergarten. You cannot get away from it until you have learned all the lessons in it.

QUESTION: Who is, in your opinion, the greatest film star today?

VALENTINO: That is a difficult question, because people are great in different fields. I do not think any one has reached Charlie Chaplin's place in comedy. Gloria Swanson is a great artist in her line of work. Also there is that Swedish artist, Greta Garbo. Her husky, throaty tones are wonderful for expressing emotion.

QUESTION: Have you ever returned to haunt your house in Hollywood?

## Had Premonition

VALENTINO: Yes. I have returned, but not for the purpose of haunting it. I have returned to walk around the place and live again the old days in memory. It is the same as when you sit in a chair and think over past days. When we think of a place we are there immediately. In living the old days over again, I have gone

was becoming a little weak and I hurried to ask the next question, the question which I had placed at the end of the list. What, if any, would be the answer?

Question: How did you die? Was there any justification in the rumors of shooting or poisoning?

For the moment, there was no reply as the medium swayed forward in his chair as if staring at me through his closed eyes. I was about to repeat the question when the answer came... very sorrowfully and a little reluctantly.

## Difficult To Answer

VALENTINO: That is very difficult for me to answer because it involves a great many people. I will say that... I did not die a natural death. I am not going to divulge any names. I have no desire for revenge, contrary to the opinion most people might have. I do not wish to have any suffering come to them... more than will come to them through natural causes. We cannot do wrong without suffering the consequences ((there was a pause). I think I would relieve them... if I could.

(Editor's Note: the facts are that reputable doctors of high professional standing have certified that Valentino did die a perfectly natural death.)

I had no more questions to ask, and, while I pondered the last and shocking answer of the alleged Valentino, the medium relapsed into a state of repose and slowly regained consciousness. The pretty stenographer brought another glass of water which George Wehner accepted. The seance was ended.

Continued on Page 3  
Some her right

## "Dead" Pugilist Speaks

Continued From Page 1

attend the performance of "Catherine Was Great" and at the conclusion of the play conducted us back-stage where we waited until Miss West had a chance to remove her make-up and change from her costume of the Empress Catherine to street attire.

Mr. Decker, Mr. Pressing and I "perched" ourselves comfortably upon the furniture used in the scene of the Empress' boudoir. As we sat there in just the glow of a pilot light, the thirty odd performers crossed the stage to go home and each one called a cheery goodnight to Mr. Timoney.

During our brief wait, we discussed our respective experiences in the science of spiritualism. Mr. Timoney told us of his sittings with John Kelly, Maude Kline, and many other well-known mediums in Hollywood.

### We Meet Miss West

It was inspirational to hear a man of his practicality and shrewdness discuss so intelligently and enthusiastically a subject that is still struggling for universal recognition. Our discussion was interrupted by Miss West's maid announcing that our hostess was ready to receive us.

Mr. Timoney led the way to Miss West's dressing room. Introductions followed—and not to destroy any of the glamour that surrounds this famous star—it was most interesting to see the contrast between the characters that she portrays and the sweet, simple wholesomeness she possesses as a person.

Miss West's first concern was for Mr. Decker's comfort and to inquire if he felt conditions would be favorable in her dressing room. Those who knew Frank will know that he was dauntless when it came to any "test" condition. He glanced around the room, smiled, and asked Miss West how many people she had invited.

She said that she had included two more beside Mr. Timoney which made a group of seven including the medium. The two guests were Al Rogan, a theatrical producer; and Louelle, Miss

West's maid, neither of whom had ever sat in a seance.

### Patsy To The Rescue

Mr. Pressing was concerned as to the limited space, and I was worried as to the two inexperienced sitters—and remarked to Decker that it looked as though he had two strikes on him at the start. Frank grinned and said, "Don't worry, I have Patsy in there pitching."

### We Sang Badly

Before the lights were turned off, Miss West told us of her personal revelation, experienced for some time past and how while writing her current play, heavily bearded faces kept appearing in front of her and that from time to time she sensed peculiar vibrations in the regions of the solar-plexus.



MAE WEST  
As Catherine  
The Great

She said that she had tried desperately hard to get a picture of the Empress Catherine before her but was not successful in this as the heavily bearded gentlemen in Catherine's life forced their visions upon her.

Social amenities over, Mr. Decker suggested the dressing room lights be extinguished. The Lord's Prayer was repeated and after some decidedly "off-key" singing, Patsy took over! He greeted each one of us individually and then assured us that while he would not promise anything, he would do the very best he possibly could.

The first Spirit who came in was Mr. Timoney's grandfather. The old gentleman had a decided sense of humor and became nostalgic in discussing past acquaintances of his and Mr. Timoney's in show-business. He mentioned the Knights of Columbus Hotel at 50th Street and Eighth Avenue where he and Mr. Timoney had lived. He described a certain vaudeville performer who at one time had been a most successful magician.

### Light Upsets Seance

The second Spirit was the writer's wife who had been in spirit exactly two months to the date. Her first words were: "Oh, dar-

ing, isn't it wonderful to manifest under these conditions?" she then addressed those in the room and said, "My name is Wynne Strong and I am very happy to have the privilege of meeting you all tonight." The writer then introduced her to each of the sitters and after acknowledging the introductions she bade us good night.

Before the next Spirit entered, a dramatic and serious incident occurred that might have endangered the medium's physical well-being. Mr. Pressing, on entering the dressing room, had observed a window over which the shade had been drawn. He inquired of Miss West what this window looked out upon. Miss West assured him it was merely the stage-door alley and that with the shade drawn no light could come through.

### All Is Well

Mr. Pressing and I both thought the window should have been more heavily covered; however, we did nothing about

it. About thirty seconds after Wynne Strong's exit, the stage-door light was thrown on by the watchman who, naturally, knew nothing about the seance in Miss West's dressing room.

The effect was startling; Frank Decker groaned two or three times and the silence was further broken by Mr. Pressing's cry to turn off the light. Whether or not the night watchman heard the order or the forces inspired him, the light immediately snapped off.

There was a dead silence for nearly two minutes and then Patsy's voice was heard: "The medium is all right—there was no harm done." Both Mr. Pressing and I heard a sigh of relief.

### Corbett Speaks!

Patsy then continued in his job as master-of-ceremonies. "Miss West, there is somebody here that you knew many years ago and this is the first time he has ever spoken through a trumpet. I will help him all I possibly can. Also, I want to tell all of you folks that this is the first seance

my medium has given in a long time." Patsy laughed and then continued: "You see, he has an antique shop now and that is consuming most of his time."

There was a little pause, following which a faint whisper was heard—"Mae, Mae," Miss West replied, "Yes, who is this?" The whisper became more audible as the Spirit replied, "Jim—Jim Corbett—do you remember me?" Miss West laughed and said, "I certainly do. We worked together on the same bill several times."

She was referring to vaudeville engagements when they appeared at the same theater. Miss West then asked, "Do you remember, Jim, where we last appeared together?" Jim hesitated and then said, "I think it was in Boston."

Miss West replied, "You're right we appeared in Boston, but that was not our last engagement—try hard and remember."

### Where They Met

Corbett answered, "No, it was somewhere in New Jersey. I can't remember the town, but it was New Jersey." Miss West immediately agreed and addressed the sitters saying, "Jim and I played in Newark." Jim then asked Miss West if she remembered a certain hotel that he referred to as "an Inn." She could not recall immediately what place he was attempting to identify.

Mr. Timoney spoke up and said: "Jim, you wouldn't be referring to 'Bartholdi Inn,' by any chance, would you?"

Jim Corbett answered, "That's it—that's the place, I mean." Miss West immediately recalled this historical theatrical hotel which, thirty years ago was located on Broadway in the middle 40's, and every actor and actress at some time or other lived there.

The interview with Corbett concluded the seance and as Frank Decker came out of his trance after inquiring as to the success of it he appropriately used another famous line in the theater:

"That's all there is, there isn't any more."

says that you develop, and as you go higher, everything gets more beautiful. Each stone that goes into a house requires a good deed. Every lesson learned must be the right thought that goes with it. They have schools and sports but no accidents. There are happy landings for everybody. It's a lesson that Jean wishes to impart to all of you.

I will conclude this message with beautiful thoughts from Jean. Her last greeting is that you all should be as cheerful as the birds who sing in the morning, and to go about your daily routine in a way that when night comes you can look back and say—"I have tried to do all the things I could today to make people happy." This is the feeling so many people do not think about, but Jean wants all of you to live that kind of life, and says that it is really worth the time spent.

There are so many wonderful things connected with life, and she wants you to enjoy all of them to the fullest. I send you her blessings and say again, that I have not lost her in death, for she is living in me in the form of true friendship and loyalty.

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## Jean Harlow

Continued From Page 1

from the beginning. She feels that it is fair, and so I hereby thank Evangeline, Anna, Rose and Archie. Jean always sends messages of love and comfort to her dear mother.

I always send them on to her at once and she in turn acknowledges them and loves getting them. One time while depressed Jean got a message through to me telling me to be of good cheer, and not let things get me down, and to try and live above conditions. She said, to be kind to all that I came in contact with, and even though I might feel that it wasn't worth it . . . to take that attitude . . . because it would help.

She asked me to write her mother often, and to cheer her. One time she said, "Tell her I love her as her own Baby always did. Tell her I am close to her . . . in fact . . . perhaps closer even than when on earth because now there isn't even work to keep us apart."

Last Easter I wanted to do something for Jean so I asked her mother to let me join with her in getting flowers for her baby. Jean sent me a message of thanks, and also said that "Easter time was the time for love." She said that she had

spent Easter with her mother like she always did when in earth life, and wanted her mother to be happy, and never to feel that she had passed on because in reality she was very close to her.

There have often been messages for Mother Jean from her baby, especially on Mother's Day and special days like that. That Easter after I had asked Mrs. Bello to let me give flowers with her she acknowledged two messages at the same time . . . which I'll quote: "My dear, your two sweet letters with their messages meant oh, so much to me. So much—that I am inarticulate. Your sweet thought for our precious baby was taken to her—wax like exquisite gardenias which she so loved, and always had about her. Writing is so difficult for me—that if I am remiss please—know it is because I have not the strength. But my thoughts and love are always yours, Mother Jean."

Mrs. Bello, or Mother Jean, is so understanding, and her letters are as beautiful as her baby Jean's were to me. She knows that there is a way to contact loved ones and she told me that it was meant that the two worlds should be close, but that it was her own material views and doubts which shut us off—not the other world closed to us. That love unfolds and enfolds everything that we desire.

Recently, Jean asked me to greet her many friends for her, and I will quote her now—

"This greeting is a message from the very highest angels in the so-called heaven. The ways of people in their earthly path always go from one interest to another, but after all is said and done the paths are all leading to the same place. That is why we ask all of you people not to favor anyone but to be kind to all who come into contact with you. Your vibrations can help many people."

By this we mean you can help them to become more kind, and to live better lives. There is so much strife on earth today. Many people don't know where they are going but they walk along blindly because of their lack of understanding of the better things of life. So we want you people who do understand to try and bring their thoughts on a higher level. You can do this by trying to influence them in the better paths of life.

Some day to the light of God there will be a great change come over the world and people who walk blindly will have the knowledge you who understand possess. You would all be astonished could you see the number who are interested now who a few years ago would have laughed at the mere thought of such a thing."

One Memorial Day Jean came with a special message to say that the day just passed was one that few enjoyed to the fullest. She meant it was one that each and everybody should think about and send out thoughts and try to help do the things that should be done in memory of our dear ones. Jean believes that people should take interest in the special days. She was so happy because her own dear dead mother had been so sweet that day and was one person who didn't forget that it was a day set aside to be devoted to her loved ones. In her own case her own dear Baby, as she always called Jean.

Jean is always so anxious to reach me and often sends messages of encouragement and good cheer. She says that there are so many wonderful things in spirit that people of earth know nothing about. Their world is entirely different in one respect from ours . . . and the conditions are more beautiful in many ways. There is no exchange of money . . . kindnesses and good deeds are what count. The houses you build for yourselves depend on the kind of lives you live. It takes many years for some people to even become aware of the fact that they have passed into spirit. The beautiful spiritual lakes and trees, animals and such that they have would surprise us. Jean



MAE WEST

# Ida Lupino Believes In Spirit Return

Even If You've Always Been a Skeptic

You Will Find It Difficult To Ignore

Her Startling Psychic Experiences

Confidence and Faith  
Are Necessary

By BEE BANGS

IDA LUPINO held her friends spellbound with one of the strangest personal true stories ever told.

"I want to tell that story," she said, "because it may give some woman, some place, a little more courage and faith that the man she loves will return safely, and if not that he still goes on in another life, where they may some day meet again."

Ida told her tale in an incongruous setting—curled up in a chair beside an auto court on Warners' Stage 4. With a robe wrapped over a nightgown, she was waiting for her next scene in her new comedy, "Pillar To Post."

## "It Is All True"

Her story is about a cousin, James Branford, who was reported missing in action and about her father, Stanley Lupino, the famous playwright and actor, who died in England about two years ago.

Such things are not the usual topic of between-scene conversations, but a British Army officer visiting on the set, had taken Miss Lupino's thoughts back to England. They reminisced over mutual familiar streets in London. They talked of bombs and the casualty lists.

"You may doubt what I'm going to tell you," said Ida, "but it's as true as the fact that I'm sitting here on this stage."

## A Spirit Is Seen

This cousin of mine was a squadron leader in the R.A.F. He was brought down during a flight over Germany about a year ago and he was reported missing in action.

"Friends tried to help his mother to keep faith that he would return. Two or three months went by. She wrote to my mother that she had lost all hope. She had talked with Jim's pilot friends and they had seen his plane go down."

"Then mother received another letter from her, and we found it hard to believe what she told us. She said we'd probably think that grief had touched her mind. But she vowed on the love she had for Jim, that my father, who had died several years ago, walked into her house and told her that Jim was safe."

Ida said the last time she saw her father was before the war, eight years ago, when he came

here to visit her. A year and a half before that, she had gone to England to see him.

## Spirits Recognized

She had always been very close to her father. It was Stanley Lupino who taught classic drama to Ida when she was seven years old. He watched her career with professional as well as parental interest.



IDA LUPINO

When Ida, her mother and her sister, Rita, were all at home in England, Stanley used to tell them that he was psychic. He didn't speak of it often but they knew he believed in an after life—that people could recognize loved ones who had passed on. He told them he would return to them after he had gone.

Ida remembers him saying one time, that he would come back when he was most needed. Of course none of the family gave it any thought at the time.

"Jim's father is an officer of the Bank of England," Ida went on. "He was out all day and often in the evenings, doing his air warden work. One night my aunt was sitting in the living room, with her back to a door that led into the hall. She heard the outside door open and called, 'Jack? Is that you?'"

## Sworn Statement

"There was no answer but she heard footsteps on the stone hallway. She felt that someone was standing behind her. She turned around and there was my father, looking just as he always did. He walked over to a chair beside the fire and sat down."

"Then father said quietly to her, 'Jimmy is a prisoner of war. He parachuted out in time and he is all right. I have seen him and I spoke to him. He is being treated well and he wants you to write to him. You will hear from the government about him!'"

Ida's aunt managed to ask Stanley Lupino if he was really there

talking to her. He swore that she was seeing him. He told her that the beginning of the end of the war in Europe would be in July, and eight months later the war would be over in Europe. He said he had to leave and he got up from the chair.

