

Why Spiritualist Journals Struggle

Answering my "Observe" column, (August 25th edition), a reader challenges the fact that there could be any difficulty in publishing a Spiritualist paper and sees no reason why all our journals should not be successful.

Momentarily granting my statements, this reader demands to know why Spiritualist journals cannot flourish. Well, here goes and let the chips fall where they may.

In the first place there are, in the United States by the latest count, over thirty-four hundred Spiritualist Churches of all sizes and shapes; good, bad and indifferent but, in the main,—fairly representative.

Of this number, the peak of support given any Spiritualist journal hovers around one sixth or approximately five hundred churches who act as distributors.

Of this five hundred, most take only ten copies. The number of churches taking the greatest amount, between fifty and one hundred, can be counted on one hand.

Church accounts are payable every thirty days. Fifty percent are prompt pay, thirty percent take 60-90 days and some are outrageously in arrears or never pay at all. The publisher must pay all printing bills on the spot. This means a tie-up of thousands of dollars just to carry these church accounts.

Some churches announce the papers at their services, others do not. Due to the variety of opinion, sometimes papers are cancelled when even one member of the church disagrees with some article published, whereas they do not cancel their local papers when something appears that irks them.

Some churches will take weekly ads in their local paper but not even take ten copies of a Spiritualist journal when they receive a free ad.

Now about subscribers. In some small towns, even in large cities where there is one subscriber, the paper is loaned about to ten or fifteen different people. Some ardent Spiritualists like to read providing it doesn't cost them anything.

There is a town in these United States with a population of over half a million. Listed Spiritualists in this town number thirty-five hundred. In this town, there are three subscribers. Remarkable isn't it.

I am continually being asked: "Is Spiritualism growing?"; or "Why doesn't the Spiritualist movement seem to be making progress?"

Well, I do not pretend to have the answer other than the fact that a great many of the people interested in Spiritualism today, and even those who may be closely associated with a Spiritualist church, belong to and support another church of their choice.

However, when they get in a jam or need guidance, they scurry to the Spiritualist medium for help—help and solace they cannot receive from their orthodox minister.

Furthermore there are hundreds of subscribers who insist on receiving their papers in a

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TRUTH

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"Lady OF THE Black Horse"

By the Editor

Not many Spiritualists, in America that is, know that one of the greatest propagandists of Spiritualism ever had, was and still is Mrs. M. A. St. Clair-Stobart, known as "The Lady of the Black Horse".

I first met Mrs. Stobart in 1936 at Grotrian Hall, London when she was supervising a series of lectures in London.

Again in 1937, Mrs. Pressing and I were entertained to tea at her beautiful home in St. John's Woods, a suburb of London. She told us of her many thrilling Balkan experiences in the First World War. The Serbians named her "Lady of the Black Horse", when for 3 days and nights, she led their great retreat across the mountains into Montenegro.

Later in the war, she was taken prisoner by the Germans and sentenced to death but eventually, she was reprieved.

Always, when in the company of this great woman, her answers were curt and to the point.

How It Started

Her interest in Spiritualism began after the war, when her relatives in Canada lost several sons. In their bereavement, request was sent to Mrs. Stobart to have a sitting by proxy to see if it were possible to communicate with the "dead" soldier boys.

It was about that time (1917) that Sir Oliver Lodge's book, "Raymond" was published.

At her first sitting with a medium, such overwhelming evidence was received by Mrs. Stobart, not only for herself, but her relatives in Canada that, at that very moment, this great soul dedicated her life to propagating Spiritualism.

Later, with the Rev. G. Maurice Elliott, she traveled up and down the British Isles presenting this colossal truth to the heads of churches, particularly those associated with the Church of England.

Since that time, Rev. Elliott has written many books, the most popular being "The Psychic Life of Jesus".

The writings of Mrs. Stobart, herself, are exceptionally informative and set forth in lucid terms Biblical truths that cannot be understood except in the light of psychic science.

One of Mrs. Stobart's great-



The photograph, above, shows the famous "Lady Of The Black Horse" etching as it hangs in the home of Psychic Observer. This picture, autographed by "The Lady", Mrs. M. A. St. Clair-Stobart was given to the editors as a token of their work for the cause of Spiritualism.

The sterling silver rose-bowl and ebony stand, between the pair of Georgian silver candlesticks, was given to "The Pressings" by J. Arthur Findlay during their 1937 visit to his estate at Stansted Hall.

est books in the field of Spiritualist literature is, "Ancient Lights", a treatment of the Bible that no student can afford to miss.

Her "Torchbearers of Spiritualism" is said to be the best literature ever written on comparative religions. One of her later books, "The Open Secret", tells of her many experiences and sets down a concrete analysis of the case for Spiritualism as she found it.

Some years later, on a trip to London, when my plane was grounded at Bournemouth, where she now resides, I called her by phone but had not the time to visit this great veteran Spiritualist.

Later, after returning to the States, we corresponded even as we do today. We shall always cherish the immense reproduction of the famous painting "Lady of the Black Horse" which was mailed to us and

this work of art now hangs in our home at Jamestown. This etching was autographed and sent to us as an expression of appreciation for our work with **Psychic Observer**.

Mrs. Stobart is now in her 92nd year. What great service she has given and is giving to Spiritualism and all humanity! What an example she is to those of us who think we may be weary! Yes, she is a living symbol of selfless service!

HERE IS SOMETHING TO REMEMBER!

REMEMBER that the world has awakened and will not go to sleep again in your time. While the Scientists have been looking through a peep-hole the laymen have torn down the barriers of Superstition and Ignorance and are enjoying the blessings of an Enlightened world through the established fact that "There are no dead." They have torn the veil asunder and are face to face with those they love, although our opponents pronounce them Evil Spirits.

How To Relax

— Progressively —

YOGA FOR EVERY MAN

Learn How To Go About Your Business With Greater Mental Clearness

By DESMOND DUNNE

(Principal of the School of Yoga)

You can best begin overall Relaxation by "loosening" the Voluntary Muscles

At first these will seem difficult to relax, but after a few experiments you will find them the easiest part of your "drill."

I want you to go into this part of relaxation face first—literally! For my experience has shown that the face contains the most difficult group of Voluntary Muscles to direct.

This is really not surprising. Your face, unlike the rest of your body, is almost always on the move. It reacts to every fleeting thought and feeling. No part of the human anatomy puts on such a lively "continuous performance"! No wonder it is the first to register age (which only regular relaxation can keep at bay).

Study your friend's faces while they are talking and you will be amazed at the thousands of small muscular movements occurring in a few moments' conversation. The forehead, the eyes, the cheeks and mouth will be seen in action all the time your acquaintance is speaking; and, though less noticeably, while he is listening, too.

Relax Slowly

Note the puckerings of the forehead and eyebrows, the changes that take place within the eyes, the general animation of the features—why the human voice is much less vocal than these expressive facial movements.

The countenance is in a "fluid" state then, and it is not easy at first to instill calm and placidity where all is flexible and moving. But this can be done. You do it like this.

Assume the horizontal position. You are lying, a dead-weight, on the floor, face up. Now screw up your eyes and forehead—screw them up, right up, tight.

Fortunately no one is watching so it doesn't matter how foolish you look. Screw them up and hold them there, taking time to observe all the little muscles contracting and straining.

Now, having as it were charted them, with the "screw" given its final maximum turn, begin very very slowly to relax the tension you imposed. Again, study the sensations taking place all round your forehead, eyebrows, eyes, cheeks, lips and tongue.

The Whole Secret

I want you to really observe all that is happening now, for such observation, more clearly than any words of mine, will teach you what you need to know about the art of Relaxation.

You will feel the strain becoming less and less as, very slowly, you relax these Voluntary Muscles. Where formerly your upper features were tight and strained, a sense of relief and ease is now beginning to steal over them.

Next comes the last trick



which makes full, complete, or "Deep" Relaxation possible to all. You must carry on relaxing these Voluntary Muscles long any contraction in them. Yes, carry on, past the point where all sensation ceased—carry on relaxing mentally, till you reach down to the Involuntary Muscles as well.

Already, indeed, these Involuntary Muscles will have instinctively begun to relax. They do this in sympathy with the bigger surface muscles. But they want encouraging by your emotions, remember.

So the whole secret is not to stop relaxing at the stage where your Voluntary Muscles came to rest but to carry the process forward in your mind. Continue to "relax" until you have created a feeling of absolute peace and ease which permits your Involuntary Muscles to reach full relaxation also.

Slow Down

The foregoing drill takes quite long to describe, but even though you apply this technique very slowly, as advocated, it will occupy only a few seconds.

When you have completely relaxed your upper features, I want you to yawn—wide, long and deep, once again studying the tensions awakened. You will be amazed to find they reach right down into your abdomen.

And later as you measure your ability to "spot" inner tensions, you will find reactions accompanying a yawn in your thighs, even in your toes, for there is nothing like a good yawn to set off contractions all over the body.

Make it a really long, sustained yawn and then, as before, while your muscles are slowly relaxing, keep the relaxation process going, in your mind, long after the yawn has been completed.

By this time, your eyes and mouth may have become somewhat tensed again, so you will return to them and slow down the nervous impulses once more and now, however, it is no longer necessary to perform the the screwing up process, your

memory, of the muscular contractions will still be sufficiently keen for you to recognize tension if it is present.