## Lupino's Experiences

Mrs. Branford begged him to tell her something about himself. He said he was happy and he was busy writing, and doing all the things he had always done. As he walked out she said, "Good-night, Stanley." She looked back at the chair and the cushions were indented as if someone had just been sitting there.

"Soon after that happened, Jimmy was reported safe," said Ida. "I told you that story because it might help someone who is trying to keep up her courage. So many thousands of men come through safely even after they are reported missing in action."

Her listeners, curious about this psychic situation in her family, asked Miss Lupino if she had ever had such an experience herself.

"Two very strange things have happened to me in that respect," she replied. "I had a cook, out at my place in Brentwood, who liked to live in a trailer in the garden. She had been with me only three weeks and one evening she came dashing into the house. A strange man had walked into her trailer and said, 'Please tell Ida to try to get in touch with me right away.'"

## Facts Carefully Checked

Ida asked her cook what he looked like and when she described him, Ida understood. He was wearing brown trousers, he was in his shirt sleeves, and gold cuff bands were holding up his sleeves. He had a gold pencil behind his ear.

That is the way Stanley Lupino always looked when he was working on a play. His company had

presented him with the cuff bands and he liked to wear them.

Ida immediately sent a cable to London and two days later received a reply—"Your father just passed away. He was asking for you."

"One other thing has happened that is hard to understand," said Ida. "The government placed an anti-aircraft unit in my garden for about three months. After a month or so, one of the men asked if he could bring his wife out to meet me. I told him I had a better idea than that—she could live in the house and perhaps help me a little with secretarial work if she wanted to."

"That girl knew nothing about my family—about my father or about the cook's experience. But she was there only a couple of weeks when she said she just couldn't stay in the house any longer. She had a feeling that someone was following her."

Ida, busy with her screen work, and all her war work, doesn't have much time to think about psychic experiences. She knows they happened.

## "People Must Have Faith"

She spoke again of the need for confidence and courage when things are difficult. One of the most talented actresses on the screen, she has won critics' awards in spite of many personal difficulties of her own.

"They must have confidence," she said, "just like the one who is left at home, waiting for someone to return from the combat area."

Despite her own vivid personality, Ida Lupino admits there have been times when she has had to fight for confidence herself. Speaking from her own experiences she said, "People must have faith—they must acquire a peace of mind by believing that everything will turn out all right."

"Motion Picture" Magazine

## Ida Lupino's Spirit World IS NOT THIS REAL GUIDANCE?

Rivalling the wildest flight of a romancer's imagination is this true story of a girl who sensed spirit guidance—then did something about it. Is this unknown psychic power? Hardly; many struggle vainly to find the very thing Spiritualists have known and always understood.—Ed.

By MARIAN RHEA

There is no logical explanation for this story I am about to tell. Only if you believe in an unseen, inexplicable force existing in that realm beyond human conception, yet able at times to communicate itself to you or to me, can you find the answer. And then, of course, you can only guess... As Ida does...

On a certain Monday night a few years ago, you may have sat by your radio and listened to the music of Gordon Jenkins' orchestra on the "Little Old Hollywood" hour. The program you heard was one of those musical dramatizations of his, of the life of a celebrity. And on this day that celebrity was a slender, wide blue-eyed girl whom you've often heard on the air and who has come to be one of the brightest stars in motion pictures, Ida Lupino.

Back the lovely, interpretive music carried you, that day, to the colorful childhood of this daughter of the famous British theatrical star, Stanley Lupino; through her struggle for a place on stage and screen, the long, terrible illness that beset her just as she was gaining a foothold in Hollywood, her romantic marriage to Louis Hayward, her great success as a dramatic actress.

## A Priceless Gift

The program was climaxed with music, not of Gordon Jenkins' making, but of Ida Lupino's own—a part of the "Aladdin Suite" which she herself composed. And it is on this "Aladdin Suite" and how it came to be written—how and all of the music that Ida has written came into being—that

## Is She Psychic?



IDA LUPINO

hangs this story. This incredible story of an unseen force which visited her, bearing a priceless gift.

The story begins one night in the summer of 1935 when Ida Lupino was desperately ill with infantile paralysis. It was hot that night, sultry and oppressive. Clouds banked darkly in the mountains to the east and the heat lights played on the horizon. Ida lay, feverish and faint in her bed, while her mother watched beside her. The crisis must come soon, spelling recovery or—the end. Ida knew that, but she didn't care—much. She was too spent with fighting.

## Inspired to Write

Then it happened. Suddenly, from far away, she heard music. Wonderful music. Music that belonged only to her, lifted her from the spell of beckoning death and urged her back to the task and the joy of living.

She turned her head on the hot pillow and whispered, "I am going to write music..."

Later, when the doctor came, Mrs. Lupino spoke to him fearfully. "She's delirious! She's worse!"

But he, bending over the sick girl, was reassuring. "No, she's better," he said. "She'll get well."

And that was the first manifestation of the strange force which is this day Ida Lupino's. The second manifestation came during her convalescence and this psychic revelation did, for a short time, frighten her mother and the others about her.

But before that, there must be an interpolation. This is important. I shall let Ida make it herself.

## "I had always hated music!"

True, I had been given music lessons at school, but I loathed every note, every tone. I used to run away from classes and to bribe my chums to take my turn in the private practice rooms, while the teachers thought it was I running scales and drumming out exercises. And symphonic music bored me no end. I couldn't play the piano, nor any instrument. I didn't want to... until that night when I said to my mother, 'I am going to write music.' "Poor mother. No wonder she thought me delirious."

## Ida Plays the Piano

And Ida's mother feared more than that on a certain day during her daughter's convalescence. For it was then that the mysterious music which had invaded Ida's being that night when she lay in the shadow of death, returned.

Ida was up by now, weak but on the road to recovery. And on a certain afternoon, hot and sultry as had been that unforgettable night, suddenly music again welled within her. Music not to be denied, this time.

"Hearing, again, somehow, such music as I had never dreamed of," she says, "heedless of all but that great singing within me, I went to the piano and played. Harmonies swelled from the keys. Beautiful chords. Bits of melody. My fingers were swift and pliable. It was as though I was—indeed—a Spiritualist medium through which a message of melody flowed."

"My mother came into the room as I was playing. She went white."

"Ida," she gasped, "you're playing the piano! Ida, you never could play before this! How did you learn and what are you playing?"

"I remember seeing her tremble, and the fear that came into her eyes as I answered her: 'Yes mother, I am playing, and I never could play before this. Mother I don't know how I learned nor what I'm playing...'"

Those are Ida's own words. I do not ask you—and she does not—to believe them. But—she was playing!

Time went on. She was weak and listless for many weeks after that illness—too exhausted even to wonder particularly about the talent so awesomely bestowed upon her. So it was the following Christmas Eve before the next chapter of this story was written.

"I was riding west on Sunset boulevard in a taxicab. There were many people out, of course. The shop windows were gay with holiday trappings. I was concerned with my errands. An then, again, within me, I heard music—not broken chords and unfinished melodies this time, but music compelling and complete. I called to the driver. TAKE ME HOME QUICKLY! I was living in an apartment at that time and had no piano. So upon

Continued on Page 5



Jackie Gleason chats with Ralph Pressing (former editor of *Psychic Observer*). See story on Page 7.

# Ida Lupino

Continued from Page 4

my arrival, I rushed to the manager's office. Please, please tell me where I can find a piano! I must have a piano! I told him.

"He hesitated. He seemed to wonder if I were a little mad, as perhaps I was. Well, some people who have a piano have gone out for the evening. I could let you in their apartment for a couple of hours, he said, finally.

## Hears Orchestration

"And so he admitted me to the apartment and I sat down at the piano there, and went to work on my first symphony. I didn't work as composers usually do. I didn't write my notes on a musical staff. I simply wrote down on paper the letters which corresponded to the piano notes I wanted.

"I worked for the two hours the manager had promised me, and by the time they were over, my composition was blocked out. Through it all, I had heard not only the melody, but the orchestration. I had jotted down, 'violins here'; 'brass strong here'; 'cellos here'. I could hear them all.

"And when I finished, I took it to a musician friend of mine and he helped me arrange it in conventional form so that it could be read and played by an orchestra.

"I never named that suite," she added, "but it was played to members of the Alderman Salon of Music in Hollywood.

"By this time, I was engrossed in music. I was playing the piano myself. My mind was full of it. I was anxious to begin, then and there, a music career. I heard that the Alderman Salon was to present a music festival at the Los Angeles Philharmonic Auditorium; that they were looking for an original work for this occasion. So I asked its directors to let me undertake it. They looked at me strangely. 'You?' their glances seemed to say, 'but this is real music we contemplate! And you are not a musician!'

## She Cannot Explain

"But I persuaded them to give me a trial. I invited the salon membership to spend an evening at my home, to hear my efforts. I persuaded Maury

Rubens, a well known musician, to play my unnamed suite on the piano.

"I shall never forget the new glances that passed among them as our 'concert' progressed. 'She will do', these glances seemed to say, this time. 'Would you have believed it?' When Maury finished playing, they gave me the assignment for the festival. 'We want music written around the story of Aladdin', they told me.

"I promised them they should have it, and went to work. It was easy. I loved writing down my rows of letters, feeling out my theme on the piano as I worked. I suppose that manuscript of mine was the queerest looking musical composition ever seen. But when it was finished and orchestrated, the salon accepted my suite and it was presented by the Los Angeles Philharmonic orchestra as planned.

"I cannot explain this, any of it. I do not attempt to. Yet in my heart, I sense an explanation. You see, it is my conviction that nothing dies on this earth, or in this universe; that nothing is lost, nothing destroyed. An so, it seems possible to me that on that strange summer night when I was so ill, so close to the 'other side' as to be extraordinarily receptive, the soul of some musician who still had work to do, was departing this earth. And I believe that, since his work was not done, that spark, that magic something which made him understand and create music, was passed on to me.

"I know . . . It's beyond the realm of logic and reason. It is wild. It is crazy. But how else could it have happened? I was no musician. I understand music. And I love it. Have you, then, a better explanation than mine?"

And this is the story back of the musical dramatization on the air, of the life of Ida Lupino, which was climaxed by a part of her own "Aladdin Suite". Long after her career as an actress has ended perhaps, Lupino music will go on. Ida hopes, one day, to devote her life to this demanding power which says to her "Here is music. Give it to the World."

That its source is baffling and obscure lessens not at all its importance, but, rather, increases her obligation. It is a miracle which she accepts, because there is nothing else she can do, with respect, with humility and with obedience.

# "I Have Been A Spiritualist For Thirty Years"

STANLEY LUPINO, the famous comedian, who "died" at the age of 48, wrote this in a letter to "Psychic News" as he lay ill in bed:

"I have been a Spiritualist for 30 years. If it will help to comfort many who search helplessly around for enlightenment, I can state, 'There is a life after death, or, to be more explicit, after lives.'

"As an ordinary, silly comedian who fools on the stage, this may come as a shock to many. They need it.

## DAN LENO CAME BACK TO HIM



Stanley Lupino

"There is a good and splendid life beyond, and the knowledge that this is so makes for me a God of supreme intelligence, a Creator of everlasting life, and not a God who makes things of beauty and love, then smashes them up. That is man, not God.

"To those who make fun of the believers in Spiritualism, let them first set themselves to see if their creed brings them com-

fort. Mine does. Why? Because I feel that if I do my best here in the first standard, I may some day get to the seventh standard.

"Those that I love and have preceded me I shall meet again, and so, in my belief, will everyone else."

Lupino had psychic experience. He has told many times the story of how when he was playing the same part as Dan Leno—Widow Twankey—at Drury Lane, he occupied the same dressingroom.

## "I SAW HIM"

"Imagine the shock I had one evening," said Lupino, "when, glancing in the mirror, I saw the reflection of a face that was not my own. It was Dan Leno.

"Dressed in an old and tattered dressing-gown, he had removed half his greasepaint, and I saw him distinctly enough to notice the streaks the cold cream had made on his face.

"As I watched, too dumbfounded to be afraid, he opened his mouth, laughed soundlessly and was gone.

"Well, one can imagine such things, but there were other curious happenings to come. A woman friend was talking to me one evening, when suddenly she screamed and fainted. She also, had seen the ghost."

## INFLUENCE FROM BEYOND

Stanley Lupino's daughter, Ida, a film star, has also told how she composed music under spirit influence. She said in an interview with an American paper, "Radio and Television Mirror."

"It was as though I was indeed a Spiritualist medium through whom a message of melody flowed."

She said she always hated music, and at school bribed other children to take her place when she should have been practicing.

Then, in 1935, when she was dangerously ill with infantile paralysis, her mother heard her say: "I am going to write music"—and thought she was delirious, but the doctor said she was better, not worse.

Ida Lupino said that while she was convalescing she heard "such music as I never dreamed of, and went to the piano and played."

Once, in a taxi, she had an urge to play, hurried home and worked for two hours at the piano composing a suite, all the time hearing the melody and the sound of the instruments.

She wrote down the tune as well as she could, and marked, inexpertly, "Violins here," "brass strong here."

Later a musician friend scored it properly.

Her composition was played at an audition, and she was given the job of writing the musical story of Aladdin for a festival, the organizers of which were anxious to present an original work.

Stanley Lupino's last appearance on the stage was in "Lady Behave," at His Majesty's Theatre.

He came of a long line of clowns. A Signor Lupino appeared at St. Bartholomew's Fair in 1642, and there are many Lupinos on the stage.

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# TALLULAH BANKHEAD'S PSYCHIC EXPERIENCE

SENSES "DEAD FATHER'S PRESENCE"  
**Noted Actress says Public will have to recognize truth**

**Bankhead Impresses His Daughter Who Says "HE WAS THERE"**

By  
Leona Ogle Olson  
Florida State College (1943)  
Tallahassee, Florida  
She Knows . . .

... About Survival  
"Psychic Observer"

TALLULAH BANKHEAD, Noted Stage and Screen Star, who says that she knows her famous father has definitely made his presence known since his passing.

The truth of communication was once again voiced through theatrical avenues when Tallulah Bankhead, well known actress, told a New York World-Telegram reporter that she was certain her father, the late William Bankhead, still lived. Miss Bankhead was eager to review, for the benefit of the staff writer, the occasion upon which personal survival was forcibly demonstrated for her.

The psychic revelation occurred when the actress was



TALLULAH BANKHEAD

driving from Philadelphia to Atlantic City, where her physicians had ordered her for a rest. As she was riding along, she naturally pondered over the horror of the Pearl Harbor tragedy which had occurred only the previous day.

## Knew He Lived

As she dwelt upon the Japanese treachery, she unexplainably kept voicing silently but urgently the thought... "I wish

Continued on Page 6

# Tallulah Bankhead Heard Radio Aright —Spirit of Her Speaker Father Lives



## TALLULAH BANKHEAD

Continued from Page 5

Daddy was alive." She felt her father, as Speaker of the House of Representatives and as a great national figure, was greatly needed by his country, now!

Too, she realized that now at last the public would have to recognize the truth of the things President Roosevelt and Speaker Bankhead had said long ago.