Your eyes, for example, may be found too active—let them drop back mentally in their sockets. You don't want to use them now, so let them lie down!

Similarly, your mouth may have become "set" again, through the habit of tensing your lips and jaw muscles. As you don't need your mouth just at present—let it fall open. Mentally withdraw all the energy from your face. And then continue, right down the length of the body withdrawing tensions there, wherever you find them.

"Shock Treatment"

Your arms, for instance, may have re-contracted from habit—let them "go". Your stomach may be held too tightly—let it slump! Your thighs and legs are not wanted—as you are no longer standing or walking, so let them settle into the floor, so to speak. Similarly with your ankles. And your feet can be relaxed, too, by mentally withdrawing all energy—impulses.

Now you really are relaxing for the first time and it may be shallow relaxation but it will become deeper as you continue to practice. After a time—it may be five or ten or more minutes—you will subconsciously get the signal to "come back."

There is no mistaking this—quite suddenly, instinctively, you will know you have had enough. Then is the time to "alert" your muscles. Do this by stretching slowly and luxuriously from head to foot and then, when you get up, give yourself a good shake!

Remember how your dog wakes from a deep, reviving sleep? First he stretches to send a strengthening blood-flush to all the extreme points of his body. Then, slowly to begin with, but gradually becoming faster, he shakes his head and trunk to get the blood coursing warmly through every vein in his body.

You may not be quite so vigorous, especially with the head-shake, but you can give your arms, hands and trunk an energetic "wiggle"—and you will find it does your whole body a power of good.

For not only is your whole physique enlivened this way but you will discover that after their deep rest and subsequent "shock treatment", all muscles not needed for immediate work will be under reduced tension.

You will be able to go about your business with greater mental clearness.

"Prediction"

THESE QUESTIONS NEED ANSWERS!



Why does sickness sometimes linger regardless of prayer?

Why do some people have so much worry and trouble?

Why are Prayers not answered?

Why do those who try to do good, often get the worst of it?

When you write for answers to the above questions, you will receive the fascinating story of Prayermount, our forty acre site in the Malibu Mountains. You will read the story of St. Primordia's continued appearances at our "Healing Shrine of The Waterfall". You will be told the story of the wonderful works by Higher Plane Holy Beings through Bishop Raleigh.

All this will be of help to you in problems and troubles. Everyone is invited to attend services on Prayermount each Sunday at 11 A.M.

We are only a short distance from Los Angeles above the new Malibu Canyon Road at Monte Nido between Calabasas and Malibu. But no matter where you are, you can receive our help. For the answer to the above questions and the fascinating treatises, send two three-cent stamps to:

BISHOP ROBERT RALEIGH
STAR ROUTE, CALABASAS, CALIFORNIA

(P-342)

What I Observe

(Con't from Page 1, Col. 1)

plain wrapper so that their next-door neighbor, or even members of their own family, will not become aware of their interest in Spiritualism.

There is really nothing wrong with people who take this attitude. They must have their own personal reasons. Nevertheless, this is the situation and it all adds up and proves my point.

The situation may never change in my time, it rests with the people — those who are Spiritualists — and just how much and to what degree they cherish this truth which they call "beautiful," to that degree will Spiritualist journal be supported and no other.

No Future

There are those who have even said "There is no future for Spiritualism as an organized movement." With this statement I do not agree but I do say that the purpose of Spiritualism may be to have these truths—the truth of the philosophy of Spiritualism,—to permeate all religions because even the Baptist and Seven-Day Adventist live on, whether they like it or not.

The trend today bears out my statement because the clergy are fast becoming aware of the basic truths we teach and are incorporating and threading these truths in thoughts expressed.

The pioneers in Spiritualism knew this for did they not say: "Seek the truth and the truth shall set you free?"—and that seems to be the Alpha and the Omega of all the thinking people of the world. The point is—SEEK AND KEEP SEEKING for through your own efforts only will you be set free.

Jordan Praised

"This morning finds me shedding tears of joy and thanking God for having the privilege of knowing so valuable a person as you. . ."

These are the very words used by Mrs. W. W. Roberts, 234 Harrison Street, Petersburg, Virginia. She refers to Rev. Fred Jordan who was the instrument through which her husband was greatly benefitted through the gift of Spirit Healing.

And who is her husband? None other than the Rev. W. W. Roberts, pastor of the Petersburg Baptist Church.

Rev. Jordan is nationally-known for his gift of healing, particularly in the field of obsession. He is President of the International General Assembly of Spiritualists and pastor of his own church, 1915 Omohundro Avenue, Norfolk, Virginia.

He is now doing missionary work in California and plans to attend the annual convention of the Federation of Spiritual Churches which will be held in

SPIRITUAL HEALER



Lt. Com. Fred Jordan
U.S.N. (Retired)

the Municipal Auditorium, Sept. 16th to 14th, at Long Beach, California.

More About Palmer

Our articles pro and con regarding the Davenport, Iowa chiropractor, Dr. B. J. Palmer, seem to have stirred up a hornets nest. We are accused of trying to prevent him from entertaining interest in Spiritualism. Yes, there is no room for egotistical dictators in the ranks of Spiritualism. The prominent Doctor is without doubt one of the greatest men in his own field but whether he knows it or not, his father owes much to Spiritualism.

While at Silver Belle, I was privileged to chat with the noted chiropractor, Dr. R. L. Friedrich, 419 Poyntz Ave., Manhattan, Kansas, who promised to send me pertinent data regarding the above statement. Dr. Friedrich's letter, in part, reads:

"Regarding the means by which Dr. D. D. Palmer, Dr. B. J.'s father, first obtained his knowledge of the Science of Chiropractic, I quote from his book, page eleven, 'The Chiropractor's Adjuster' (1910), where he states: 'My first knowledge of this old-new doctrine was received from Dr. Jim Atkinson who, about fifty years ago, lived in Davenport, Iowa, and who tried during his lifetime to promulgate the principles now known as Chiropractic.'

"He failed, not because the principles were erroneous, but on account the intellectual-ity of that time was not ready for this advancement. Dr. Atkinson has frequently informed me that the replacing of displaced vertebrae for the relief of human ills had been known and practiced by the ancient Egyptians for at least 3000 years, 'page 847'.

"Dr. Jim Atkinson, of Davenport, Iowa, found the world unwilling to recognize these advanced ideas and accepted the situation. Fifty years later there appeared, in the same city, one who was enthused with the same ideas."

"In a collection of essays posthumously published by Mrs. D. D. Palmer in 1914; 'The knowledge and philosophy given me by Dr. Jim Atkinson, an intelligent spiritual being, together with explanations of phenomena, principles resolved from causes, effects powers, laws and utility, appealed to my reason, the method by which I obtained an explanation of certain physical phenomena from an intelligence in the spiritual world, is known in biblical language as inspiration', page 5.

"These quotations may be read by any one caring to take the time to look them up."

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THREE HUNDRED THIRTY-SIX

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:

SEPTEMBER 10, 1952

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THREE HUNDRED THIRTY-SIX

SEPTEMBER 10, 1952

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SPECIAL NOTICE

The opinions expressed in the columns of this journal are not necessarily the opinions of the editors. All the material, articles, and news, submitted must be typewritten, triple space, one side of the paper. All manuscripts submitted are the property of *Psychic Observer* and will not be returned unless accompanied by sufficient postage to insure delivery. Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed to and payable to: *Psychic Observer, Inc.*, 10 E. 4th St., Jamestown, N. Y.

What is Tyrrellism?

TYRRELLISM is a word coined by myself to indicate the original and striking argument developed by Mr. G. N. M. Tyrrell (*). His conclusions are of importance to all men; and, in part, were due to his investigations of psychic phenomena.

Deeply impressed by psychic facts as true facts of human experience, he was more struck by the refusal of so many to accept them; or, if accepted, to realize their import.

He noticed this tendency to be well marked among scientists who, examining nature within limits, built theories for universal application into which psychic facts would not fit; and so they discarded the facts as nonsense.

In a flash of illumination, Mr. Tyrrell grasped that the significant aspect lay, not so much in the facts as in the attitude of mind towards the facts.

He saw the human mind was not a free thinking faculty; but, like the body, was biologically adapted to earth conditions; and, in consequence, tended to avoid events and ideas at variance with normal experience in the familiar world.

Man is hemmed in, Mr. Tyrrell contends, by a sort of subjective mental horizon; and the human mind in its thinking process is biased like a "wood" and tends to roll towards the "jack" of the familiar. But this horizon, this tendency, is not absolute and impassable.

He saw the human mind was not a free thinking faculty; but, like the body, was biologically adapted to earth conditions; and, in consequence, tended to avoid events and ideas at variance

The boundary can be crossed and the bias overcome, provided determined attention is paid to paranormal events which will then be seen as pointers indicating another region of being, dimly sensed perhaps, yet revealing an order of existence better than the familiar world to which by his very nature man clings with a childlike tenacity.



G. N. M. Tyrrell

C. A. L. BROWNLOW

(*) He is author of "Personality of Man"; Penguin Books (\$1.00); Distributed by *Psychic Observer, Inc.*, Jamestown, N. Y.

NOW WE KNOW

Sometime ago a correspondent wrote to you from Canada saying in Canada all the members of the armed forces had to do in order to secure the services of a Chaplain was to notify the proper authorities in writing. I decided to see for myself what steps are needed in America.

I wrote to the Chief of Chaplains in Washington, D. C. I received a very courteous letter and a brochure, telling in brief the story of the chaplain in the armed forces. Page eight of the brochure lists requirements as well as places to apply for the position.

Quoting from page eight of the brochure:

THOSE WHO ARE ELIGIBLE

You are eligible if you are:

—A citizen of the U.S. If not native born, you must be naturalized for ten years. This may be waived on a year-for-year basis for service in the armed forces of the U.S. during World War II.

—A male not 35 years old at time of actual appointment.

—In all respects physically qualified, including:

Heart, lungs, and hearing normal.

Weight proportionate to height.

Good color perception.

Minimum vision 4/20 correctable to 20/20.

—A graduate of an accredited college or university; plus three years graduate theological study at an approved institution.

—An ordained clergyman in good standing in your denomination.

—Found qualified by a Chaplain's Examining Board in Washington. Your moral character, general fitness and experience is determined by a written and oral examination.

The bold face letters are mine. I do not remember in over twenty years of seeing this information in any Spiritualist paper or periodical. During the war years, not a month passed by that someone didn't ask why the Spiritualists didn't have chaplains in the armed forces. You have the answer.

REV. FLOYD HUMBLE.
Champaign, Illinois.

SPIRIT HYPOTHESIS

In August 1952 "Sir" appears an article by Morgan F. Sheehan, called "You have a Sixth Sense." I'll say that although it impresses me as being just another of those efforts at explaining the prevalent increase of interest and activities in things psychic—just so long as there is no "Spirit" connected with it,—it goes to considerable length toward acquainting the

LETTERS

TO THE EDITORS

masses with the fact that the human mind is in possession of these gifts . . . powers.

Although it does not mention Spiritualism it does not, as I see it, belittle it in any way. Rather, it tends indirectly to benefit the movement.

The article attributes these "Powers" solely to the Human



Arthur Mattes

mind. "Brain" it calls it. Humans truly are in possession of these gifts of Spirit, which are given to everyone to profit withal. We are a Spirit inhabiting a mortal body, while on the Earth Plane, and we discard that body at the time of transition and our Spirit continues to live.

Why, if we are able to communicate with each other by what is termed "mental telepathy" while our Spirits are clothed in this Mortal body, should we also not be able to do so while our Spirits are out of that body?—with those who still are in the Earth Plane? The fact is that we can do this, and are doing it!

ARTHUR S. MATTES.
Port Arthur, Texas

GOD The Only Healer
I Am
The Servant

GOD IS SPIRIT — SPIRIT IS OMNIPRESENCE
OMNIPOTENCE
OMNISCIENCE

... in His kindness and His righteousness, your welfare already exists. Write and let me help you.

Rev. E. W. Fischer.
(Love Offering) Servitor

THE SANCTUARY OF GOD
Cassadaga, Florida (P-341)

CONTRIBUTIONS ?

"It would be a good idea if all the Spiritualist churches helped one another with their building funds like the orthodox churches do. Perhaps in one of your articles you might mention something to that effect.

"Even though a church would send only a couple of dollars it would help. Don't you think so?"

REV. JAROSLAV L. TUMA
Corning, New York

Answer

Many times we have been asked to cooperate by lending space in our columns that would publicize the fact that one church or another would like to have donations of some sort towards a worthy project. This is a splendid idea but not feasible for many reasons.

In the first place, if we were going to do this we would ask the churches to donate toward the expense of operating *Psychic Observer* which incidentally is still in the red owing to the tremendous expense incurred during the first six years of its existence.

Besides, many church leaders, tried and true, have started such projects but for one reason or another something would happen and the monies ultimately dissipated or else was used for purposes other than originally destined.

At present there are over three thousand properly chartered Spiritualist churches and without exception all are raising money as best they can for it seems that if churches have any extra money from donations, this money is directed toward their own projects because each one feels that the money thus earned should be put in their own church because it was earned for that purpose. True, some churches do donate to worthy projects in their own town—projects outside of their church circle of concernment—the blind, polio and so forth.

Added to all this and in order to be fair, I doubt whether any church could answer requests from even 1% of the existing churches. It would merely mean taking money from one pocket and putting it in another.

Spiritualist Churches, as a rule, have all they can do to meet their current expenses. Few have extra monies for contributions elsewhere.

COMING EVENTS

NOTICE: To all Spiritualist Associations, Organizations and Convention Heads. This is YOUR column. No charge or listing. Send date, place, etc. of your next convention, anniversary or special event and have it published here. The data must take place at least 6 to 7 weeks before you send in your notice.

September 2-7: The fourth annual Spiritualist Episcopal Institute: twelve courses taught by Clifford Bial, John Bunker Lytle, Sena-baugh and Lillian Dee Johnson. For prospectus write: Pauline Swann, Registrar.

September 10-14: Eighth Annual Convention of the Federation of Spiritual Churches and Associations, Inc., Municipal Auditorium, Long Beach, California; For information, write convention chairman: Rev. Laura V. Crocker, Box 169, Long Beach (12) California.

September 19, 20, 21st: 55th annual convention of the Minnesota State Spiritualist Association (Affiliated with the National Spiritualist Association); St. Andrews Hotel, Minneapolis, Minnesota; Featuring Rev. Charles B. Hartshorne, Cleveland, Ohio; For information, write: Secretary, Faye Webster, 5621 38th Ave., Minneapolis.

October 6th-11th: The 60th annual convention of the National Spiritualist Association, Mayo Hotel, Tulsa, Oklahoma; Chairman, Jack Cuddy, 6 East 17th Street, Tulsa 10, Oklahoma.

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— Their Second Anniversary —

SUNDAY, SEPTEMBER 7th - 2:30 and 7:30 P.M. at 3449 West Altgeld Street

Featuring:



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Juliette Ewing Pressing

—: SPECIAL ANNOUNCEMENT :—

A special broadcast, arranged by Rev. Anthony Camardo, President and Founder of The Liberal Psychic Science Church, is scheduled Saturday, September 6th.

This broadcast, "The Spanish Voice of The Air" featured program, will be presented over Chicago Station WOPA, 1490 Kcs., from 6:30 to 7 P.M. Central Daylight Saving Time, when Rev. Camardo will introduce Juliette Ewing Pressing whose subject will be: "What Does Spiritualism Teach?"

ARRANGES BROADCAST



Rev. Anthony Camardo

More Philosophy Through Another Great Pioneer Medium

BEGIN HERE

A wise one in Arabia said: "Pluck not green apples upon the bough, nor yet grapes ere they are ripe; lest there shall be bitter taste in thy mouth and thou repentest of thy haste."

Another wise one in the Orient said: "Stand not beside the sea of life repining, eating thy bitter, dead fruit; this is folly, for the wreckage is to renew the waste of life; it is all absorbed in nature."

Two things seem to make up the substance of what is called—by mistake—human failure; one is making undue haste; the other is the regretting unduly of unfulfilled hopes.

You hear frequently, that "prophets are born before their time." Of what value would a prophet be, if he were not here before that of which he prophesies? Leaders and teachers—certainly if prophets—must declare that which is to be. If it is day you have no need to go out and proclaim it in the street.

As Applied to Ethics

If, however, it is an hour or two before the day, and there are those who are longing for the light, who think the night oppressive, and you are standing upon the heights, your shout to those in the valley: "The dawn already approaches, be patient!" even though it is dark in the valley, will give them courage.

Perhaps as small boys, and girls too for that matter, you have experienced the results of eating green apples, and you understand the wisdom of your parents in telling you that apples are not good before they are ripe. Few, however, understand that principle as applied to ethics, to great spiritual movements and to the kingdom of heaven.

You would consider it exceedingly foolish after the blossoms have fallen from the trees and the great drifts of orchards show the brown and green again, if the farmer should go out in a few weeks and pick all the apples, saying, they had been there long enough; there was no use in leaving them upon the trees all summer.

Yet this is precisely what some people wish to do with the light, with reform, with everything in which they are interested. They want the fruition to come now; they want the millennium before they have won it; they want the ripened fruitage of life before it has grown.

Even As a Child

Perhaps in glancing back you will discover that even in the dispensation of Jesus, or in the work of any especial reform there were people who were always in such a hurry, saying: "Let us have it now; let us have this applied now even if the world is not ready."

Cast not your pearls before swine," was an illustration in the life of the great Teacher of not telling people things until they are ready for them. You say: "all the world ought to know this." But all the world is not ready; it is not interested.

That prattling babe in the corner, playing with its dolls and whistles, does not care about the later propositions of life. If you amuse the child you must amuse it on the basis of its own growth; you must bend

SOUR APPLES

Martyrs and Saints!

... all those people about whom you love to read, but do not love to emulate, would not do that which they did not think best, therefore they were presented and put to death. They did not regard physical life, the life of the body, more valuable than the light of the spirit of which they were possessed. Are those not awakened to that life to be blamed for clinging to the only life they have or know about? ... if you know about it you have no excuse.

— By —

Emma Hardinge Britten

to the height of the child. When you teach people it is well to make the standard high; but there is also the law of adaptation.