In the midst of this trend of thought, Miss Bankhead turned on her automobile radio to listen to the Washington ceremonies which were taking place... as President Roosevelt's request for a declaration of war was awaited. As she listened, and, in Miss Bankhead's own words, "as the radio announcer kept describing the scenes it came to me that my father was there... he was there now stronger than he had ever been before. He was all over that place and I knew it."

### She Is Satisfied

Hardly had she affirmed her conviction when, suddenly, the voice coming over the ether announced, "Here comes Speaker Bankhead." Surely it was a mistake! Surely the announcer referred to Speaker Rayburn! Yet... yes, there... again the name was spoken.

The incident lasted only an instant, but it lasted long enough for Tallulah Bankhead to realize that the spirit of her father could and did manifest itself.

If it were a mistake, and indeed Miss Bankhead does not believe that it was, it was a mistake which went uncorrected and perhaps took radio precedence. For it is a rare occasion when a mistake, as such, is allowed to go unheralded on the radio, and it is even a rarer occasion to have occurred twice... and then remain uncorrected.

So assured was Miss Bankhead that her father had actually made his ethereal presence known that she was forced to stop her automobile in order to suppress her amazement. Partially overcome by the remarkable way in which he had demonstrated his personal survival, she knew that "he was actually there." And then again, a short time later, she



said, "He was there. I know he was there."

As Tallulah Bankhead acknowledges the return of her loved father, so is added another member of the theater to the long list of "believers." With consistent rapidity, more and more psychic demonstrations are occurring midst theatrical people. More and more proof of personal survival is finding its way on the stage and screen.

### Psychic Plays

Evidence supporting psychic manifestations can be found in old manuscripts, including those of Shakespeare, whose works literally reek with pointed phrases. However, it is today that Spiritualism is gaining dramatic support.

Recent years have seen audiences enthralled by such plays as "The Return of Peter Grimm," "On Borrowed Time," "Our Town" and the current "Blithe Spirit." Even the comic "Topper" series were not without spiritual significance.

Too, it is of importance to

realize that, of necessity, authors of such works must have some knowledge of psychic science in order to authenticate their writings, so that students of spiritual phenomena can not be listed as their severest critics.

### Spiritualism Gaining

Undeniably, the truth of communication is gradually being accepted by the creative world... since such persons as Ida Lupino, Jean Harlow's mother, and Lionel Barrymore reveal their belief in spirit return.

Perhaps the fact that it is a creative world... is one explanation why increased psychic occurrences are possible in the theatrical field. For what could be more in harmony with this manifestation of universal law than the expression of man's individual God consciousness? Spiritualism, then, is gradually gaining another channel through which it may reach a greater and more diversified public with the proof of survival.

Josephine Grillo  
Agnes A. House  
H. A. Campbell  
Irwin Grossman  
Kathleen Flier  
Anna Prace  
Mrs. A. F. Satran  
Mrs. V. Featherston  
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(P-498)

## About the Passing of JOHN BARRYMORE

### His Spirit Communicates Through Pelton's Mediumship

By

Leona Ogle Olson  
Florida State College (1943)  
Tallahassee, Florida  
"Psychic Observer"

JOHN BARRYMORE, noted screen actor, experiences LIFE... after the change called Death.

The last words of John Barrymore, American screen idol, confirmed his acceptance of spirit life after the transition... called death. As he lapsed into the last hour of coma, he gasped to his brother Lionel, "This is wonderful. What a wonderful place..."

Momentarily he had returned to his earthly body in order to leave behind him the truth of another life to come... "a new adventure" as he would have called it. Two days prior to this last conversation, his passing was predicted in a seance in Miami, Florida, by a voice from spirit... purported to be the voice of John Barrymore himself.

This extraordinary and valuable proof of the power of spirit came to the students of Geraldine V. Pelton on May 28th. The class had opened as customary, and then, suddenly, a voice... that of a man... came through the trumpet. He seemed bewildered

telling the group that Mr. Barrymore still lived.

White Rose, lovely guide of Mrs. Pelton, next spoke and explained to the sitters that "the Great Profile" was not yet in spirit but that the veil between the two worlds was soon to be lifted. Continuing, she described how she had aided his spirit... temporarily detached from his suffering physical body... in manifesting in so remarkable a manner.

Again the voice spoke and, with the typical Barrymore of expression, inquired as to where he was. Being told that he was in Miami, the actor emphatically declared that he wanted to remember all that transpired, for should he recover from his illness, he intended to dramatize his experience.

### Predicts Own Passing

Then, with a shocking suddenness, he announced, "I am going to die on the 30th." Bewildered, the sitters asked him how he could so positively know the date of his own passing. To this inquiry he replied, "My own common sense tells me; you wait and see if I am not correct."

The actor seemed satisfied and greatly pleased when various ones of the group promised to write to him should he recover and to explain what had actually occurred during the seance.

Shortly after, John Barrymore's spirit, accompanied by spirit teachers, returned to his earthly body. However, he did not leave the circle until he had



and unsure of himself... of his surroundings. When questioned, Dr. Oliver, spirit teacher of Mrs. Pelton, told the class the voice was that of John Barrymore, veteran actor of the screen. The voice came again asking, "Where am I?" Given assurance by those in the room that they would assist him... that he was in spirit... the voice broke in again asking: "Is this another life drama? Either I am crazy or you are. My entire life has been 'make believe' and now this."

He was reassured of his presence in the seance room. He spoke clearly and said he knew something of spirit return... his brother had told him... and so was not afraid. Dr. Oliver spoke at this time,

given his last reminder, "Don't forget the Great Profile!" Hence this group of sitters, including the medium who was not in trance and who took part in all the conversations, heard the noted Thespian predict his own passing.

Thus, two days later when John Barrymore left the greatest stage upon which he had appeared... that of earthly existence... he went confident of a new adventure awaiting him, an adventure which had already been partially revealed for his growing spiritual role.

Personal proof of immortality enabled him to say to his brother who stood by the death bed, "This is wonderful. What a wonderful place..."

## Expiration List

If your name appears here, your paper expires with this issue.

Hyman Klein  
Elmer J. Isaac  
Marcel Prudhamme  
E. A. Cobert  
Nelson Gaskill  
Dr. L. E. Kress  
J. Robert Ostgaard  
Ella Frichette  
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# JACKIE GLEASON



Rudy the Repairman



"And away we go!"



Reggie Van Gleason



Joe the Bartender



Scholar pores over his psychic library, which contains hundreds of volumes.

We show a few photos of the amiable Jackie Gleason in some of his characterizations known to TV-viewers throughout the country. Playing the buffoon, engaging in slapstick, Jackie still has a serious interest in psychic phenomena, which is shown by his 400-volume personal library of psychic books.

Jackie told a CHICAGO AMERICAN newspaper reporter on Feb. 20, 1954, that he had a desire to convince the Columbia Broadcasting System that they should bring to television a series of TV programs under the title, "Psychic Phenomena."

How had his interest developed? Jackie is quoted in the SUNDAY NEWS for Nov. 8, 1953, as saying that at the age of 16, while working in nightclubs following the passing of his mother he began to read deeply. A Catholic, Jackie began by buying a second-hand set of the Catholic Encyclopedia and studied from it all religions following the encyclopedia's bibliography. Supernormal powers exhibited by the saints captured his attention. Following this, he has carefully followed extrasensory perception and psychic phenomena and has an exhaustive knowledge of the work of Dr. J. B. Rhine, the stigmata of Therese Neumann, the late Edgar Cayce's clairvoyance, Hindu Fire-walking, etc.

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# PSYCHIC HIGHLIGHTS

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

If you have any comments for Col. Powell, address them directly to him. His address is: 6121 Hazelhurst Place, North Hollywood, Calif.

## MATERIALISM NATURE HAD IT FIRST

Under the above title, "Awake" has an article giving many examples of Intelligence on Nature, which always seems to me to be the strongest, and perhaps the final, answer to the crude, shallow Materialism of our day. To attribute these devices, so ingenious and so effective, to "dead" matter, to particles of chemical elements and compounds, seems to me the height of logical absurdity. Let the Reader judge for himself, by consideration of the following:

Long before man thought of such things, spiders built hinged doors.

Hornets built cities. Ants insulated their houses. Wasps made paper.

Beavers built dams and canals. Eagles and vultures used telescopes to spot their prey.

African jerboas had snowshoes.

Polar bears wore non-skid soles.

Ducks enjoyed the benefits of waterproofing.

Ants built pontoon bridges. Snakes used hypodermic needles.

Pelicans fished with scoops.

Electric eels used the power of storage batteries.

Consider now aeronautics:

Octopi and squids had jet-propulsion, using the rocket principle.

The ten-armed squid could turn its funnel to propel itself either forward or backward, giving it great maneuverability.

Birds and bats could soar. Said zoologist Ivan Sanderson: "The aerodynamics of bats drive engineers mad, and are quite beyond us ordinary mortals."

The dragonfly is insectdom's living helicopter, being able to twist and turn, shoot straight up, hover, even move backward on the wing.

The hummingbird is another helicopter, can hover, fly up and down, and is the only bird that can fly backwards.

The sea gull and the flying squirrel can glide. The squirrel controls speed and direction by means of its membranes and tail, being able to glide, from the top of a 150-foot tree, for 150 feet.

Australia's glider-possum can cover some 200 feet. One was observed, using 6 trees in succession, 590 yards.

The flying snake of Asia also can glide safely to earth from a considerable height.

The best gliders seem to be the flying fish. Dr. Leonard P. Schultz reports that they have been observed to cover 1200 feet at a height of 25 feet, and in play it is not unusual for them to rise to 30 feet. Its record glide is said to be 42 seconds.

Snow-geese flew in V-formation long before man got off the ground.

Birds, of course, have retractable landing-gear.

The fire-fly, at night, flashes its light off and on.

Long before man invented the slotted-wing anti-stalling device, many birds had feathers called the "alula," used when in danger of losing lift or stalling.

Bats had "sonar" long before man invented radar.

Bats also, long before man, had a device to prevent confusion between the sound of signals being sent out and their echoes coming back.

It is still not known how bats distinguish between echoes reflected by obstacles to be avoided

and those reflected by insects they are seeking.

A bat will dive toward a stone thrown into the air, but will avoid hitting it by a last-moment swerve.

In a dark cave, tens of thousands of bats will mill around for hours, without any collisions. They never confuse their own signals with those of their neighbors.

A West African fish can swim backward, and has radar in its tail.

The electric eel can detect distant objects under water, in a manner believed to be different from that of radar, sonar or magnetic detection devices, which according to the New York Times, puzzles scientists.

Dr. Coates reports that the South American eel sends out 20-a-second signals, which, when excited by a stone, fish or other object, increase to 50 or 60 per second. At the same time, its body becomes covered with depressions, which seem to play a part in the detection device. Dr. John H. Heller said he thought the Navy would give several battalions to know how the eel does this!

As said before, to my mind, all these phenomena provide unanswerable, irrefutable argument in favor of Nature exhibiting in her marvels Plan, Design, Forethought, Intelligence, Ingenuity, Technical Knowledge, Craftsmanship, and also supreme Artistry, and therefore make Mechanically Materialism look supremely inadequate, and foolish to the nth degree.

Here is a vast field for deep thought — and further research.

In my view also, all these things constitute the strongest of all arguments in favor of Survival of all living things.

Is it rational to imagine that Nature — "God in Action" — would undertake all her vast labor, demanding Intelligence, Craftsmanship, Artistry, inspired by Benevolence, only to lose it all, when her creatures "die"? Is it not vastly more reasonable and credible that Nature would arrange that, while bodies, forms, die and disintegrate, the Life that ensouled them survives, to experience with the essence of the experiences through which each individual Life has passed? That is a theme which could be developed in a thousand ways.

Appropriately enough, "Awake" concludes its article by quoting from Psalms 104:24:

"How many your works are, O Jehovah! All of them in wisdom you have made."

## HEALINGS

### SPIRIT MESSAGES

No, that is not a misprint for "messages"!

"Psychic News" reports that Noah Zerdin, founder and chairman of the Link Association of Home Circles, speaking to the Essex Healers Association, said that he was personally familiar with Psychic Healing in Brazil, where, medical treatment being 10 times as costly as in Britain, free healing was a great attraction.

Herbal prescriptions, usually given, were obtained through automatic writing.

Zerdin knew a case of a woman, with brain tumor, who, in the opinion of four specialists, could be saved only by a severe operation, and even then with only about once chance in 1000 of recovery.

A Spirit Guide undertook to make an examination that night, and gave his opinion the next day.

He advised the usual healing passes, and thin slices of lemon placed on the head, with fomentation, daily.

After the first treatment, the pain eased: after a week, it be-

came intermittent: after 5 weeks, it vanished completely.

A rare, and impressive form of healing, said Zerdin, was given by a guide, who actually materialized, and massaged the patient.

A sitter, in Hunter Selkirk's home circle, had a 3-year-old grandchild, who had never been able to do more than shuffle along the floor. Doctors said she would be mentally retarded, and would never walk.

Treatment, however, by "The Doctor", at the home circle, enabled the child, next day, to stand up: four weeks later, to walk some 400 yards: and after that to attend school every day.

## DISAPPEARANCES

### FAMILY OF SEVEN

Many will have read, as your scribe has done many times, that about 100,000 persons disappear without trace every year in the U.S.A. Seldom or never have I read of any of these people reappearing or being found.

Here is a case, from Silver Lake, Minn.

Dec. 29, 1958, the 7 members of the Earl Zurst family vanished without trace: the matter is still a mystery.

They were last seen on that Dec. 29. A day or two later, their home was found unlocked: everything was intact: utilities were not shut off. The only things missing were their car, some heavy clothing, and possibly some bath linens.

There have been two similar cases, still unsolved, of complete families vanishing in Oregon and Virginia.

Mayor Joe W. Gehlen said they were "good people." Zurst, 30, his wife 38, children 10, 8, 5, 3, and 2 years old. Zurst was a lifelong resident, and a member of the Village Council for 5 years.

The Sheriff has found no clue. A few days before the disappearance, Zurst had been to the courthouse to obtain birth certificates for the entire family, but gave no hint why he wanted them.

There were no unusual withdrawals from Zurst's bank account, and his balance was about normal.

The sub-title of the article is: "Kidnapped by Saucers?"

Students of "Saucery" think they have strong reasons to accept that many of these unexplained disappearances are due to people being "taken for a ride," voluntarily or otherwise, by Space People, and transported to other planets, often to their homeland, for Saucerians claim to have reasons to accept also that, right amongst earth-people today, are thousands, even millions, of Venusians and other Space People.

## WEATHER MAGIC

### DALAI LAMA

There are, of course, innumerable stories of psychic feats performed by Lamas and others in Tibet.

"Two Worlds" reports that a "Times" special correspondent related that, before the Dalai Lama recently crossed the frontier into India, "a thick, unseizable wall of cloud still hung over the eastern Himalayas," as it had done for more than a week, blanketing the mountain tops, and hindering pursuit.

"The very next morning, the clouds had lifted . . .

"It would be a hardy correspondent who dared to affirm that Tibetan lamas possess powers of controlling weather: it would be a hardened sceptic who could live for long in these mountains, and still with certainty deny it."

"Lamas here are frequently called in to conjure rain in time of drought; and, conversely, in the event of heavy storms or hail, are not infrequently taken to task, or even beaten by the people, for their presumed negligence."

The correspondent recalls that,

in January 1957, when an important ceremony was threatened by a heavy thundercloud, a lama intervened — and rain did not fall until hours later, when the ceremony had ended.

"Precisely the same phenomenon had been noted a few weeks earlier, on the occasion of the Dalai Lama's first sermon on his way down to India.

"Was a similar power invoked to protect the Dalai Lama in his escape?"

## CANINE LOVE

### PSYCHIC FACULTIES

"Psychic News" relates some charming stories of our "best friends."

Martha Shagton, of Johannesburg, was asleep, when she felt a tug at the sheets. She saw Bruce, the family's pet dog, scampering to and from the door, which she opened, whereupon he ran downstairs, and straight into the sitting-room.

Following him, she saw, lying before the fireplace, her husband's photograph, evidently fallen from the mantelpiece, the glass shattered.

Straight to it went Bruce, and, in spite of glass splinters, licked his master's face.

Suddenly, he stopped, looked up at Mrs. Shagton with sad, heart-broken eyes, and uttered a short, very mournful bark.

At that moment, the phone rang. A stranger gave his message: "I am so very sorry that I have to let you know that your husband has been killed in a car accident."

It was found that the time of the accident was exactly that at which Bruce woke his mistress.

A sea captain, trading between Singapore and Batavia, was murdered by his Malay crew, who had mutinied.

Usually the captain took his dog with him on voyages, but, this time, fearing the weather would be too hot for him, he had left the dog with relatives in England.

The dog settled happily, until one night, for no apparent reason, he nearly went mad, crying, barking, and throwing himself from side to side. A vet found nothing wrong with him.

8,000 miles away, at the precise time of the dog's frenzy, his master was being murdered.

Storm, a Great Dane, every day, at precisely two minutes before his owner returned from work, would rise, yawn, stretch, and go to the window, ready to greet his beloved master.

Even if the man was delayed, Storm invariably followed his two-minutes-before routine, to a second.

The Great Dane was very fond of pears, and would eat one or two each day from the tree by the house. After the family had taken all the pears they needed, the rest were always sold.

Early on the day when the man was coming to pick the pears, Storm would eat several dozen, and bury a quantity for the future. This happened year after year.

On the night before his death, the dog looked up at his master in a peculiar way, wise and almost saucy. Next day, a fanatic neighbor shot him.

Stories such as these confirm, not only the tremendous love dogs have for humans, but also their possession of psychic faculty.

Once more, therefore, I repeat: these faithful, loving, wise, psychically-endowed creatures, we permit our doctors to—vivisect.

## RADIESTHESIA

### HUMAN HAIR

In "Pendulum," Egerton Sykes opens a series of articles: "An Introduction to Radiesthesia," which promises to be informative.

Referring to the well-known

phenomenon, that those who live in houses over subterranean streams have liability to cancer well above the average, he suggests that underground streams reflect back shortwave cosmic rays, instead of letting them be harmlessly absorbed into the earth.

Another well-known phenomenon, that he mentions, is that of the effect of radiation of fear. If you are afraid of animals, almost every one is likely to attack you: if you do not fear them, it is exceptional for them to attack.

How does the human body transmit and pick up radiations? "The transmission aerial seems to be the hair of the head." This would explain why people who have great influence over others usually have luxuriant heads of hair, of which Samson was an outstanding example.

It suggests also the reason why women have been far more successful in this field than men.

At least until 1939, in Eastern Europe, Jewish women, on marriage, had their heads shaven, and were given a wig, usually handed down from mother to daughter, to prevent their influencing other men.

Some nunneries insist on their members having shaven heads.

The quality of transmission, quite naturally, is related to health, fatigue, and bodily or mental illness.

What about the receiving mechanism? Elsewhere I have mentioned the "A — B" technique, in which the left hand is extended to receive, the right to transmit, radiations. Was Shakespeare aware of this when he said: "By the pricking of my thumbs, methinks that something evil comes?"

Sykes thinks the best possibility is that the hair serves both as transmitter and receiver, but more experimentation is needed before giving a final answer.

Speaking of the pendulum, divining rod, and the like, he suggests that radiations are picked up, and conveyed to the upper arm, where they cause involuntary muscular reflex actions, in a rhythmic pattern which can be identified.

Finally, he sums up his conclusions: "There are no secrets in radiesthesia which are not capable of being learned by anybody having a little common sense: there is nothing in any way mysterious about it: it is a craft which has been in use for thousands of years."

So, as with so many other things in Psychic Research, what is needed is enterprise, ingenuity, experimentation.

## ADMIRAL GHOST

### NAVAL DISASTER

Recently, on the B.B.C. "Today" TV program, was featured a famous, not to say notorious, event in British naval history.

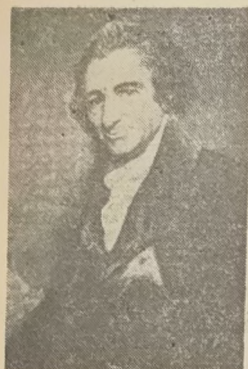
In 1893, off the coast of Sicily, Admiral Sir George Tryon, in command of the Mediterranean Squadron, gave an order that the two columns of ships should turn inward on each other.

His officers were flabbergasted, but of course had to obey. Too late, the Admiral realized his mistake, and signalled "Full speed astern".

The Victoria, cut wide open by the Camperdown, blew up and sank, taking with her the Admiral, and 358 officers and men.

"On that same day, June 22," said Peter Lawton to televisioners, "Lady Tryon was holding a reception at her London house. A large number of guests saw Admiral Tryon enter the room, walk across it, and leave by another door, speaking to nobody."

"It was later established that, at the time he was seen in the room, he was in fact



THOMAS PAINE  
1737-1809

ENGLISHMAN by Birth  
FRENCH CITIZEN by Decree  
AMERICAN by Adoption

# The Age of Reason By Tom Paine

## FELLOW-CITIZENS

I put the following work under your protection. It contains my opinions upon Religion. You will do me the justice to remember, that I have always strenuously supported the Right of every Man to his own opinion, however different that opinion might be to mine. He who denies to another this right, makes a slave of himself to his present opinion, because he precludes himself the right of changing it.

The most formidable weapon against errors of every kind is Reason. I have never used any other, and I trust I never shall.

Your affectionate friend and fellow-citizen,  
THOMAS PAINE.

The "Age of Reason" by Thomas Paine is one of the greatest books ever written, and has done more for the mental emancipation of mankind than any other single volume in existence.

You must read this carefully.

It has opened the windows of the mind for millions of people and has inspired them not only to seek more knowledge and to have a better understanding of life, but has been responsible for some of the most amazing achievements of mankind.

Not only has Thomas Paine's "Common Sense," "The American Crisis" and the "Rights of Man" given the world social and political emancipation but the "Age of Reason" has been responsible for that which is far more important, mental freedom.

Thomas Paine's writings have proved of inestimable value to many world leaders. Here is what Thomas A. Edison, the world's greatest inventor and humanitarian said:

*"I have always regarded Paine as one of the greatest of all Americans. Never have we had a sounder intelligence in this republic. . . It was my good fortune to encounter Thomas Paine's works in my boyhood . . . it was, indeed, a revelation to me to read that great thinker's views on political and theological subjects. Paine educated me then about many matters of which I had never before thought. I remember very vividly the flash of enlightenment that shone from Paine's writings and I recall thinking at that time, 'What a pity these works are not today the schoolbooks for all children!' My interest in Paine was not satisfied by my first reading of his works. I went back to them time and again, just as I have done since my boyhood days."*

What Thomas Paine's writings did for Thomas A. Edison and others, they can do for you. If after reading them, you would like to assist us in furthering the ideals of Thomas Paine, please do not hesitate to write to us. Pass your copy of the "Age of Reason" to your friends to read.

The Thomas Paine Foundation has been responsible for the erection of the Thomas Paine statue in Paris; the election of Thomas Paine to the Hall of Fame in New York City, and the erection of the statue in Morristown, N. J., which was dedicated July 4th, 1950 in commemoration of the writing of "The American Crisis."

The Thomas Paine Foundation, Inc.  
PART FIRST.

It has been my intention, for several years past, to publish my thoughts upon religion. I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work.

The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true.

As several of my colleagues, and others of my fellow-citizens of France, have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man is capable of itself.

no more; and I hope for happiness be-

few-creatures happy.

But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church.

All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.

I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade, he begins with a perjury. Can we conceive any thing more destructive to morality than this?

Soon after I had published the pamphlet Common Sense, in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited by pains and penalties, every discussion upon established creeds, and upon first principles of religion, that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that when-ever this should be done, a revolution in the system of religion would follow. Human inventions and priestcraft would be detected; and man would return to the pure, unmixed and unadulterated belief of one God, and no more.

Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike.

Each of those churches show certain books, which they call revelation, or the word of God. The Jews say, that their word of God was given by God to Moses, face to face; the Christians say, that their word of God came by divine inspiration; and the Turks say, that their word of God (the Koran) was brought by an angel from Heaven. Each of those churches accuse the other of unbelief; and for my own part, I disbelieve them all.

As it is necessary to affix right ideas to words, I will, before I proceed further into the subject, offer some other observations on the word revelation. Revelation, when applied to religion, means something communicated immediately from God to man.

No one will deny or dispute the power of the Almighty to make such a communication, if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other person, and consequently they are not obliged to believe it.

It is a contradiction in terms and ideas, to call anything a revelation that comes to us at second-hand, either verbally or in writing. Revelation is necessarily limited to the first communication—after this, it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be incumbent on me to believe it in the same manner; for it was not a revelation made to me, and I have only his word for it that it was made to him.

When Moses told the children of Israel that he received the two tables of the commandments from the hands of God, they were not obliged to believe him, because they had no other authority for it than his telling them so; and I have no other authority for it than some historian telling me so. The commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a lawgiver, or a legislator, could produce himself, without having recourse to supernatural intervention.

When I am told that the Koran was written in Heaven and brought to Mahomet by an angel, the account comes too near the same kind of hearsay evidence and second-hand authority as the former. I did not see the angel myself, and, therefore, I have a right not to believe it.

When also I am told that a woman called the Virgin Mary, said, or gave out, that she was with child without any cohabitation with a man, and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not; such a circumstance required a much stronger evidence than their bare word for it; but we have not even this—for neither Joseph nor Mary wrote any such matter themselves; it is only reported by others that they said so—it is hearsay upon hearsay, and I do not choose to rest my belief upon such evidence.

It is, however, not difficult to account for the credit that was given to the story of Jesus Christ being the son of God. He was born when the heathen mythology had still some fashion and repute in the world, and that mythology had prepared the people for the belief of such a story. Almost all the extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods. It was not a new thing, at that time, to believe a man to have been celestially begotten; the intercourse of gods with women was then a matter of familiar opinion. Their Jupiter, according to their accounts, had cohabited with hundreds: the story, therefore, had nothing in it either new, wonderful, or obscene; it was conformable to the opinions that then prevailed among the people called Gentiles, or Mythologists and it was those people only that believed it. The Jews who had kept strictly to the belief of one God, and no more, and who had always rejected the heathen mythology, never credited the story.

It is curious to observe how the theory of what is called the Christian church sprung out of the tail of the heathen mythology. A direct incorporation took place in the first instance, by making the reputed founder to be celestially begotten. The trinity of gods that then followed was no other than a reduction of the former plurality, which was about twenty or thirty thousand: the statue of Mary succeeded the statue of Diana of Ephesus; the deification of heroes changed into the canonization of saints; the Mythologists had gods for everything; the Christian Mythologists had saints for everything;

Continued on Page 13

## READINGS

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the church became as crowded with one, as the Pantheon had been with the other, and Rome was the place of both. The Christian theory is little else than the idolatry of the ancient Mythologists, accommodated to the purposes of power and revenue; and it yet remains to reason and philosophy to abolish the amphibious fraud.

Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any.

Jesus Christ wrote no account of himself, of his birth, parentage, or any thing else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people; and as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground.

The wretched contrivance with which this latter part is told exceeds every thing that went before it. The first part, that of the miraculous conception, was not a thing that admitted of publicity; and therefore the tellers of this part of the story had this advantage, that though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself.

But the resurrection of a dead person from the grave, and his ascension through the air, is a thing very different as to the evidence it admits of, to the invisible conception of a child in the womb. The resurrection and ascension, supposing them to have taken place, admitted of public and ocular demonstration, like that of the ascension of a balloon, or the sun at noonday, to all Jerusalem at least. A thing which everybody is required to believe, requires that the proof and evidence of it should be equal to all, and universal; and as the public visibility of this last related act was the only evidence that could give sanction to the former part, the whole of it falls to the ground, because that evidence never was given. Instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say they saw it, and all the rest of the world are called upon to believe it. But it appears that Thomas did not believe the resurrection, and, as they say, would not believe without having ocular and manual demonstration himself. So neither will I, and the reason is equally as good for me, and for every other person, as for Thomas.

It is in vain to attempt to palliate or disguise this matter. The story, so far as relates to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. Who were the authors of it is as impossible for us now to know, as it is for us to be assured that the books in which the account is related were written by the persons whose names they bear; the best surviving evidence we now have respecting this affair is the Jews. They are regularly descended from the people who lived in the times this resurrection and ascension is said to have happened, and they say, it is not true. It has long appeared to me a strange inconsistency to cite the Jews as a proof of the truth of the story. It is just the same as if a man were to say, I will prove the truth of what I have told you by producing the people who say it is false.

That such a person as Jesus Christ existed and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengeance of the whole order of priesthood. The accusation which those priests brought against him was that of sedition and conspiracy against the Roman government, to which the Jews were then subject and tributary; and it is not improbable that the Roman government might have some secret apprehensions of the effects of his doctrine, as well as the Jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, this virtuous reformer and revolutionist lost his life.

It is upon this plain narrative of facts, together with another case I am going to mention, that the Christian Mythologists, calling themselves the Christian Church, have erected their fable, which for absurdity and extravagance, is not exceeded by anything that is to be found in the mythology of the ancients.

The ancient Mythologists tell us that the race of Giants made war against Jupiter, and that one of them threw a hundred rocks against him at one throw; that Jupiter defeated him with thunder, and confined him afterward under Mount Etna, and that every time the Giant turns himself Mount Etna belches fire.

It is here easy to see that the circumstances of the mountain, that of its being a volcano, suggested the idea of the fable; and that the fable is made to fit and wind itself up with that circumstance.

The Christian Mythologists tell us that their Satan made war against the Almighty, who defeated him, and confined him afterward, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan.

Thus far the ancient and the Christian Mythologists differ very little from each other. But the latter have contrived to carry the matter much further. They have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and in order to make all the parts of the story tie together, they have taken to their aid the traditions of the Jews; for the Christian mythology is made up partly from the ancient mythology and partly from the Jewish traditions.

The Christian Mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. He is then introduced into the Garden of Eden, in the shape of a snake or a serpent, and in that shape he enters into familiar conversation with Eve, who is no way surprised to hear a snake talk; and the issue of this tete-a-tete is that he persuades her to eat an apple, and the eating of that apple damns all mankind.