The alphabet must be learned before the words; the words before the ideas can be put into them. You teach the babe over, and over, and over again, to say, "A, B, C," the child never dreaming that behind are great propositions that language even cannot express.

The smallest thought or proposition is just as important as the greatest; but people want to hasten the culmination. You must take lessons from the builder of external structures: the foundations must be laid first, and the walls before the roof; the builder does not build from the top, unless he has some mechanical apparatus first to uphold it. It is the growth into truth that makes the promise of the world.

Peace Elusive

The infancy of the race is no more to be censured than the infancy of the individual. "Oh!" you sometimes say, "will that child ever cease to be a child?" Certainly, when it is grown up to manhood or womanhood.

Of course there will be childish things in manhood and womanhood, because, between the average man and woman and the highest attainment possible for humanity there is as much difference as between the child and the man. You cannot compel this growth.

The idea is, that people must express their state of growth. The idea must be that the world will attain fruition gradually, not all at once. You cannot legislate the kingdom of heaven into the world any more than you can temperance, or peace, or any of the other virtues that the people want to have come to-day.

A goodly man, a benevolent gentleman, president of the Peace Society, visited our Sunday school this morning. We did not have time to invite him to talk about peace, but your pastor asked him "if the present state of affairs in Europe and Asia were the result of the late peace conference at the Hague?" Peace will not come to the earth at the bidding of any peace society.

Nevertheless, it is well to talk about peace first—peace of the human race when all the causes

of war are outgrown. But to patch up a peace among all the nations of the earth does not mean peace any more than to say green apples are ripe.

Robert Dale Owen

A great many people have tried to find the solution of life's problems in Social Science. A great many good people have withdrawn from the world to live their lives in a kind of Socialism that they think proves the panacea to all the ills of life, and want other people to join them.

Some people there are, like the late Robert Owen, who thought that a certain kind of co-operation in external en-



Emma Hardinge Britten

deavor with a social correspondent, would bring about a better state of affairs. His co-operative system was successful to a certain extent in New Lanark, in this country, and Lanark in the old world.

He succeeded in showing that people can, by co-operative methods, work better together than alone; but he did not succeed in showing that it was adapted to the needs of all people. He only succeeded in showing that where people work together harmoniously co-operation will be the result. To form a co-operative community before there is the spirit of co-operation is eating green apples.

Many people say: "O, these socialistic plans have been failures." There was the "Brook Farm," for instance, composed of some of the most liberal and most intellectual minds of this country—Margaret Fuller, Horace Greeley and other poets and scholars. It has been said that Brook Farm was a failure.

Not so; but it was an illustration of green apples; an illustration of sour grapes. These people thought that they were individually and collectively ready to live out their ideals. But people must be exceedingly exalted, and must be exceedingly perfect in the expression of their own ideals to be brought in contact in social life to work together daily, and not find some sour grapes or green apples.

The average human being is protected by the habitual reserve and isolation of society from the attacks that take place in a more general community. People cannot impose upon one another; their imperfections, in a measure, are kept out of sight.

But in the ideal community there must be the ideal life from the center to the circumference; and all must be equally adapted to that life, and the parts together must make a perfect whole.

Social Millennium

The ideal and the experiment were right, but to conclude that the world was ready for that kind of life, or to conclude that because it did not continue it was a failure, are both erroneous. On the one side it is the unripe fruit condition; on the other it is the bitter, dead sea fruit. There are no failures in such experiments.

The ideas of Fourier were supposed by some to constitute the panacea of all ills—to form the basis of the social millennium. Yet for the most part they are intellectual monstrosities. Many of his propositions are undoubtedly correct; but in the exalted state of ideal life many are fallacious to the very foundation, because they are not in accordance with the highest ideals.

To suppose that there can be any system inaugurated from the external standpoint that will be permanent when people are in a state of growth, is to suppose that you can shut a primary school up and keep your boys and girls in it forever; or when only half way along in the course of ordinary education expect them to stop there forever.

The school may last, but there will be other pupils. Like the fire of Gehenna, in the Scriptures: The fire is there, but no persons burn there forever. It is the retributive law; it is that which burns up the refuse.

Outside the gates of Jerusalem there were the fires of Gehenna, ever burning up the refuse; it was to consume the



refuse. So these cleansing fires that burn up the "bitter dead sea fruits" are the salvation of the world.

So when people rush to gather the apples before they are ripe and the grapes when they are sour, for fear some one else will get them first, there is always regret; and if their little experiment does not succeed, they say, "That explodes Socialism," that explodes Christianity, that explodes this or that.

It does not necessarily follow that the truth ceases to be the truth because its outworking in clumsy hands is not successful. The principles of mathematics to be applied must be perfectly applied, and the man making the application must be a perfect mathematician.

Evil Is Relative

You would not expect the child who wishes to succeed in music to be a prima donna in a minute; nor would you expect the grown-up warbler who is set to singing every time a Jenny Lind or a Melba appears, to express the perfect musician, the ripe fruit; yet they must have their expression.

There must always be children; children in all ages, states and conditions. The denunciation of human states is the failure to recognize that state of childhood.

We deny, that in the abstract, that which is called evil exists; evil is only a relative condition—it is only a lack of growth to the light. Shadows are not positive; if they lurk behind the stairway or in the corners of this room, you turn on the light and they disappear.

There is no darkness so absolute that there is not some ray of light imprisoned there. "I would not touch coal-tar," one says. "See how black it is." Yet imprisoned in the coal-tar are all the gorgeous rays of the aniline dyes; the choicest dyes come from the blackness of that substance.

So you must remember that even in the darkest depths of human life, this tar that is all around you in the slums and gutters of your crowded cities—this human tar—contains the aniline dyes of God's love and wisdom, and these are to be brought out in the chemical crucible of life, the *experimentum crucis*.

The "Fig-Tree" Story

This human life is the rare alembic in which God's love lights the shadows and brings out the brightness of the angel.

We have always distrusted that story about Jesus and the fig-tree. Because, to our reading, it could not have been the time of year for the tree to have figs, and we do not think so wise a teacher would curse a tree because it was not time for it to have fruit, or even if it was past bearing. It must be an interpolation or misinterpretation.

You cannot curse things for

(Con't Page 5, Col. 1)

SOUR APPLES

(Con't from Page 4, Col. 5)

being in the state in which they are. The only thing to be done for "green apples" is to do as the sun does, keep on shining till they ripen. The only thing to be done for sour grapes is to keep out the foxes, if you can, of dissension, striving and all that which prevents the ripening of the fruit.

When an experiment is tried and fails you sit down over what you say are your wasted hopes, your scattered energies, your desires that are expended but have no good fruitage. The great error is to mourn, to regret. Burn up the refuse! or let it go to enrich the soil.

Do the leaves mourn, when in the autumn time, the winds shake them to the ground? They help to make the warm covering for the germs of the flowers. Does nature mourn to-day because the great king of the North throws his icy mantle, his glittering armor, over the trees and breaks here and there a twig, here and there a branch?

Nature can afford to be prodigal when the Storm-king is at hand; she is not so poor that she must save this or that branch, this or that forest tree. When the great life-giving power comes a few things may perish in nature.

"Bitter Fruit"

So when these hopes of yours fail—of course they were very precious, you were happy in them while they lasted—but if you have found them to be the result of your immature condition, or if they helped you through a difficult passage, do not turn them into bitterness, merely because they did not reach the fruition that you expected.

Probably if they had the fruition would have been more bitter. You have seen illustrations of this. How very much people wish for something, and selfishly bend every energy to secure it, and when they get it, it is "bitter dead sea fruit." The disappointment, if it is not attained, is also great because they always think it would have been a joy. The experience is valuable both ways.

Things that are to be thrown away are always broken and scattered at your feet. You understand that when anything drops from the bough of the tree, it is because the tree is not strong enough to bear it to fruition; but since the tree is not strong enough to conquer, its fruit can be of no value.

Life's experiences are similar: when they fall without fruition or ripening they are not valuable. The real aspirations the real hopes and the real desires of the soul go on and on forever.

The Real Barriers

Think of a child playing with a rattle or a doll baby at the age of fifteen or twenty; yet you have these things, or their correspondence, in later life. You are loth to put them aside; you still want to hang to these toys; these playthings and baubles. The great and wonderful light of life is, that to every condition in which you find human beings, there is adaptation.

There is a word of kindness for the man in the gutter; he is immature; something has happened to him. Censure is the last thing that the great-hearted one applies to him. The true brother, the helper, the friend, assists him. If he is strong enough, he will walk alone; if

he is not strong enough you will help him again. By and by when he has eaten his own bitter fruit, he will be the one to learn to walk.

You do not want to take away this bitterness, because it is that which brings the sweetness afterward; it is that which prepares the mind to meet the difficulties and barriers in human life.

When John the Baptist shouted in the wilderness: "Prepare ye the way of the Lord, make his paths straight" you do not suppose that he had any idea that they would do it; the Scribes and Pharisees, and all the Jews? They were not ready for the Lord.

But there were a few who were listening, a few who were straining their ears to hear the new truth, whose souls were reaching out for the New Light. In Judea the women were expecting a new prophet, Elias or another one to come.