After giving Satan this triumph over the whole creation, one would have supposed that the Church Mythologists would have been kind enough to send him back again to the pit, or, if they had not done this, that they would have put a mountain upon him (for they say that their faith can remove a mountain), or have put him under a mountain, as the former mythologists had done, to prevent his getting again among the women and doing more mischief. But instead of this they leave him at large, without even obliging him to give his parole—the secret of which is, that they could not do without him; and after being at the trouble of making him, they bribed him to

stay. They promised him all the Jews, all the Turks by anticipation, nine-tenths of the world beside, and Mahomet into the bargain. After this, who can doubt the bountifulness of the Christian Mythology?

Having thus made an insurrection and a battle in Heaven, in which none of the combatants could be either killed or wounded—put Satan into the pit—let him out again—giving him a triumph over the whole creation—damned all mankind by the eating of an apple, these Christian Mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and Man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple.

Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power, than this story is.

In order to make for it a foundation to rise upon, the inventors were under the necessity of giving to the being whom they call Satan, a power equally as great, if not greater than they attribute to the Almighty. They have not only given him the power of liberating himself from the pit, after what they call his fall, but they have made that power increase afterward to infinity. Before this fall they represent him only as an angel of limited existence, as they represent the rest. After his fall, he becomes, by their account, omnipresent. He exists everywhere, and at the same time. He occupies the whole immensity of space.

Not content with this defecation of Satan, they represent him as defeating, by stratagem, in the shape of an animal of the creation, all the power and wisdom of the Almighty. They represent him as having compelled the Almighty to the direct necessity either of surrendering the whole of the creation to the government and sovereignty of this Satan, or of capitulating for its redemption by coming down upon earth, and exhibiting himself upon a cross in the shape of a man.

Had the inventors of this story told it the contrary way, that is, had they represented the Almighty as compelling Satan to exhibit himself on a cross, in the shape of a snake, as a punishment for his new transgression, the story would have been less absurd—less contradictory. But instead of this, they make the transgressor triumph, and the Almighty fall.

That many good men have believed this strange fable, and lived very good lives under that belief (for credulity is not a crime), is what I have no doubt of. In the first place, they were educated to believe it, and they would have believed anything else in the same manner.

There are also many who have been so enthusiastically enraptured by what they conceived to be the infinite love of God to man, in making a sacrifice of himself, that the vehemence of the idea has forbidden and deterred them from examining into the absurdity and profaneness of the story. The more unnatural anything is, the more it is capable of becoming the object of dismal admiration.

But if objects for gratitude and admiration are our desire, do they not present themselves every hour to our eyes? Do we not see a fair creation prepared to receive us the instant we are born—a world furnished to our hands, that cost us nothing? Is it we that light up the sun, that pour down the rain, and fill the earth with abundance? Whether we sleep or wake, the vast machinery of the universe still goes on. Are these things, and the blessings they indicate in future, nothing to us? Can our gross feelings be excited by no other subjects than tragedy and suicide? Or is the gloomy pride of man become so intolerable, that nothing can flatter it but a sacrifice of the Creator?

I know that this bold investigation will alarm many, but it would be paying too great a compliment to their credulity to forbear it on their account; the times and the subject demand it to be done. The suspicion that the theory of what is called the Christian Church is fabulous is becoming very extensive in all countries, and it will be a consolation to men staggering under that suspicion, and doubting what to believe and what to disbelieve, to see the object freely investigated. I therefore pass on to an examination of the books called the Old and New Testament.

(TO BE CONTINUED)

## BIBLICAL SPIRITUAL SCIENCE

—By—

REV. EVAN SHEA



The doctrine and practice of our church has been called Spiritualism BUT that does not necessarily signify the name of our whole church! THE NAME OF OUR CHURCH SHOULD RIGHTLY BE CALLED SPIRITUAL SCIENCE!! Science means knowledge, hence we are teaching and practicing a "Knowledge of the Spiritual" BASED ON THE BIBLE AND OTHER SACRED TEACHINGS AND WRITINGS. We who preach and practice these spiritual truths should be called SPIRITUAL SCIENTISTS—really!!

I am NOT ashamed to be a Spiritualist nor am I ashamed of the name Spiritualism. I have been persecuted, arrested, abused, maligned, cheapened, etc., many, many times, in the past 47 years, because I was a Spiritualist. I kept fighting but it availed me nothing. We just can't change public opinion or the biased prejudice of the Orthodox church. To the people of the world the word Spiritualism will always be associated with some sort of trickery or fraud, or such. Do you recall what happened to the SWASTIKA? This ancient symbol of the Greek cross has been respected and venerated since the earliest days, yet when Adolph Hitler used it as HIS trademark it quickly became a symbol of evil and no one would dare to display it openly. The sacred cross of Greece became a symbol of hate. AND so it is with our dear Spiritualism.

Have you noticed the masthead of the Psychic Observer lately? The new Editor, Tom O'Neil, now calls our beloved newspaper the "Journal of Spiritual Science." This is a good start in the right direction and could be a precedent for ALL of us to follow. We don't have to change our individual church name but just signify ours is a SPIRITUAL SCIENCE CHURCH somewhere in our 'ad' or church bulletin. Let's try it! We have nothing to lose and everything to gain. I'm proud to be a Spiritualist, er, er, I mean a Spiritual Scientist—Aren't you?

**Rev. Evan Shea**  
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## ARIZONA

### Phoenix, Arizona

Harmony Chapel, NSAC, 85 W. Portland. Services: Sun. 9:30 A.M., lyceum; 11 A.M., morning worship; 6:30 P.M., young adults; 8 P.M., evening worship; Wed., 7:30 P.M., healing hour. Pastor, Rev. Edwin Warren Ford; Phone, ALpine 4-1990.

## ARKANSAS

### Hot Springs, Arkansas

Church of Spirit and Truth, 120 Garland Ave. Services: Sun. 7:45 P.M. Wed. evening Circle 7:45 P.M. Minister: Rev. Julia Martin, Phone 4-1615.

## CALIFORNIA

### Alameda, California

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

Spiritual Unity Center, 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 Women's Club; chartered by The Church of Revelation. Minister: Rev. Guita Princeas; Phone Diamond 3-8596.

El Monte: National Federation of Spiritual Science, Church No. 171; 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone: EDgewood 6-5633.

### Gardena, California

Gardena: St. Paul's Church of Spirit Communion, 813 West 165 Place, off Vermont. Services: Sun. 1 P.M.; Wed. 7:30 P.M., blindfold billet services; Classes, Healing. Pastor: Rev. Frances A. Bond, Phone DAVIS 9-1858. Consultation by appointment.

### Hollywood, California

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

### Long Beach, California

Long Beach Cosmic Research Society, 807 Cerritos Ave. Meets 1st and 3rd Sat. of each month 7:45 P.M. Linden Hall, 268 Linden Ave. Revs. Robert and Vera Anderson, Directors, 807 Cerritos Ave. Phone HE m l o c k 2-4326. Consultations daily.

People's Spiritualist Church, 785 Junipero Ave. 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.

Joshua Temple, 426 Rose Ave. Services: Wed. 2 and 7:30 p.m.; Sun. 7:30 p.m. Pastor: Rev. Stephan Paul Douglas, Phone HE 6-7706; Sec'y: LeRoy E. Johnson.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 p.m.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Redding; Phone: 8-2316; Church phone 9-9214.

Spiritual Science Church, 1202 Plymouth Ave., North Long Beach. Services: Sun. 7:30 P.M., healing; Thurs. 7:30 P.M., healing and messages. Pastor and founder, Rev. Mary C. Pirtle; Sec'y., Dell Niles; Phone, GARfield 3-2477.

### Los Angeles, Calif.

Christian Church of Fellowship, 4505 So. Vermont Ave. Services: Sun. 6:30 P.M. Absent Healing Service, 7:15 P.M. Healing, Worship, Messages; Thurs., 2 P.M.

Astara Foundation, 261 Santa Mariposa Ave. Services: Sunday 2:30 and 7:30 P.M. Ministers, Rev. Robert G. Chaney and Dr. Earlyne C. Chaney; Phone DU nkirk 7-7187.

Church of Spiritual Research, 4488 Whittier Blvd. Services: Sun. 7:30 P.M.; Wed. 12:30 and 3:30 P.M., Pot Luck & Circles; Wed. 7:30 P.M., Service. Fri. 7:30 P.M., Service. Pastor: Rev. Zeta Copeland, 747 So. Ford Blvd.

All Message Service; First Fri. each mo., 8 P.M. All message service, circles; First & Third Sun. afternoons 2 P.M. Open forum, messages. Pastor: Rev. Mabel Behymer, Phone PL 3-7022.

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

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

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. and Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Seebree; Phone NO 2-5551; Sec'y: Irene Faust; Phone CA 5-3950.

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

Spiritual Church of Friendship. Services: Sunday 11 AM at rear of Pastor's home 2433 W. Del Amo Blvd., Torrance. Unfoldment class Tues. 7:30 P.M. Rev. Hazel Sladek, Pastor, Phone FA 8-2008.

Universal Brotherhood of Truth, CHAPEL OF ROSES, 4163 West 3rd St. Services: Sun., 2:30 P.M., Devotional, 7:30 P.M., Candlelight Healing, 8:00 P.M., Devotional; Tues.: 7:30 P.M. Universal Candlelight Healing, 8:00 P.M. Devotional. First Sunday of Month Communion Service incorporated within 2:30 Service and Pot Luck Dinner to follow on first Sunday of month. Rev. Warren B. Newton, Pastor, Rev. Marjorie M. Moon, Ass't Pastor. Consult'n by app't. TEL DU nkirk 3-0116.

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

### 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, TE m p l e b a r 4-9285

Palo Alto: Spiritualist Science Church of Life, 2300 Wellesley Ave., South Palo Alto. Services: Sun. 11 A.M. Helen Hayden, President, 450 Miramonte St., Palo Alto, Calif.

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 2-8712; Sec'y: Leonore Cordial.

### Sacramento, California

Universal Spiritualist Church, 3340 M. Street. Services: Sun. 2:29 P.M. Minne T. Mobley, Pastor. Phone GI 1-1895.

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

Santa Cruz: First Spiritual Science Church, 513 Center 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.

### San Diego, California

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

Fraternal Spiritualist Church, Inc., 1502 Second Ave. Services: Sun. 11 AM and 8 PM; Divine Healing 7:00 PM. Rev. Jack Ryder, Pastor, Jennie Niles, Pres.; Mildred Slaff, Sec'y.

### San Francisco, California

Golden Gate Spiritualist Church, ((N.S.A.)) 1901 Franklin St. (Cor. Clay). Services: 8 P.M.; Wed. 7:30 P.M. Minister: Rev. Florence S. Becker, 100 Robbinhood Drive, Phone JU 6-3000. Sec'y: Donald H. Haddick; Treasurer: Rolla Haddick. Church Phone: TUxedo 5-9976.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages: Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: UNDERhill 3-4586.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y: Pricilla Hull, Phone JU 7-2491. (P-491)

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

Christian Spiritualist Church of San Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

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

Spiritual Church of Eternal Love, 420 Geary. Services: Sat. 7:45 P.M. Pastor, Rev. Billy R. Hill; Phone, SUteter 1-0145.

Universal Church of The Master, 706-16th Ave. Services: Sunday 8 P.M.; Tues. 8 P.M. Pastor: Rev. Marie Gloria King, Phone EVE 6-3963.

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

### San Jose, California

First Spiritual Church of San Jose, Inc., YWCA Building, Third Floor. Services: Thurs. evening 7:15 P.M. Pastor: Rev. O'Dell Brown, Phone CL 8-2194; Sec'y: Kathleen Phillips, Phone 8-8934.

St. John's UCM Spiritualist Church, 496 North 17th St. Services: Sun. 7:30 P.M. lecture, healing messages; Monday class, 8 P.M., Revs. Dan and Blanch Rogers; Wed., Open Forum, 8 P.M., Rev. Percy Wilkinson; Thurs., class, 8 P.M., Rev. Pearl Wilkinson; Fri., Message Service, 7:30 P.M. Pastors, Revs. Pearl and Percy Wilkinson.

Stockton: Spiritual Science Church, 230 East Fremont St. Services: Sun. 7:30 P.M. Pastor: Rev. Edna M. Rencher, Phone HO 3-2285; Sec'y: Cecelia Isert, 3147 Cherryland, Stockton 5, 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. Bargel.

Whittier: Church of the Illuminati, 5030 Workman Mill Rd. Sun.: Children's services 9:45 A.M.; Adult services: 10:30 A.M. at 5030 Workman Mill Rd.; Weekday services: Tues. 10:45 A.M., Thurs. — Study Group 7:45 P.M. at 2424 Via Lucia, Montebello; Pastor: Dr. Y. Crouch, Phone Oxford 5-0219; Asst. Pastor: Rev. N. Z. Butler, Phone Parkview 1-2147.

## COLORADO

### Denver

Spiritual Science Association, The Mining Exchange Building, Suite 6034-5, 1030 15th St. Services: Sun. 7:30 P.M.; Fri. 8:00 P.M. Tues. and Thurs., 1:30 P.M. Tues. 8 P.M., Message Circles. Minister: Rev. Sophie Busch-Tracy.

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

## CONNECTICUT

### Hartford, Connecticut

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

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

Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P.M. Rev. Bertha Ford, Pastor and Founder.

## DISTRICT OF COLUMBIA

### Washington, D. C.

First Spiritual Science Church, 1424 K St., N.W. Phones, ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister, Rev. Alice Wellstood Tindall.

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

THE NATIONAL CONGRESS OF HEALER'S AND SPIRITUAL CONSULTANTS NO. 2, INC., AND SEMINARY, 6228 Georgia Ave., N.W., Washington 11, D. C. Services as follows: Tues. and Sat at 7:30 P.M.; Sunday school at 11 A.M.; Sunday afternoon at 3 P.M.; Lectures, Healings, Spiritual Consultations, Rt. Rev. David Stanton, D.D. Pastor; Rev. Emilie Faddella and Rev. Virginia Stanton, Healing Ministers.

## FLORIDA

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

### Daytona Beach, Florida

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 Hayes Springstead; Phone CL 2-2432.

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

### Jacksonville, Florida

The Spiritual Lighthouse, 3817 Main St., Services: Sun. and Thurs. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, 240 Franklin Road, Jacksonville 8.

### Miami, Florida

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

New Age Church and School of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M. Sunday School 9:45 A.M. Healing Service Tues. 8 P.M. Development Class Fri. 8 P.M. Ministers, Dr. Gilbert N. Holloway and Rev. June Holloway, Telephone, FR 9-5980 or FR 3-0336.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers; Sec'y., Matthew T. Vincotski.

Pompano Beach: First Church of Spiritual Harmony, Chamber of Commerce Bldg., Atlantic Blvd. Services: Sun. 7:30 P.M. Healing 8 P.M. church service. Rev. Pearl Fernandez, D.D., Pastor. Sec'y: George Grange, 451 N. Federal Hwy, Deerfield Beach, Fla.

### Miami, Florida

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. and Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt, Phone: HI 8-8912.

### Miami, Florida

Church of Revealing Faith, N.W. 71st St. and N.W. 4th Ave. Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Ass't Pastor: Rev. Frank Mead.

### St. Petersburg, Florida

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

Universal Harmony Foundation (formerly UPS) Ministerial Association and Seminary, 625-639 12th St. North. Services: Sun. and Thurs. 7:30 P.M.; Seminar classes, Tues. Inquiries welcome. Ph. 53-6543. Rev. Helene Gerling.

Spiritual Center, 853 15th Ave. South. Services: Saturday 7:30 P.M., Clinic, Thursday, 1:30 P.M. Pastor, Rev. Florence Cole Heckman; Phone 79-33-03.

### Tampa, Florida

Church of Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 2:30 P.M.; Healing at 7 P.M. Messages and lecture at services. Pastor, Mary P. Mendez, 2525 Palmetto St.; Phone, 8-79861. Pres., Virgil A. Simmon Sr., 105 W. Emma St.; Phone, 3 36792.

### Sarasota, Florida

FIRST CHURCH OF DIVINE LAW, Summer season "Little Church" held at parsonage, 1269 1st Street, Apt. 4 until Oct. 1st at 2:45 P.M. Sunday afternoon. Classes held at parsonage 8 P.M. all year. WINTER SEASON CHURCH held in Women's Club Bldg., Paul and Park Pl. at 7:45 P.M. Sundays. Minister: Rev. Nina Hughes. Co-Pastor and Manager: Rev. Joe Snyder, assisted by Rev. Wealthy Gimbert and staff of workers. Phone RI 7-7779.

## ILLINOIS

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

### 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: ALbany 2-6417; Leader: Sophia Shaffer.

Friendly Church of Christ, 2044 N. Halsted St. Services: Healing Service, Sun. 3 P.M.; regular services, Sun. and Tues. 8 P.M. Ministers, Rev. Harold Klingemeier; Ass't. Pastor, Rev. David Ware.

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

Continued on Page 15

Special news of camps, churches, conventions must reach us soon, be sure your own news is known to us or it can't be news to our readers. Thank you.

# CHURCH DIRECTORY

Continued from Page 14

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

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

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.; Bible Forum, 6 P.M.; "Universal Light" WAIT-820 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-5605. Pastor: Rev. C. Bright.

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

Church of Divine Revelation, 207 S. Wabash 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 WA 5-4750.

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

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 Jewell Adams; Co-pastor: George C. Adams; Phone: MIdway 3-2861.

Scientific Center of Spiritualism, 2419 N. Lincoln Ave. at Fullerton. Services: Sun. 2:30 P.M.; Thurs. 7:30 P.M. Minister: Grace Turnbull; Phone: Gr 7-6254.

Spiritualist Church of Truth, 3349 West North Ave. Sunday, healing, 7 P.M.; Service, 7:30 P.M. Pres., Theo Siers; Phone, ES 8-0934.

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

St. Paul's Spiritual Church, 724 N. Cicero Ave. Services: Sun. 7:45 P.M.; Healing, Wed. and Fri. 7:30 to 8:30 P.M. Pastor, Rev. Louise Quinn; Phone, ES 9-6434.

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

Second Church of Higher Spiritualism, 549 N. Cicero Ave. Phone: CO 1-2429. Services: Sun. 8 P.M.; Healing service Wed. 8 P.M.; Fridays. Open House from 1 to 9 P.M. Last Sun. of month, Candlelight service. Pastor: Rev. Ruth Foster Huderik; Asst. Pastor and Healer, Rev. John Fastert; Medium, Beatrice Mahaley; Healer, Mrs. John Lilly.

Temple of Love, 3018 W. Wabasha Ave. Services: Wed. 7:45 P.M.; Sun. 7:45 P.M. Pastor, Rev. Dolores Lauterbach; Phone, DI 2-7705.

Flower Candlelight Guide Spiritual Science Church, 4042 N. Western Ave. Services: Sun. 3 and 8 P.M., Wed. 8 P.M. Pastor, Rev. Mary Kearney; Sec'y., Mrs. Louis Segal; Phone, CO 7-9760.

**Cicero, Illinois**  
First Spiritualist Church, 5033 W. 25th Place. Service: Sun. 7 P.M., Lecture, Messages and Healing. Minister: Rev. Lena Crane; Phone, Townhall 3-6542.

**East St. Louis:** United Spiritualist Church, 51st and Ohio Ave. Services: Sun. and Wed. 7:45 P.M. Pastor, Rev. Hazel E. O'Flaherty, 11 Commodore Dr., Belleville, Ill.; Asst. Pastor, Earl Cranmer, 2103 N. 60th St., E. St. Louis; Sec'y., Mrs. Ottilie S. Dry-off.

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

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

**Leroy J. T. & E. J. Crumbaugh** Spiritualist Church, 313 East Center St. Services: Sun. 2 P.M. Pastor, Rev. Lytle K. Sensabaugh. Phone, 2066.

**Peoria, Illinois**  
First Universal Spiritualist Church (USA), G.A.R. Hall, 416 Hamilton Blvd. Services: Sun. 7:30 P.M. Sec'y., Lillie Smeltzer; Phone, Peoria 6-2054.

Church of Harmony, 109 Home-wood Ave., Creve Coeur. Services: Sun. 10:30 A.M. Pastor: Rev. Gladys Cunningham; Phone: 5-8926; Sec'y., Hattie M. Caughey.

**Rockford, Illinois**  
United Science Mission, 217 South Rockton Ave., Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Blanche McCarl; Phone: 8-7912.

**Streator:** Universal Spiritualist Church, 525 W. 5th St. Services: Sun. 2 P.M.; Rosemary Keith, Sec'y.

**INDIANA**  
**Elkhart, Indiana**  
Clark Memorial Psychic Church, 316 Division St. Services: Sun. 7:30 P.M. Thurs. 7:30 P.M.; First and third Sundays 2:30 and 7:30 P.M. with church dinner 5 P.M. Pastor-President: Ruth Sutterby, Jackson 40053. Secretary: Harold Stone, Jackson 27811, 321 Division St., Elkhart, Ind.

Christian Spiritual Temple, 109 Division St. Services: Sun. 8 P.M. Minister, Rev. Harry Sutton, R. F. D. No. 5, Elkhart.

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

**Gary, Indiana**  
First Spiritualist Church, 2430 West 11th St. Services: Sun. 8 P.M. Pastor, Rev. Velma H. Dickson; Pres., J. S. Reed; Sec'y., Reba Schallon.

**Indianapolis, Indiana**  
Progressive Spiritualist Church, St. Clair and Park Ave. Sun. Services: 7:30 P.M. Tues. Services: 7:30 P.M. Pres.: E. Harry Hudson; V. Pres.: Rebecca Jeffries; Sec'y.: Normall E. Jones; Treas.: Carl Bisselburg.

Psychic Science Spiritualist Church, 1415 Central Ave. Services: Sun., healing 7 P.M., service 7:30 P.M. Tues. 2 P.M. message service, and Thurs. 7:45 P.M. Pres., Glenna Clark; Phone ME 4-6673; Sec'y.-Treas., George Jackson, 6948 Evanston Ave., Phone CL 5-2375.

Spiritualist Center Church, 1901 Lexington St. Services: Sun. 7:45 P.M.; Wed., 2:30 and 7:30 P.M. President, Hazel Davis; Sec'y., Grace Driskell, 2235 North Butler Ave.; Phone IRVington 9427.

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

**Peru Indiana**  
The First Spiritualist Church, 62 South Miami Ave. Services: Sun. 7:30 P.M. Minister, Rev. Mary Lytle; Sec'y., Alice Miller; Treas., John York.

**South Bend, Indiana**  
**Terre Haute:** Golden Hour Spiritualist Church, Inc., 1101 South 4th St. Services: Sun. 7:30 P.M. and Tues. 8 P.M. Pastor, Rev. Nellie Hodgers; Phone H-5363. Co-pastor, Rev. Irene Murphy.

**IOWA**  
**Clinton:** First Spiritualist Church of Clinton, 409-411 South Third St. Services: Sun. 2:30 P.M., followed by Spirit Greetings. Pastor, Rev. H. Louise Miller; Pres., Kathryn Goers; Sec'y., Grace L. Struve.

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

**MARYLAND**  
**Baltimore, Maryland**  
Sanctuary of Truth, Inc., 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M. Minister, Teresa A. Fecher; Sec'y., Hannah A. Bright.

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

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

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

Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun., 2:30 and 7:30 P.M. Pastor: Richard Finley.

Star Light-House, 25 Huntington Ave., Rm 331-333. Services: Sun. 2:00 P.M., Fri. 7:30 P.M. Pastor: Rev. Auda E. Crocker. Sec'y.: Doris H. Brown.

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

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

**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:** Massasoit Spiritualist Church, U.C.M., 19 Lincoln St. Services: Sun. 3 and 7 P.M.; Wed. 7 P.M. Pastor, Rev. Vivian L. Harvey; Sec'y., Mildred Cook; Phone, Glou. 3294.

**MICHIGAN**  
**Ann Arbor, Michigan**  
Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M. Minister, Rev. Dorothy B. Elliott; Pastor Normanly 2-3387; Sec'y., Rosemary McDaniel, 917 Wall Street.

**Battle Creek, Michigan**  
Spiritualist Church of Divinity, I. O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M. Minister, Rev. Clifford Bristol (I.A.S.); Pres., Rev. John Falls; Vice Pres., Glenn R. Brenner; Sec'y., Rev. Eudora Falls; Treas., Florence M. Brenner.

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.

**Bayshore, Michigan**  
The Golden Rule Spiritualist Church. Services: Sun. 2:30 P.M. Pastor: Rev. Elsie Beesley, Asst. Pastor: Rev. Gladys Elmquist, Phone: (Boyne City) JU 2-6634.

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

**Davison:** Spiritual Light Church, 8291 East Atherton Road. Services: Sun. 7:30 P.M. Pastor, Rev. Ethel Bowen Knapp; Phone, OL 3-5013.

**Detroit, Michigan**  
Center of Spiritual Hope, Henrose Hotel, Ford Room, 3rd Floor, Cadillac Sq. and Bates. Services: Sun. 7:45 P.M.; Pastor: Rev. Hazel Damrau, Phone Trinity 2-6282; Assoc. Pastor: Rev. Jack F. Teeters, Phone Valley 1-4774.

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

Bible Christian Spiritual Church, 6484 Casa Ave. Services: Sun. 2:00 P.M.; Minister, Rev. John Veysey; Phone, Tasnmos 9-1134.

First Spiritualist Temple, 14801 Fenkel at Lauder: Church and Sunday School, 10:45 A.M. Pres., Hector L. Wineman; Sec'y., Frayne Fansera; Phone TU 1-5496.

The First Psychic Church of Brightmoor, 21729 Fenkel. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M. Pastor, Rev. Carroll W. Ware; Phone, DUNKirk 2-8553.

**Ferndale:** Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Ferndale Women's Club Bldg., 1256 W. Nine Mile Road; Services: Sun. 7:30 P.M.; Oct. thru June—2nd Sun. of month, 2:30 and 7:30 P.M.; with church dinner 5 P.M.; Pastor-Pres.: Margaret McDaniel, JUniper 8-2723 (Clawson); Sec'y.: Marie Porman, 16216 W. 11 Mile Rd., Royal Oak, Mich. Phone ELgin 6-4771.

**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 Farrington, pastor; phone, GL 1-0128; Sec'y., Patricia A. Baughman.

First Church of Truth, 26 Shelby St. Services: Sun. 3:30 and 7:30 P.M. President, Frank Witforth, 1311 Calgary, N.E.; Sec'y.: Elaine B. McMann, 301 Lemyra St., S.E., Cherry 3-7834.

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

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

**Jackson, Michigan**  
The Aquarian Church, 1636 East Michigan Ave. Services: Sun. and Wed. 7:30 P.M. Pastor, Rev. John M. Chandler, D.D.; Sec'y., Mrs. Fearn I. Detwyler, 549 Woodward Ave.; Phone, ST. 2-5545.

Universal Spiritualist Chapel, 1014 Leroy St. Services: Wed. 7:45 P.M., Sun. 3 and 7:30 P.M. Phone State 9-9141. Sec'y., Mrs. Ella Quick, 115 Ellery Ave.; Phone State 2-1262.

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

**Pontiac, Michigan**  
Church of Spiritual Fellowship, Malta Hall, 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. G. Vincent Myers, President, Dorothy Boomer, Secretary.

**Roseville:** Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Bly. (at Maple). Services: Sun. 7:30 P.M. Message Service, 3rd Sun. 3 P.M. M. Pastor, Shirlea M. DeBrenan, 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., Elma L. Geehan, 826 Michigan Ave., Adrian Mich.

**Mio, Michigan**  
The Advanced Spiritualist Association, Inc., Center, 1028 Cherry Creek Rd., 2 miles North and 2 miles West of Mio. Services: Sun. Services 2:00 P.M. during July & August; Sun. Camp Meeting at 2:00 P.M.; Healing Service 4:30 P.M. Message Circle Friday 2:00 P.M. and 8:00 P.M. Minister and Voice Medium, Rev. Vera Gruel, Phone Van Dyke 6-2247; Sec'y: Vera M. Gruel, Rt. 1, Mio, Mich.

**MINNESOTA**  
**Duluth:** First Spiritualist Church. 601 East Fifth St. Services: Sun. 7:30 P.M. Pastor, Rev. F. W. Hutchinson; Sec'y., Buhl Surine, 15 East Palm Street.

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

Spiritualist Episcopal Church, 3248 Park Ave. Services: Sun. 3:30 7:30 P.M. Ladies Aid 1st and 4th Wed. of month at 1 P.M. with messages and healing services at 7:30 P.M. Pastor, Rev. Clara S. Johnson, Phone, TA 3-7915.

**St. Paul:** Spiritual Science Spiritualist Church, 496 Endicott Bldg., 4th floor. Robert St. between Fourth and Fifth. Services: Sundays 2 P.M. Pastor, Rev. Ethel Colby. Mrs. Ray Haberkorn, Sec'y.; Phone, Ca. 6-4815.

**MISSOURI**  
St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St. Services: Sun. 3 P.M.; Wed. 7:30 P.M.; Class, Thurs. 8 P.M. Pastor, Rev. Floyd Humble, 111 No. 20th St.; Sec'y., Bernice McGrew, 209 S. 15th St.

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

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

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor, Florence G. Ware (Licentiate); Sec'y., Dorothy M. Buss, 1856 Switzer Ave.

Soul Science Spiritualist Church, Melbourne Hotel, 2nd Fl., Xavier Rm., Grand Blvd. at Lindell. Services: Sun. 7:45 P.M. Pastor, Rev. Iona Brandt; Phone Vernon 2-1116.

Christ Spiritualist Rock Church, Inc., 2535 Benton St. Services: Sun. and Thurs. 7 P.M. Pastor, Rev. Dora Rubottom; Phone, MA 1-2351; Sec'y., Mrs. Elaine Stein.

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# CHURCH DIRECTORY

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## NEBRASKA

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

## NEW HAMPSHIRE

**Portsmouth:** First Spiritualist Science Church, 114 Maplewood Ave. Services: Sunday 3:30 and 7:30 P.M. Wednesday 7:30 P.M. Minister: Rev. Frank Daley, Phone Geneva 6-4270.

## NEW JERSEY

**Fourth Spiritualist Church, 28 N. 26th St. Services:** Sun. 11 A.M., Lyceum, 10 A.M.; Wed. 8 P.M. Pastor, Rev. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 5-4668.

**East Orange:** Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8:00 P.M. Tues., Thurs., and Fri. 1:00 P.M. Minister: Rev. Connie Clark, 144 Hollywood Ave., Phone OR-4-6314.