Invisible Kings

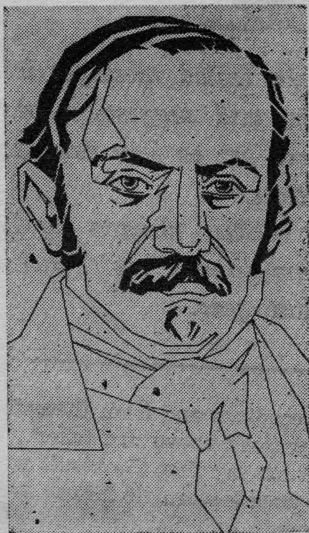
So when Jesus came it was not the great and the wise; it was not those in the temple or those in power, but the lowly, for the most part, who followed after him. He knew that he could not establish his kingdom then; he knew it and said it. Equally well do his followers know that it cannot be established to-day.

Nations that are at war will not suddenly cease their wars; kings and rulers that love power will not suddenly cease doing that which makes for power; and people who fawn and flatter at the feet of kings and conquerors will continue to fawn and flatter, selling the birthright of their lives for the mess of pottage at the king's feet.

You do this every day—your kings not being visible kings but the conditions and circumstances that rule over you—you say "I cannot do this because I will sacrifice my position"; "I cannot follow this light because I will be socially ostracized"; "I cannot do this although it is the voice of my conscience that prompts it, for my employer may forsake me."

So from day to day and year to year you are doing these things because you have not reached the ripeness of knowing that a life at such a sacrifice is not worth having. Human life is no more valuable than this other life, and when you

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(*) a few copies of each book available. Order from Psychic Observer, Inc., 10 E. 4th St., Jamestown, N. Y.

know it you will not do these things that conscience disapproves of.

Martyrs and saints, all those people about whom you love to read, but do not love to emulate, would not do that which they did not think best, therefore, they were persecuted and put to death. They did not regard physical life, the life of the body, more valuable than the light of the spirit of which they were possessed. But those who have not awakened to that life are not to be blamed for clinging to the only life they have.

However there can be no such thing as sacrifice of life, for if one were awakened one could not regard the giving up of the mortal body for Truth's sake a sacrifice.

Great Battle Ground

The struggle is always in that state or realm of the human mind where there is approximate knowledge and where there is only approximate power to follow that knowledge or the dictates of conscience.

What a great battle ground! Talk about China, Russia and Africa, and the Philippine Islands; every human conscience is a greater battle ground! There is the real struggle. You will be shot down as traitor or deserter if you do not fight, even if your consciences are against it.

But the soldier does not know, he has not reached the growth

to understand that it is better to follow his convictions even at the cost of being shot down as a traitor or deserter than for him to be a traitor to his conscience. If he has not reached that stage of growth he is not to be blamed.

Indian Keeps Promise

But some people have reached it. When Major Wynkoop of the United States army was commanded to fire upon a peaceable band of Indians, he refused and promptly sent in his resignation. He said "I will not do it!" He was ripe enough to do that. But all those who followed in the field might not be.

When Mouketavata, chief of the Cheyenne Indians, laid down his position as chief and took his peaceable people with him under the protection of the United States flag, because he had pledged the government he would not wage war against it, he was right.

Wendell Phillips said he was the "Sir Phillip Sydney of the West;" his tongue was as eloquent as any Roman senator; his spirit as great as any philanthropist; he had taken the white people across the country of the warlike Sioux and Apaches many and many times.

But he had made his pledge and he would keep it; and so when Major Wynkoop refused to go to war against him do you blame him? They were two who had ripened upon the same

tree of life, though in opposite nationalities.

But in the "bitter dead sea fruit" that the United States generals sought, that peaceable encampment was wiped out by what five commissions called a massacre. That is some of the dead sea fruit, which the fires of retribution consume. But the other two are in safety; the Celestial Fruitage for them hangs fair and bright in the gardens of Paradise. It is won by just such conquests as that.

The Great Harvester

By and by there will be the drift of orchard bloom; by and by the orchards will stand fair and bright with their glittering fruitage waiting and growing. They will be fair in the autumn time, red, golden, and ripe, those apples. But, you know, many will be scattered to the ground, not able to reach maturity, not borne forward. But such as are ripened will belong to the harvest of the year.

So in each century or cycle of time the harvest of lives is gathered. The Great Harvester understands such lives as are ready; and these never turn, never complain, nor cast reproach upon others.

There is a society in existence to which many of different religious denominations belong, where no debating is allowed, where each one comes with his particular thought and lays it upon the shrine or altar of this symposium.

This is the way it should be. Your light may not be ours; your thought may not be ours. You may come up viewing Truth from a different standpoint. So upon the altar of Truth all these lights can be laid.

"No Man Can Be Saved . . ."

In the Parliament of Religions, during the Columbian Exposition, there were representatives from India, from China, from Persia, from Africa, from the Islands of the Sea, and all laid their offerings upon the Universal Altar of Truth, and the only one who struck a discordant note was an evangelical clergyman from Boston.

After hearing the essence of Christianity from the Buddhists; after hearing the essential principles of brotherly love from the Brahmins; after hearing the Mohammedans talk about goodly deeds and loving thoughts; after hearing the Parsee speak about the essential light of the soul, it was left for a Christian clergyman to say that "no man could be saved except he were washed in the blood of the Lamb!"

There were none to applaud in all that vast assemblage, to their credit be it said, except a few, who of course belonged to the Evangelical society.

What Buddha Taught

But the multitude of hearts were open to the bright sunshine that was there; to the knowledge that these men could come from the different fields of thought, the different orchards and vineyards of universal truth and present some of the fruitage of what Buddha taught beneath the Buddha tree; what was the original thought of Brahma; what Zerdhust or Zoroaster saw in the light of Ormuzd; that which had been declared in all India from the ancient Vedic faith that has stood side by side with the other ancient religions through all the mists and shadows and misinterpretations of the past.

And gazing into their eyes, those who were truly Christian, recognized the bond of fellowship, the divine light of the same love.

Oh! There are fair orchards and vineyards of thought in the (Con't Page 7, Col. 4)

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Editor and Publisher of Psychic Observer

NOTE: Mr. Pressing will arrive in California September 8th, register at the Wilton Hotel, Long Beach, California, and attend the sessions and services during the annual convention of the Federation of Spiritual Churches and Organizations, Inc., to be held in The Municipal Auditorium, Long Beach, September 10th-14th.

An "Open Forum", conducted by Mr. Pressing, is scheduled Friday evening, September 12, 6:30 P. M. to 7:45 P. M. in Municipal Auditorium.

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**IT PAYS TO
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Mystery of the Sealed Message

B. ABDY COLLINS

here discusses the problem of the sealed messages left by F. W. H. Myers, and others, and suggests a possible explanation as to why there are so few successes in the communication of such tests.

This was one of the last articles written by B. Abby Collins, former managing-director of Psychic Press Ltd., who passed away last year.

In his great book, "Human Personality," F. W. H. Myers, writing of the sealed message left to be opened after death, when and if the surviving spirit purports to give the exact words of it, said: "It is an experiment which everyone may make, which everyone ought to make—for small as the chance may be of success a few score of distinct successes would establish a presumption of man's survival which the common-sense of mankind would refuse to explain away."

"A few score of successes!" As we should say in the slang of the day "What a hope!" Indeed the instance which Myers gave in his book (which will be described later) is as far as I know with one exception the only success ever recorded. And what is more very few people ever seem even to have tried.

Lodge Calls Meeting

Myers himself, who died in 1901, made the attempt. He gave a sealed envelope to Sir Oliver Lodge in January 1891. After his death "Myers" purported to reveal the contents of the envelope in scripts recorded by Mrs. Verrall (See S. P. R. Progs Vol XX pp 424-5) e.g. "the message inside is from the Symposium the passage you know it is not in Greek but in English three words only" (Aug. 13, 1903); "I have told you the contents of the envelope—it has in it the words from the Symposium—about love bridging the chasm" (July 13, 1904).

All this seems very definite (though inconsistent with scripts recorded by Mrs. Holland). Still the envelope was not opened and on July 13, 1904 F. W. H. Myers wrote:

"I have long told you of the contents of the envelope left with Lodge (contents again repeated). I don't know what you want more—why can't you act on this? You ask for more and more tests. It is hard to see why!"

Eventually Sir Oliver Lodge called a meeting on December 13, 1904. Mrs. Verrall read out the passages from her script "but on the envelope being opened it was found that there was no resemblance between its actual contents and what was alleged by the script to be contained in it." (S.P.R. Journal January 1905).

What Myers Left

It was added that it was believed that envelopes had been left by Myers with other persons and they were asked to communicate with the Society and if possible to send in the envelopes to be deposited with the society.

Nothing further was then published (owing it is believed to the opposition of Myers' family) and to this day we do not know what was in the envelope, but later the actual scripts were published in the

Proceedings and from these the quotations above are taken.

Some say that the result was not such a complete failure as it is made out. Surely there can be no reason why the contents of the envelope should not now be disclosed.

Why the Secrecy?

These scripts also purport to reveal the contents of the envelope left by Prof. Sidgwick with his wife. Presumably these and any other attempts to reveal Prof. Sidgwick's message failed or we should have heard something about it.