**Elizabeth:** Seventh Church of Psych-ic Science, 415 Madison Ave. Sun. P.M.; Wed. 2 and 7:45 P.M. Rev. Veronica Fleishman; Phone 2-3515.

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

**Newark:** Psychic Science Temple, 532 Springfield Ave. Services: Wed. 1:30 P.M., Rev. Claire Stevens; Wed. & Thurs. 7 P.M., Rev. Dortha A. Morris; Thurs. & Fri. 1:30 P.M. Rev. Rebecca Barrett; Fri. 7 P.M. Rev. Dortha C. Den-der; Sun. 3 and 7 P.M. Guest Mediators. Healing at all services. Wed. 7 P.M. Rev. Mathew Matul-wich. **MOTHER TEMPLE OF PSYCHIC SCIENCE**, Services Tues. 1:30 and 7 P.M. Rev. Dor-thea C. Dencer, Pastor; Phone Humboldt 2-1773.

**New Milford:** First Spiritualist Church, 485 Elizabeth St. Ser-vices: Wed. evening; Private and group consultation by appoint-ment. Phone: DUmont 4-6795. Pastor: Rev. Luisa Christiansen; Corresponding Sec'y.; Mae Rich-ardson.

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

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

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

**Union City, New Jersey** Rev. Anna Doerner Simms Mem-orial Spiritualist Church Divine Psychic Mission, 419 - 38th St.; Services: 2 and 8 P.M. daily; Minister: Rev. Herbert C. Mil-lare; Phone: Union 3-5828; Sec'y.: Rev. Alma Gundlach.

**Spiritual Church of Divine Heal-ing, 1009 New York Ave.; Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8; Fri. 8 P.M. Healing at all services. Developing class. Phone UN 4-0393. Rev. E. Richter, pastor; Rev. Fred Boech, co-pastor.**

**Spiritual Church of Divine Guide-ance, 3703 New York Ave. Ser-vices: Sun. 7:30 P.M.; Tues. and Thurs. 1:30 P.M.; Fri. 8 P.M. Mrs. Carrie Kellenberger in charge of Thurs. service. Rev. Ann P. Rugar, Pastor, in charge of others.**

**West Englewood:** Johns First Mem-orial, 27 West Forest Ave. Ser-vices: Sun. and Wed. 8 P.M.; Tues. 2 P.M. Pastor: Rev. Louise Gal-lo; Phone. Teaneck 7-6335.

## NEW YORK STATE

**Albany:** First Spiritualist Church, 460 Western Ave. Services: Sun-day and Wed. 7:30 P.M. Presi-dent: Lena B. Henning; Treas.; Lillian Peth, 33 Van Buren.

**Batavia:** Church of Unity Sci-ence, 6 Bank St. Services: Sun. 8 P.M., worship and spirit greet-ings; Thurs. 8 P.M., study, mes-sages and social; Mediums Day, 1st Sun. 3 P.M., service 6-8 P.M.; circles, regular service 8 P.M. Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone 5176.

**Binghamton, New York** St. Elizabeth Spiritual Church, 1034 East 227th St., Bronx 66, N. Y. Rev. Clara & Anthony Pen-nyfeather. Services: Sun., Tues., Thurs., 7:30 P.M. Consultation by appointment. (P-494)

**Brooklyn, New York** New Christian Church, 180 Messe-rol St. Services: Sun. 7:30 P.M.; Tues. and Fri. 8 P.M. Minister, Rev. Peter Laguna; Phone, EV 7-8612 after 6 P.M.

**Temple of Divine Science, Spiritu-alist Church, 267 Sycamore St. Sun. 7:45 P.M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone WA 4651.**

**Center of Psychic Science, 695 Elm-wood at Ferry. Services: Sun. 8 P.M. Pastor: Rev. Betty Clayton Posschl. Morley W. Osmond, Pres.; Viola M. Osmond, Treas.**

**Universal Psychic Science Tem-ple 178 Olympic Ave. Services: Sun. 7:45 P.M.; Bible Classes, Tues. and Thurs. 8 P.M. Pastor, Rev. Rosaline K. Glasser; Ass't. Pastor, Rev. Hazel B. Ossman; Phone. FI 6223.**

**Cortland, N. Y.** Sacred Temple Of Harmony Church, 85 Homer Ave. (I.G.A.S.) Services: Sun. 7:30 P.M.; Wed. 8 P.M. Pastor, Rev. Robert Dan-iels; Ass't. Pastor and Pres., Rev. Marjorie Newman; Sec'y., Ruth Kaul; Treasurer, Dorothy DeYoung.

**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. Ray-mond C. Torrey; Ass't. 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.; Min-ister, Rev. Violet Southland, 349 North Adam St.; Phone: 4-3990; Sec'y., Violet M. Jilison, 125 Clare-mont Road, Kenmore 23, N. Y.; President: Robert M. Christie.

**Long Island** East Rockaway: Golden Rule Spirit-ualist Church, Inc., 22 Barnstable Rd. Services: evening classes by appointment only. Pastor, Wil-liam J. Donnelly; Assoc. Minister, Elinor Donnelly.

**South Ozone Park:** Helen Mem-orial Spiritualist Church, 143-16 Sut-ter Ave. Sun. 8 P.M.; Tues. 2 and 8 P.M.; Minister, Rev. Grace E. Wagner.

**West Hempstead:** Spiritual Church of Magdalena, 559 Henry Street. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 10:30 A.M. Pastor: Rev. Marion G. Miller; Phone: Ivanhoe 1-3404.

**New York City** United Spiritualist Church, 213 W. 53rd St., Room 402. Services: Sunday Morning Worship, Spirit-ual Healing & Lecture at 11 AM; Evenings: Sun., Tues., Wed., & Fri. 7:30 to 9 PM; Afternoons: Wed. & Sat. 1 to 3 PM; Healing Demonstrations 1st Sunday each month 2:30 PM. Ministers: Sylvia Brooke and Martha Feldstein.

**Spiritual Science Mother Church, Inc., Studio 1010 Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message Service Sun. 7:30 P. & Fri. 7:30 to 9 P.M.; After-noon: Wed. & Sat. 1 to 3:00 P.M.; Healing Demonstration — 1st Sun. each month 2:30 P.M. Ministers: Sylvia Brooke and Martha Feldstein.**

**Temple of Light (I. A. S.) Suite 708, 152 West 42nd St. Rev. Mar-ion Owens, minister; Sun 11 A.M., inspirational Address and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun., Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Leulah Haas alternating; 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., Mes-sages, Elsa Siemsen, Sec'y., 43-30 46th St., Sunnyside, L. ., Phone, Exeter 2-1037.**

**Church of the Ascension (I. A.S.) Suite 708-710, 152 W. 42nd St.; Minister: Rev. Winifred E. Dawe; Services: Wed. 7 P.M., I.A.S. Classes: Mon. 7:30 P.M., Mes-sages; Mon., Wed., and Fri. 2 P.M.; Associate Minister: Rev. Flo-ra L. Chagnon Borg; Phone: Web-ster 9-5861.**

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

**The National Congress of Heal-ers and Spiritual Consultants, Inc., (6-A), 124 West 72nd St. Services: Fri. 8 P.M. Founders, Rev. George Henry Clark and Rev. Elsa Strassburger; active pastors: Arnold A. Mowbray, Rev. Kay Lavars, Bishop David Stan-ton, Rev. Irene D. Boyd, Rev. Dr. Paul H. Herman, Rev. Josephine D. Corinaldi and Rev. Joseph Vitolo (healer). Mail address: Rev. Elsa Strassburger, Sec'y, 124 West 72nd St., New York 23, N. Y.**

**Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. and Thurs. 7:30 P.M., Sat. 3 P.M.; Classes, unfold-ment, Bible, Fri. 7:30 to 9:30 P.M. Minister, Rev. V. Barbara Lesno-wich; Phone, AP 7-0338.**

**Aquarian Brotherhood of Christ, Inc., 133 E. 65th St. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr, Rev. Sylvia Greco. Services: Sun. 6:00 P.M.; Mon. 6:30 P.M.; Wed. 2:00 and 6:30 P.M.**

**First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services Tues. and Fri. 6-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister, Rev. Angela Call Wanderer; Phone: TRafalgar 3-8525.**

**Stead Memorial Center, Apart-ment 5-B, 211 West 106th St.; Class, Wed. and Fri. 8 P.M.; Minister: Rev. Bertha Marx Lau-scher. 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 Fri. 2 P.M. Classes, Wed. 2 P.M. and Fri. 8 P.M. Pastor, Rev. Martha K. Seidler; Phone, Circle 5-4915.**

**The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60, N. Y.); Ser-vices Mon., Wed. and Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.**

**Helen Brand Memorial, 1425 Broadway, Studio No. 36. Ser-vices: Sun. 2:30 P.M. Minister, Rev. Hazel Brand Herrejon.**

**Chapel of The Eternal Star, 237 West 72nd St. Services: Wed., Fri., Sat. and Sun. at 6:30 P.M.; Tues. 1 P.M.; Minister: Rev. Rose Ann Erickson; Phone: TRafalgar 7-3113.**

**Fourth Spiritual Science Church, Inc., 77 West 46th Street, 2 flights up, New York. Services: Sat., Sun., Tues., Thurs., Fri. 7:45 P.M.; Sun. 3 and 5 P.M. and Wed. 2 P.M. Dr. Sant Ram Man-dal of India. Phone IN 3-5827.**

**Message Services: Tues. 5:30 to 7:30; Wed. 2:00 P.M.; Fri. 5:30 to 7:30. Phone COLUMbus 5-2952 for Special Events.**

**Universal Guiding Light Church, Sherman Square Hotel, Broadway and 70th St. Services: Sun. 3 P.M.; Mon., Tues. and Fri. 7:30 P.M. Minister, Rev. Helen A. Thundy; Phone, TRafalgar 7-9047; ENdicott 2-8400 (8 A.M. to 1 P.M. except Mon. and Tues.)**

**Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.**

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

**Spiritual Church of Peace, 208 W. 88th St. Services: Sun. and Fri. 7 P.M.; Tues. 2 and 7 P.M. Pastor, Rev. Marguerite M. Heaney; Phone TRafalgar 7-5331.**

**Temple of the New Dawn, Inc., 211 West 57th St. Services: Sun. 3 P.M., universal and healing service, timely talk, meditation, cosmic message and music. Rev. Nesta Kerin Crain, Rev. Doris Herzog, John J. Bassante and Ann Kozak.**

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

## Rochester, New York

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

**Trinity Temple Spiritualist Church 12 Madison St. Services: Wed. and Sun. 7:30 P.M.; every 3rd Sun., 3:30 and 7:30 P.M. Pastor, Rev. Maymie Rosenbaum; Phone Lo-cust 2-9266.**

## Syracuse, New York

**First Spiritualist Church, 535 Oak-wood Ave. Services: Sun. and Wed. 8 P.M. Dinner every Wed. 6:30 P.M. Minister and president, William O. Davies; Phone, 75-3973; Sec'y., M. Frances Morse.**

**Wayside Spiritualist Church, 220 E. Washington St. Services: Sun. 7:30 P.M. Pastor, Rev. Luania Cal-ley; Sec'y., Ruth Wilcox; Phone, GR 9-5235.**

## OHIO

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

## Ashtabula, Ohio

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

**First Spiritualist Church, Main Ave. at 43rd St. Services: Sun. and Thurs. 7:30 P.M. President, Ralph D. Cutlip; Phone WY 27-360.**

## Cincinnati, Ohio

**Universal Brotherhood of The Cos-mic Age, 3756 Reading Rd. Ser-vices: Thurs. Healing and Mes-sages 7:30 P.M.; Sun. 9:45 A.M., Esoteric Bible Class; 10:45 A.M.,**

**Morning Worship; 2:45 P.M., lec-ture and messages. Pres. and Leader, Rev. Emil J. Schmidt; Ass't. Pastor and Treas., Rev. Ed-win C. Wrede; Sec. and Chairman, Rev. Eleanor Schmidt; Phone, Woodburn 1-0506 or Montana 1-8597**

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

## Cleveland, Ohio

**Sunflower Spiritualist Church, 192-04 Pawnee Ave., Services Sun., 10:00 A.M. Sunday School; 10:30 Morning Worship; Sermon—Heal-ing Messages. Last Sunday each month includes All Message Ser-vice at 7:45 P.M. Pastor: Rev. Jay Messner 25520 Zeman Ave., Phone AN 1-1241, Sec'y: Mary W. Lay-mann, 1464 Clairmont Road, Phone IV 1-6732.**

**The White Temple of Spiritualist Faith, 1855 Fulton Road; Services: Sun. 3 & 7:45 P.M.; and Friday 8 P.M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.**

## Columbus, Ohio

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

**First Spiritualist Cathedral, 6th and State Sts. Services: Sun. and Thurs. 7:30 P.M. Pastor, Rev. R. A. Whitney; Phone: CL 2-1843; Church Phone: CL 2-9967.**

**Federation Science Church, 1034 Neil Ave. Services: Sun. 7:45 P.M.; Wed. 8:00 P. M. Pastor:**

**Rev. Nellie C. Brown, telephone AX 1-1833. Sec'y: Mrs. Helen Casey, 4398 Trubee Rd., Colum-bus 4, Ohio.**

## Dayton, Ohio

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

**Central Spiritualist Church, Haynes and Hulbert St. Services: Sun. 7:45 P.M. Minister: Rev. Laura E. J. Holloway, Phone KE 2453; Sec'y: Maude C. Rowe, 47 Hershey St.**

**First Universal Spiritualist Church, Miami Hotel, 2nd and Ludlow Sts. (Aviation Room). Services: Sun 4 P.M. Pastor, Rev. Nellie Steffen Thorp, 233 Audu-bon Park, Dayton, Ohio.**

## East Liverpool, Ohio

**First Spiritualist Church, 245 W. 6th St. 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 Street. Cecil Engle.**

**Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sun-day School, 10 A.M.; Sun. and Thurs. services: 7:30 P.M. Min-ister: 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 9-5389.**

## Youngstown, Ohio

**The First Spiritualist Temple, 323 W. LaCade Ave. Services: Sun-day evening, 7:30 P.M. President: Mr. D. C. Kerner, 343 W. Delason Ave., Youngstown, Ohio. Phone RI 6-1480.**

## OKLAHOMA

### Tulsa, Oklahoma

**Second Spiritualist Church, 919 South Cheyenne Street; Services: Sun. 7:45 P.M. (Healing 8 P.M.); Rev. Adella Reynolds, Minister. Church of Psychic Science, "U.H.F." Pastor: Rev. Hazel F. Milliken, Phone LUther 3-2883; Asst. Pastor: Rev. Lloyd E. Pur-key, Phone CHerry 2-6410; Heal-er: Rev. Alice M. Carson, Phone CHerry 2-4877. Services: Sun. and Wed. at 8 P.M.**

## OREGON

**Medford: The Aquarian Hall Of Truth, U.C.M., 435 No. Holly. Ser-vices: 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, 5729 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PRospect 1-8986; Sec'y.: Dalcie Jackson.**

**CANBY. First Spiritual Religious Ass'n of Clackamas Co. Inc. Rt. 1, Box 575—New Era Camp season June 7th thru August 30th, 1959. Balance of year—first and third Sunday each month 2:00 P.M. Phone Canby 3814—Rev. Rachel Nunamaker, President.**

**The First Spiritualist Church, 5123 N.E. 21st Ave. Services: Sun. 7 P.M., healing and 7:30 P.M., lecture. Pastor: Rev. Alma Gud-hart; Phone: CT 1-4541.**

**Salem: The First Spiritualist Church, 1320 Madison St. Ser-vices: Sun. 6:30 P.M., circle; 7:30 P.M., service; Bible Class Fri. 7:30 P.M. President, Clyde Stim-son; Secy, Maude M. Stimson, 329 West 2nd St., Albany, Oregon; Treas., Myrtle E. Bruijn, Salem, Phone: EMpire 3-9680 (Salem).**

## PENNSYLVANIA

**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 Duyzers, D.D. Of-fice of Secretary; 46 Chestnut St., Apt. 3.**

**Charleroi, Penna.: Church of Di-vine Guidance, 215 Washington Av. Services: Sun. 8 P.M. Sara Ackard, Associate Minister.**

**Harrisburg: First Spiritualist Church, 607 N. 2nd St. Services: Sun. 2:30 p.m.; Pres.: Rev. J. F. Kreisa, Harrisburg, Pa.; Pas-**

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## CHURCH DIRECTORY

Continued from Page 16

tor: Rev. E. Fabian, Norristown, Pa.; Sec'y: Freda Marburger.

### Pittsburgh, Pennsylvania

First Spiritualist Church, 256 Boquet St. Phone MU 2-3878; Services: Sun. and Thurs. 8 P.M.; Pres. Mrs. Sarah Taylor, Phone HI 1-5302.

### 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, 427 W. Wingohocking St. Services: Sun. 2:30 P.M. and 8:00 P.M., and Fri. 8:00 P.M. Pastor: Rev. Harry R. Brunning, Phone Gladstone 7-3375.

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. Co-pastors, Rev. Melvin and Dorothy Smith; PO 3-0577. Sec'y., Mary Mooney, 5204 Akron St., Philadelphia; Pres., Charles McElwee.

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.

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.

Fort Worth: Third Spiritual Christian Church, 1126 5th Ave. Services: Sun. 8 P.M.; developing class Wed. 8 P.M. Pastor, Rev. Blanche Hanley; Phone Edison 6-0975.

### Houston, Texas

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

Divine Light U.C.M. Church, 5111 Inker. Services: Sun. 2:30 P.M.; Mon. and Thurs. 7:30 P.M. Pastor, Rev. Grace Fisher, Phone, UN 2-3447.

### San Antonio, Texas

Universal Soul Science Temple, 421 Brooklyn Ave. Services: Fri. and Sun. 8 P.M. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher, Phone Capitol 7-8048.

Bethlehem Spiritual Christian Church, 1004 S. St. Marys St. Services: Sun and Wed. 7:45 P.M. Pastor, Rev. Alton C. Josephs; Pres., Charles Valenta; Phone LE 2-8954.

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#### Richmond, Virginia

The Universal Temple, UHF, 1110 McDonough St. UHF Branch Seminary. Classes Sun., Tues. and Fri. 7 to 9 P.M. Pastor: Rev. Ernest S. Longest, UHF. Phone: BE 2-9110.

#### Norfolk, Virginia

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

Memorial Spiritualist Church, 307 W. 37th St. Services: Sun. and Wed. 7:30 P.M. Pastor, Rev. Richard T. Ireland; Phone MA 2-5070. Sec'y., Miss Florence Siebert.

### WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts. Services: Sun. 7:30 P.M. Minister, Fern Balis; Phone 3922-J; 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. President, Ada B. Johnson; Phone: SU 3-0449; Sec'y., Walda Solibakke; Phone: ME 2-9095; Librarian, Esta Richards.

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. Dr. Keith Milton Rhinehart, pastor. Phone, EA 4-6046.

Mary A. Tower Memorial Spiritualist Church, 916 E. James St., Devotional Services Sun. and Wed. at 7:30 P.M., Sun. 11 A.M., and Children's Lyceum, Fri. 8 P.M., Adult Lyceum. Pres. and Pastor: Rev. Mary B. Crisp, 410 — 14th Ave. Phone EA 2-6021.

### WISCONSIN

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

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. Marne Koski; Ass't., Rev. Jerome Konicek; Phone, Olympic 7-6863.

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

Pilgrim Psyche Science Church, 1239 South 15th St. Services: Sun. 10 A.M.; Wed. 7:30 P.M. Sec'y., Frieda Baumann; Phone UP 3-1083.

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service Sun. 10 A.M.; Divine Healing by appointments. 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. 8 P.M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

First Psychic Science Church, 2671 N. 9th St. Devotional Services: Sun. 10:30 A.M. Pres., Edward Urban; Sec'y. Adele L. Zimmerman, 2144 N. 64th St.

### West Allis, Wisconsin

First Spiritual Science Church, No. 142, 2219 South 55th St. Services: Sun. 3 P.M. Minister: Rev. Valeria P. Horvath, D. D.

Milwaukee, Wisconsin  
True Spiritual Church, 2378 North 27th St. Service every Sunday 7:30 P.M.; Wed. 2 P.M. Rev. L. Nesbitt, Pastor, Phone DI 4-7685.

### CANADA

#### Toronto, Canada

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

Springdale Spiritualist Church, 321 Bartlett Ave. Services: Sun. 2:30 P.M. and 7:15 P.M.; Tues. 8 P.M. Sec'y: Joseph Ganton, Phone OXford 1-4325.

#### Calgary, Alberta, Canada

Calgary (Alberta): First Spiritualist Church, 402 7th Ave., East. Services: Sun. 7:30 P.M. Pres.: Ed Potts, 322 3rd Ave., S. W.; Sec'y-Treas.: Ralph Hayes, 2119 20th Ave., S. W.

Springdale Spiritualist Church, 222 Broadview Ave. Services: Sun. 2:30 P.M. and 7:15 P.M.; Tues. 8 P.M. Sec'y., Joseph Ganton; Phone OXford 1-4325.

#### Winnipeg, Canada

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

Winnipeg Spiritualist Church, I.O.O.F. Temple, Kennedy St. Services: Sun. 11 A.M. and 7 P.M.; Secretary: Ivor Brooke, 393 Anderson Ave., Winnipeg 4.

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(P-495)

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FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS, INC., Headquarters: P. O. Box 3219, Columbia Heights Station, Washington 9, D. C. Officers: Clarence Haas, president; Rev. Harry A. Tuffs, vice president; Rev. Alice Wellstood Tindall, sec'y-treas.; trustees, Rev. Bert Welch, Rev. Minnie Corb, Rev. Alda Scheierman and Rev. Floyd Austin. (P-507)

NATIONAL PSYCHIC SCIENCE ASSOCIATION, INC.: New Jersey Psychic Science Association, Inc., auxiliary under the National Psychic Science Association, Inc., Headquarters: 532 Springfield Ave., Newark 3, N. J. President, Rev. Dorothea C. Dencer; vice president, Rev. Matthew Matulwich; treasurer, Rev. Theodora Renner; Chairman of trustees, Rev. Edward Beander. For information re: Charters for State and-or Temple, write Rev. Dorothea A. Morris, secretary. (P-499)

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# Ham Talk

Here is some news that will be of no interest whatsoever to anyone who is not a Radio Ham, so if the rest of you folks will excuse us, we will sit here in one small corner of this paper and have our own private little QSO.

It might interest many of you to know that since becoming Editor-Publisher of the PO, hundreds of my "Ham" friends have subscribed, and it's a real pleasure to sit down, fire up the old rig, and talk about the greater things in life. We get into some rather provocative discussions in this field of Spiritual Science, but it is all to the good. So many of my Ham Buddies have expressed a desire to go to a real Seance, and see these great truths for themselves, so I give them the address of the camp or church nearest to their location.

The following is an annual report having to do with one of the HAM NETWORKS of which I am a member, and I print it for the benefit of other Hams all over the world who are subscribers to the Psychic Observer, giving them an idea of how we, in this part of the world conduct our affairs.

So, once again, to you folks who do not understand "ham talk," will you please forgive us while we get over here in a corner out of the way, and discuss the order of the day.

On 18th of April 1959, the annual Single Sideband Supper was held in Columbia, S. C. There were 67 present and an enjoyable time was had by all. Election of officers was held at this meeting and new officers were elected as follows: As Net Manager, W4TWW; as Net Traffic Manager W4FFH; as Sec. Treas., K4QMZ. Upon recommendation of W4TWW, the SCM who was attending the supper appointed W4HMG and W4VJI to act as OBS and OMS stations, and W4TWW and K4UQU to act as alternates. These elections to be for one year.

The SSB Supper is an annual affair at which time new officers will be elected. Actual date and place to be worked out by the elected officers.

The duties of the elected officers will be as follows:

Net Manager: It will be the duty of the Net Manager to appoint New Control stations and alternates for each night of Net operation. To monitor net operations and make suggestions for more efficient procedure. To make rules governing net operation. To perform any other duties as may be necessary for the successful operation of the net.

Net Traffic Manager: It will

be the duty of the Net Traffic Manager to receive all net traffic and roll call reports. To send to the SCM a monthly report of traffic handled and a roster of the S. C. SSB Net. It will also be the duty of the Net Traffic Manager to act as Net Manager in the absence of the elected Net Manager.

Secy-Treas., It will be the duty of the Sec-Treas. to account for all moneys received in behalf of the S. C. SSB Net. To keep all net members informed on all subjects of interest to the Net.

The time of net operation to be 2000. The frequency of the net 3915 KC. The purpose of the net is twofold, traffic handling and fellowship among the SSB operators in S. C. This is not an emergency net and in no way should it be confused with the S. C. Fone and emergency net on 3930 KC. The members of this net are urged to assist any A.M. station in the art of copying SSB signals. The members of this net are also cautioned against entering into personalities with operators of either A.M. or C.W. stations. Just remember that an intelligent person is a well informed person and it certainly takes an intelligent person to become an amateur radio operator regardless of his mode of opera-

tion. The following procedures will be used on the S. C. SSB Net:

At 1955, the OBS, who is also an official marker station, will set up on 3915 KC, plus or minus 1 KC, for the purpose of reading official ARRL and FCC bulletins and marking the exact frequency of the net. All net stations are to very carefully zero-beat this frequency. At 2000 the OBS will release the frequency to the net control for that night. The net control will call the net by roster. Station calling in will list their traffic, if any, and stand by until called by the net control station. After the roll call the net control will stand by for SSB stations checking in late or who were not on the roster. Those not on the roster will indicate whether or not they wish to be added to the net roster. After all SSB stations have been acknowledged, net control will stand by for A.M. stations; with or without traffic, who wish to call into the net. At the present it is believed that all traffic can be handled on the net frequency. In the event of heavy traffic conditions the net control will ask the station with traffic and the station to receive the traffic to move down in frequency. This frequency to be not less than 3 KC. As soon as the stations who moved off frequency have completed their traffic they will re-zero the net frequency and inform the net control of the same. At such time as all traffic has been completed the net will be secured by the net control station. Any stations so desiring may remain on the frequency for the round table and rag chew.

The OBS, OMS station will act in that capacity on a schedule set up by the Net Manager. In the event that the OBS, OMS station can not be on his scheduled night, one of the other appointed stations will perform the duty.

The net control stations will be selected by the Net Manager. This information will be put on the net by the Net Manager in the form of a net bulletin. All stations affected by the bulletin will acknowledge receipt of same to the Net Manager.

Net control stations will inform the Net Traffic Manager as to the amount of traffic handled and a list of stations participating for each net operation. Only formal traffic will be counted.

## W4TWW

S. C. SSB Net Manager.

### SOUTH CAROLINA SSB NET ROSTER

CALL	NAME
K4AVA	Hank
K4AGO	Howard S. Teller, Jr.
W4AIB	Jess Croach
K4AII	John Myers
K4ANY	Gladys Jackson
W4ARE	Doug Lourie
K4AXV	John P. Seibels
K4AXX	Murray Jackson
W4AZP	Fred Maness, Jr.
K4BGN	Clark L. Rogers
K4BHV	(Cy) Cyril Truett
K4BIJ	Lash or Ron
K4BWC	Bill Edwards
W4CPX	Green H. Giebner
K4CTX	Wiley R. Harley
W4CVU	Oliver E. Ray
K4CXO	Morris E. Hall
K4CRF	John Werts
K4DIB	Hurt Dennis
K4DOA	Frances Thompson
W4DYP	James E. Teel
K4DIHW	Lannie Pridemore
W4EED	Jim
K4EGI	Fred Shealey
W4EYZ	Dennis C. Dough
K4EMT	Charlie Greens
W4FAV	Otis Simms
W4FFH	John R. Warner
W4GOV	Dr. Joe Dunlap (SCM of SC.)
W4HCZ	Earl Brannon
K4HEB/4	George C. Miller, Jr.
W4HMG	B. L. McGraw
W4HRR	Joseph R. Good, Jr.
K4HNP	Pete Baucum
K4IMN/4	William T. Mitchell
W4ICH	Jess L. Randle
K4JEY	Johnny W. Wood
K4PMH	Barney D. Bessenger
K4JDD	John Wallace
K4JOQ	Clyde O. Crosby
W4KED	Herman Moore
K4KJJ	Calvin (Vic) Vickers
K4KUQ	C. B. Barksdale, Jr.
K4LBK	James H. Riddle
K4LXZ	Shivers C. Hutchinson
W4MMB	Fred M. Stafford
W4MOT	Ernest Horne
K4MVO	Robert Phillips
K4MXK	Harold Browne
W4NIR	Lloyd Hart
W4OGE	Don C. Gunter
W4OHN	Jim Thomason
K4ORV	Warren Twigs
K4PQQ	Rev. Tom O'Neil
W4PQZ	Olin E. McNeely
W4QWW	Rutledge H. King
W4OKS	Elmer S. Dorsett
W4QI	Lemmie L. Holland
K4QNZ	C. B. Mauldin
K4RLX	George Kalsukis
K4QZA	Robert A. Harbison
K4RPD	Joseph R. Cante
W4SBR	William C. Wilcoxson
W4TFE	Stan H. Pfleger
K4SMG	William O. Cox
K4TKS	Barbara McCormick
K4TRI	Jo Ann Baucum
W4TTH	Bryson Lowman
W4TUN	Bill White
W4UQU	Flournoy C. Walker
W4TWW	C. B. Rowland
K4UDC	Ed McCormick
W4VJI	Ben Bledsoe
W4YJE	Joseph W. McElroy
K4YUX	John C. Mitchell
K4YYN	Woody Gregory, Jr.
K4YYO	Woodrow Gregory, Sr.
W4ZPU	Stanley D. Pope

## Are Space Ships Recorded In Bible

Dr. George Hunt Williamson thinks spacemen have been dropping in on earth people for 5,000 years—and on a regular basis.

The 32-year-old archaeologist told a recent meeting of the Denver Society for Unidentified Flying Objects Investigation, Inc., of indications that ancient civilizations made U. F. O. sightings similar to those reported today.

"There is evidence from ancient Egypt, Rome, and Greece, and Indians of both North and South America to indicate there were sightings of strange objects," Mr. Williamson said. "We can't prove it but I think space ships did exist then and do now."

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W. C. Fields, star who portrayed the famous inebriated character, billiard expert, reported from the next dimension of life, "I didn't think I could do it," upon the occasion of his return via medium.

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