In view of the proofs of their survival (convincing to most people) which Myers and other founders of the S.P.R. have given by cross-correspondence and through Mrs. Willett and Miss Cummings, these failures are very strange.

It might be imagined that there is some law to prevent the attempts succeeding were it not that there are two records of success.

In the case which Myers describes (See S.P.R. Progs Vol VIII p.248), a Mrs. Finney living in Rockland, Massachusetts in a series of letters in 1891 described how her cousin Benja left a sealed message the contents of which no one knew.

It was: "Julia, do right and be happy—Benja". This he revealed after his death by means of table tilting. He also revealed the place in which he had hidden half of a piece of brick, the other half of which was in Mrs. Finney's (Julia's) possession.

"Houdini Unmasked"

Another success is that of Houdini's well known message described in "Houdini Unmasked" by R. G. Pressing. Contrary to what is often said and printed Houdini successfully disclosed a code message to his wife after death.

The Code

The message had been deposited in a safe deposit of which Mrs. Houdini held the key. Houdini died in 1926. On January 5, 1929, at a sitting with Arthur Ford at which Mrs. Houdini was not present the code message, "ROSA-BELLE—ANSWER—TELL—PRAY—ANSWER—LOOK—TELL—ANSWER—ANSWER—TELL" was given.

On January 8, Mrs. Houdini being present the code was declared to be as follows:

Pray	A
Answer	B
Say	C
Now	D
Tell	E
Please	F
Speak	G
Quickly	H
Look	I
Be Quick	J

These words represented the first ten letters and the eleventh letter was to be shown by the first two repeated, the twelfth by the first and second and so

The signed testimony
written by Mrs. Houdini
and attested by three
witnesses

NEW YORK CITY

JAN. 9TH, 1929

REGARDLESS OF ANY STATE-

MENTS MADE TO THE CONTRARY,

I WISH TO DECLARE THAT THE

MESSAGE, IN ITS ENTIRETY, AND IN

THE AGREED UPON SEQUENCE,

GIVEN TO ME BY ARTHUR FORD,

IS THE CORRECT MESSAGE PRE-

ARRANGED BETWEEN MR. HOUDINI

AND MYSELF.

WITNESSED;

Harry H. Zander.

Minnie Chester

John W. Stafford -

on. The cipher this interpreted gave the word BELIEVE thus:

Answer	B
Tell	E
Prayer, Answer	L
Look	I
Tell	E
Answer, Answer	V
Tell	E

Rosabelle was the first word of a song which had a special meaning for Mr. and Mrs. Houdini. When the sealed envelope was obtained from the vault and opened in the presence of witnesses the code and code word were identical.

Mrs. Houdini then signed the statement reproduced on this page.

The "Stevens" Case

So far as I know, no other written post-mortem message has ever been successfully disclosed after the death of the writer. Pass words arranged between two persons have not infrequently been given but these are, of course, known to the sitter and so might be read from his mind.

Even, if a success were scored now, it is doubtful if it would carry much weight with the sceptic because it has been proved that sensitives can read the contents of sealed envelopes. Still, as Meyers says, "a few score of successes" would have weight.

It has also been alleged that even if a sealed message was successfully revealed after death it might have leaked from the deceased's mind while alive and come into the sensitive's consciousness later after his death.

This supposition rests on the so-called "Sevens" case which I once described in *Psychic News*. Here it seemed that a "posthumous message" written by Mr. Piddington sealed and handed to the secretary of the S.P.R. on July 13, 1904, leaked out into the minds of two or three sensitives and was recorded in their scripts over a period 1907-1909. (S.P.R. Progs. Vol. XXIV p.246).

I showed, however, that this case could best be explained, as Miss Alice Johnston suggested, by the active intervention of the mind of Myers still surviving.

Lodge's Precautions

Recently an attempt has been made to devise an ingenious type of message not open to any objection on this or any similar ground. Sir Oliver Lodge left an envelope or rather four envelopes, three with the S.P.R. and one with the L.S.A.

The details of the experiment so far as they are known, are described in the Society's Journal for September, 1948. The first envelope contains a series of envelopes, one inside each other.

It is known that (1) the message is extremely trivial (2) that it contains numerous details (3) that it cannot be guessed or inferred (4) that it rather obsessed Sir Oliver's mind during his life (5) that it is not an incident or an episode which occurred during his life (6) that it is unknown to anyone else.

A committee has been formed to investigate the matter and the first three of the envelopes A(1), A(2) and A(3) have been opened. These contain definite instructions how to proceed.

Whoever is investigating has to get into definite touch with Sir Oliver and stimulate his memory but not to open the next envelope until he is instructed by Sir Oliver to do so.

These conditions have not been fulfilled and there the matter rests some eight years after Sir Oliver's death—not a very satisfactory position.

In the S.P.R. Progs. for August, 1948, Prof. Thouless has described an ingenious type of cipher which he himself is using for the purposes of a posthumous message, to which he will, if he can, give the clue. He also suggests another method which others might adopt.

I know of another sealed message which has been deposited to be opened by trustees after the death of the writer, if certain conditions are fulfilled.

It is a strange thing that with all the wonderful evidence for survival, which I have described in *Psychic News*, only one case of a successful written and sealed post-mortem is on record.

If the ideas of the sceptics are correct, we should have expected some evidence of this

(Cont Page 7, Col. 3)

Enter The Stillness

• We commonly use the word "meditation" as meaning deep thinking, but advanced meditation is a withdrawal from thinking, a detachment from the conscious external self

By

PAUL BRUNTON, Ph.D.

With the daily practice of meditation, you begin to get your mind working more easily along one track; you render it more and more concentrated, capable of becoming more and more inwardly absorbed and withdrawn from externals.

At first it may be done under a sense of duty, perhaps a rather painful duty, because the exercise is irksome. After a while—it may be months or years—the irksomeness disappears, and you become accustomed to the practice.

As a result of the repetition there comes a time when concentration itself becomes a perfectly natural, habitual state. You do not have to make a tiring effort to concentrate; it becomes perfectly spontaneous.

The hard labours of struggling with wandering thoughts then become unnecessary.

What are you to do next?

You have now to prepare to enter another phase, which is meditation proper, and this is where you will discover the real benefits and find the real fruit of your years of effort. Hitherto you have had to struggle and strain. Henceforth meditation consists of working to still all your thoughts.

Henceforth you are to seek to still the mind as a whole, to drop from your sphere of consciousness whatever it is that you are meditating upon, and yet to remain in that concentrative state, in that same inwardly-absorbed attitude which you previously had.

Point of Vantage

Meditation should now change into the withdrawal from thinking, whilst remaining as alert, as intent, and as concentrated as when in the most profound degree of thought imaginable.

You must seek to bring the mind deeper into itself, so that it comes to one point—not to a series of points, i.e., thoughts along a single track, but to the very beginning of that track, so that it rests there, suspended.

During this period of meditation you must learn the art of killing a thought immediately it manifests itself. One after another, thoughts arise in the mind, and if you attempt to watch the process as an impersonal witness, you become aware of the involuntary, or rather habitual process whereby these thoughts succeed each other in an endless chain.

Holding steadily to your point of vantage, you remain a tranquil observer of the ceaselessly flowing river of thoughts. Having thoroughly established yourself in this observation post, the next step is to withdraw attention from the ideas that arise, refusing to follow them up to ultimate issue, thus making an attempt to kill thoughts at their birth.

You will undergo some curious experiences. You may, for instance, leaving all visions aside, begin to feel yourself floating out of your body, or partly floating out of your body. You may feel that you are becoming nothing but space.

Such sensations are very good, and are signs of definite progress. They are signs that

you are freeing yourself from the body which has been the weight keeping your thoughts down to the objective world. Do not be afraid when they occur.

Try to ignore the ideas arising, and concentrate attention firmly upon the gap, or period, between the formation of two ideas. Persevere in this, remain stable in pure awareness, consciousness, and eventually disturbing thoughts die down in number and disappear.

Can You Do It?

The meditation of beginners is thus quite different from the meditation of those who are much more advanced on the path, because the immediate aim in each case is somewhat different.

The beginner has to battle with all his thoughts in order to try to find a central line of thought. But when he becomes more advanced, the aim is not only to find the truth about what he is meditating upon, but to reduce the number of his thoughts.

After having thought in the most active and concentrated way possible, he suddenly lets all go and comes down to that element in which the mind itself is functioning. That prefaces mind-stilling. Not merely thinking about, but letting all thoughts lapse. He must try to empty the mind of all thoughts and mental pictures, including visions.

It is almost impossible for the human being who must work and act in the world to maintain suspension of thought completely for any protracted period of time. If you are successful for half a minute, or a minute, that is very important, because during that brief period you will contact forces which, you might say, are liberating forces that will affect your whole being throughout the day.

It is not the length of time during which you enter the stillness that matters, it is the fact that you have entered it, even if only for only one minute.

The stillness and peace represent the environing atmosphere, the condition within which your spirit can manifest itself. They are the emanations or the fragrance as it were, of the Overself; hence the nearer you come to your inner spirit, the more of this peace you will find, and the more of this detachment from your external self.

Your Overself

To sit in a state of attentive immobility, whilst you calm the mind and watch for the arising of the Soul—this is the true way of self-knowledge. Thus you have reached a highly critical position. It is very important to realize that now you are not to make progress by your own efforts, but by reason of what is being done to you by the Overself.

Now, you will be tested—the completion of the answer begun rests with you. Will you give yourself up to spirit as you begin to feel an inner melting? You must submit everything—your question, yourself, and your surroundings—and concentrate without any effort. Invite it as though you want it to possess you completely, because that is the only way the Overself can answer.

It begins by reaching you through your feeling. As this melting sensation increases, and

you yield yourself more and more to it each day, you will reach a point where the melting will stop. Your feeling, which will seem to have reached crisis, will calm down, and although you may have been on the point of bursting into tears, suddenly you will feel contented.

It is the sensation of your mental energy coming down into the heart that produces a feeling of melting, an inward melting, as though your heart itself had begun to dissolve. When you get this feeling, then you may know that it is the first faint tremor of your Overself.

Just be content to rest in that silence, and let come what will. Learn to accommodate that sacred silence. Rest there, having nothing and being nothing, just waiting, but not waiting for anything in particular. Be content to wait gladly. You will not be able to progress farther by your conscious effort, but one day something will happen. It will be like a beautiful cloud gradually stealing into the sky. It comes of its own accord.

Answer of Yoga

Here our psychologists become completely confused. The modern psychologist thinks that the mind cannot be emptied of its contents, that the mind and its contents are one. This implies that he believes thoughts and consciousness cannot be separated, that they are not two separable things.

If intellectual analyses do not convince him, it would be well for him to study Yoga and find out for himself. If you practise Yoga successfully, you can still your mind, you can stop the working of the brain for a short time, and in that experience you find that you are perfectly aware, but that you do not think.

You are then Consciousness itself. You have found the Witness-Self. That is the answer of Yoga.

You know the self as it really is, clarified, unmixed with thoughts and emotions which do not truly belong to it, and then you discover the mysterious being at the core of your heart.

Man is not chained to the finite self, but believes himself to be so. This belief is based upon an illusion. The senses deceive him, and he deceives himself. When he claims his freedom, he shall find it.

"Prediction"

Sealed Message

(Con't from Page 6, Col. 5)

kind which they would explain away as due to the extra-sensory powers of the medium. But since cousin Benja's famous success nearly sixty years ago everyone who has tried has failed, except the conjurer Houdini.

However, at present, with these exceptions, we have no cases to explain away! Shall we ever obtain them? I suggest that at present would-be experimenters are proceeding on the wrong lines.

They are making the experiments as complex and difficult as possible. The result is—or at any rate this may be the explanation—the surviving spirit is unable to remember the details. Benja's message was a very simple one.

Let us try and get as many messages through as we can.

When we have a number of successes, then and then only, let the next generation try to be clever.

"Psychic News" May 10, '52

"One Minute Treatments"

A Fresh Start in Life

By ALBERT SCHEFFLER

Try Not to Conquer But to Understand

Enter a restaurant, order America's national breakfast—ham, eggs, toast and coffee—and what usually happens? By the time the food gets to you



A. E. Scheffler

it is cold. If you are a homeless sophisticated who likes food hot when served, you get to wondering why.

Is it because you know so little about the restaurant business or because you are a kind of a gourmet and expect showmanship in food—food cooked and served in a manner to stay hot?

The homey touch just isn't part of the food or service when eating out and yet who would dare gamble a grumble. Somebody has to fan the food on its way from the kitchen to your table and the fair waitress is so obliging.

It has become almost a second career with some eating places to manage that no hot food reaches the guests. It is more important to keep the counter stools warm with diners for by the time they pace to the cash register, there is no such thing anymore as cold food—nature has taken care of that.

The hunger call from the customer has been supplied, he pays the check and leaves with a smile—sometimes. After all hasn't the obliging restaurateur built up his reserves and given him a fresh start in life!

* * *

A lot has been written on getting a fresh start in life based

on luck, pull, ability and good connections, supposed factors of importance in building success, fame and fortune. But this does not tell the whole story.

You may have an expedient man around the house. He may be able to repair the roof, fire the furnace, fix the front door lock, stop a slow faucet leak and hook up any electrical appliance or even the back of a dress and still be improvident—not resourceful enough to look after himself.

Some people hold that being apt in some things does not carry a desire to excel over in every avenue of endeavor. Self-control suggests its importance, too.

Where life is made up of only the deep black and pure white things—the extremes—we lose respect for the in-between shades of ambition, aspiration and hope which keep us on our toes.

We are apt to think of our past years as if they had been a lot of dry bones, waiting for some emanation to again blow the breath of life into them.

The spirit to better our position never dies out. It has led men into new paths of influence, from blind alleys of the past into the highways of training, practice and knowledge leading to assurance and authority.

The urge is not to conquer new worlds but to understand this old one better. Some people like to be pushed around a little—gently. They do not know exactly what they want in place of what they have been living with.

The baby's first fall in learning to walk may seem heartless to him but later is remembered as a necessary experience. Each encounter gives the tot a fresh start in life.

Sour Apples — Continued from Page 6

fields of life to-day. They are growing beneath this light. This sunshine of fraternity is bearing them forward and they will yield their fruitage by and by.

But it cannot touch the hearts of kings and rulers, and those who are making for war; that is their state and they will express it. But they will also reap the fruitage of it; there must be a corresponding reaction; and there will come, as there must, desolation and shadow, and "Rammah!" "Rammah!" will be heard in all the land.

This bitterness that followeth after external power is the great restorative. The storming that is abroad in the world, or was last night, is an illustration of what nature does when she is setting her house in order for the great flood-tide of Spring.

Among the battlements and towers of the kings of Earth; in the midst of the rank and file of armies (compelled perhaps, to do war that they have no heart for) there comes this greater and mightier Conqueror with the Armour of the Spirit, with the sword of the lightning and the thunder of truth. Then bitterness falls abandoned, and peace reigns, and the Great New Life prepares to be.

Sit not too long among the ashes and embers of your buried hopes; sit not supinely beside this or the other disappointment. Consider that the fountains of life are never dried, that the sun's light is never quenched, that the great sources

of life go on forever; that Truth itself is the sun of the soul, ripening all that is valuable, rejecting that which is not valuable. The used of to-day is the rejected of to-morrow.

Even thoughts and feelings are like clothing, they become worn out at last. Do not cling to them. A great many people think, for consistency's sake, they must cling to an error. The inconsistency is in not following the truth wherever it leads. Truth leads Godward, and that which you find to be an error encumbers you if it is borne along.

It is "dead sea fruit" and bitterness to wear the garments of your disappointment; your hopes that have failed; to mourn for your dead hopes, not for the living; to wear the garments of the tomb when they are wearing the garments of light.

But Oh! That great awakening that comes when out of the valley of darkness and disappointment you rise to the knowledge that along the hill-sides of life these vineyards are carefully trained, guarded and attended.

That there is no vine, or tree, or root, or branch, or anything that is to serve the purpose of God and humanity, that will not live and survive all these changes and disappointments until the fruition shall be complete, and the golden fruitage shall be ripe in the garden of the Soul's Paradise, even here upon the earth.

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(P-336)

NEWLY DISCOVERED PYRAMID

reveals

NEWS OF ANCIENT ZO-SER

An Ancient Explains
Healing Mission

By

REV. ROBERT G. CHANEY

A recent news dispatch from Cairo, Egypt, land of the ancient mysteries, has intensified, if possible, the interest of many people in the Astarian teacher whose name is **Zo-Ser**. That the sensational facts concerning him and his era now being discovered by Egyptian archeologists should come to light so shortly after his making himself known to Astarians is doubly interesting.

Well do I remember the day several years ago when Earlyne (my wife) and I sat in our sanctuary to contact our spirit teachers and were told about Astara and how we were to establish it. I remember that several of the Teachers who were to have charge over Astara came to us that day and spoke of many things. They spoke of their duties in connection with Astara.

There was one who came who was new to us, and although he told us he had been with us for a long time we had never before heard of him. His robes were magnificent to behold. He carried in his hand a strange looking staff which seemed to have tiny branches growing out of it as if it were a small tree. It was not a tree . . . he called it his "healing staff." I remember well the words he spoke to us.

Egyptian Ruler

"Beloved Disciples, I am Zo-Ser. I come to you from the Healing Shrine of Astral Astara. There will be much healing work done through Astara, and much of it will be under my direction." Our Healing Shrine has been explained before, so I shall not enlarge upon it. The other story told us by Zo-Ser is the subject of this article.

Zo-Ser continued, "When last I lived on earth, I was an Egyptian ruler. It was during my reign that the first Pyramid was built. Some day I shall tell you about it. I was an Initiate of the Mysteries. It was after my Initiation that my healing work began.

"Behold the staff I carry. These growing vines upon it represent the healing herbs we used in our day. There is a cure for every disease in these herbs. Some have since been discovered by men of your day, though many of your men of medicine scorn the method of healing by herbs. That is why many perform only half cures. There is a vast difference between mending a body and healing a body.

Taught Alchemy

"We were called theurgists—we men of healing. We used every available means to perfect a cure. We used Alchemy—I would call it "magic" except that the word is so abused in popular conception in your world today. We used Astrology in our healing. We used mind-therapy. We used a device which would slightly resemble a giant prism by which certain concentrated solar rays could be directed to one who was ill as his body was under it.

"There are two kinds of dis-

ease. One is a physical sickness; the other is a sickness of the soul. To reach and heal the sick soul we used hypnotism, but through considerably different methods than used today. We used music to heal. We used Talismans and Amulets.

"These latter methods are belittled and mocked by men of medicine in your world today, but the art of healing by these "magical" methods has never been understood by them.

"And it is well—for only an Initiate may rightly use the focused power of magical means. Others do not rightly comprehend its potency, nor how to obtain results.

"Healing and its mysteries occupied a great deal of my time during my reign in ancient Egypt. It is with considerable eagerness and happiness that I accept my appointment at Astral Astara. I shall never cease in my efforts to reach Astarians everywhere to effect healing for them."

Healing Technique

Then Zo-Ser bid us farewell for the time being. We felt the waves of vibration as if a highly charged human magnet had entered the room, and we knew that Astara was blessed to have such a personage connected with it.

Not long after Astara's opening in Los Angeles, Zo-Ser made himself known and felt in the weekly classes. The first time he was introduced by Dr. Zeller, we were told only that he was a pyramid builder and that he was especially interested in healing. There was no attempt to "build up" either his ability or power.

Thereafter, he came often to bring a period of healing and occasionally to teach and conduct periods of chemicalization for the class members. He asked them to call upon him when they felt the need for healing.

It was shortly thereafter that we became aware of his healing power. We began receiving many daily reports which told the details of healings. At first even we were amazed at some of the reports for they seemed incredible.

Then one Sunday I witnessed Zo-Ser "in action." An Astarian, named Louella Swain, had lost the use of her vocal chords, and could speak only in a whisper. She attended church devoutly, so many knew of this condition which had persisted for about six weeks.

What I Saw

On this Sunday, as I conducted the message service, I had removed my blindfold and was giving clairvoyant messages directly when a Doctor Teacher stepped to my side. "We want to reach Ella Swain with a message—but watch carefully! Zo-Ser is going to attempt a healing so that she will be able to answer you—"

I searched the congregation to find Louella Swain. As I concentrated my attention on her I saw the familiar form of Zo-Ser build behind her. He placed his right hand on her throat and raised his left hand high in the air. Then he closed his eyes and began to speak—apparently praying.

Then I saw, clairvoyantly, a cloud of smoky blue substance forming around Mrs. Swain's

head and throat. It seemed actually to be pouring from Zo-Ser's right hand. Then what appeared to be miniature flashes of lightning issued from his finger tips and entered the throat area. All this happened in only a moment's time.

Louella Swain had become aware that I was seeing someone near her, and was leaning forward on the very edge of her seat. It was as if she were praying desperately for a message.

"Louella Swain—" I called. "I have a message for you."

She tried to answer. No sound came. She was straining forward now. She tried again. This time she was successful.

"Yes! Yes! Here I am!" she said, and her voice was loud and clear.

The sound of her own voice was a shock to her, as well as to the rest of us.

"I see you have recovered your voice," I said.

Voice Restored

She leaned back in her chair, apparently quite shaken. "This is the first time in many weeks that I have been able to speak," she said. The entire congregation could hear her. Her eyes filled with tears.

I mentioned briefly that Zo-Ser had been there to help her and went on with the message service, for I could see that she was embarrassed by her tears.

After the service, she lingered long enough to tell me that, while dressing for church, she had prayed for a message for she knew if she received a message she would recover her voice in order to answer when her name was called. Zo-Ser no doubt heard her prayer for help.

This is only one incident of his healing. As I say, the daily reports of his healing amazed us.

But the greatest thrill of all came recently when I opened our daily paper, the Los Angeles Examiner. There, on the editorial page, was the article, "New Pyramid Discovered", written by O. M. Marashian and distributed by North American Newspaper Alliance (Cairo, Egypt, June 2):

"A new pyramid is expected to be added to Egypt's swelling list of ancient monuments which are proving to be a lucrative attraction for the tourist trade.

"An Egyptian archeological team headed by Prof. Zakaria Ghonem, excavating in the sand dunes of what once was Memphis, ancient capital of Pharaonic Egypt, south of modern Cairo, have come across a huge limestone wall enclosing an area of 24 acres and have cleared it of sand.

"The high inclosure, similar in style to the wall surrounding the famous step pyramid of Sakkara a few hundred yards away, is hiding another great pyramid, complete with tomb, temple, and passage-ways, said Ghonem. Buried deep under the desert sand, on the edge of the green Nile Valley, the actual site of the pyramid will not be excavated until winter.

"Because of the intense heat, which starts early in spring, archeological work throughout Egypt is at a standstill half the year.

Archeologists said that the discovery of the 4700-year-old pyramid at Sakkara would be as important an event, and, perhaps, as sensational, as the discovery of the tomb of King Tutankhamen in 1922.

"Without waiting for the opening of the pyramid's tomb chamber, which will shed all the light on who built the stone edifice and for whom was it built, archeologists are debating the ownership of the sand-hidden pyramid.

"Some are nearly certain that the pyramid belongs to King Snekt, a successor to King Zoser, who built the step pyramid at Sakkara. The only thing known about King Snekt is that his tomb had been neglected and obstructed by his jealous successors, one of whom, the Pharaoh Unis, built his own near-by tomb.

"Other archeologists say that the new pyramid is the tomb of King Zoser's prime minister, Imhotep, who at the same time was a famous construction engineer, credited with much of the fine temples, tombs, and palaces of his time.

"The mystery hidden by 5000 years of sand will be cleared when Ghonem begins digging straight for the tomb chamber of the pyramid in the winter.

"Experts think that it will be

Founders of
Astara Foundation

They will reopen their recently organized "Astara Foundation" on or about the third Sunday in September at 508 S. Hobart in the city of Los Angeles.

"The Chaney's", Robert and Earlyne, will conduct services and classes. Healing and philosophy will be stressed.

fairly easy to spot the tomb chamber, because the discoveries so far indicate that the plan followed in building the new pyramid is similar to that of Zoser's step pyramid.

"Whether the pyramid belongs to King Snekt or to Minister-Engineer Imhotep, the unearthing of the tomb chamber will throw new light on a period of ancient Egyptian history about which little is known so far.

"Archeologists are only hoping that they will find the tomb chamber intact and untouched by time or centuries of official and unofficial search."

"By Their Works . . ."

To see ancient Zo-Ser's name in modern newsprint gave us a start. Zo-Ser tells us the new pyramid will hold much that will be of interest to us.

If any of you readers come across any articles in the future, either in newspapers or magazines, which relate to Zo-Ser, or his prime minister Imhotep, and this new pyramid, please forward a copy to me at 508 S. Hobart Blvd., Los Angeles 5, California. We will greatly appreciate it for we would like to learn all we can about this great ruler who is so unassuming that he says practically nothing about himself.

Other Egyptian teachers who have spoken to us in our meetings from time to time tell us that Zo-Ser was one of Egypt's greatest kings. His healings in that ancient day were so renowned that he was worshipped as a "god" by his people for thousands of years after his death. Shrines and temples were built in his honor.

We have asked Zo-Ser about this. He will not elaborate upon his fame. He says, "Let my present works speak for me."

It is not how great a thing we do, but how well we do the thing. We have to, that puts us in the noble brotherhood of artists.

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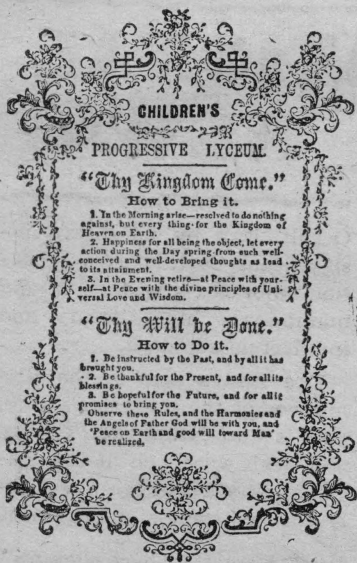
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A reproduction (above) of the front page of Andrew Jackson Davis Lyceum Manual.

Manual Continues Here

Here let me mention that in the Summer-Land these "Groups" are arranged, classified, and designated in accordance with the immortal laws of Music. A Group at first simply represents a note; afterward, when the members are more advanced, it represents an octave; and ultimately, when harmony is established, the whole assemblage constitutes, so to say, a musical instrument of twelve octaves, instead of six and a half or seven, as we have here in the popular piano or church-organ. It is beyond the power of earthly language to describe the celestial melody, "the fairy-like music," of this human musical instrument! Truly, by such a combination of angel-voices the "morning-stars" may be taught to sing their part in the anthem of the spheres.

In these assemblages the children are always enthusiastic, mutually affectionate, and full of beautiful happiness. Those who never truly sang a note on earth, soon learn to sing harmoniously as well as to think intuitively and accurately. The little ones sing and think with as much spontaneous melody and healthful happiness, as do birds in the forest-trees, or children in the glee and enjoyment of their common sports.

Music, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums. The plan is to unfold the Groups into a "Harmonical Choir" of the first magnitude and importance.

These Associations of the young on earth, to be in sympathetic harmony with corresponding bodies of youthful brothers and sisters in the Summer-Land, should have public re-unions and festivals twice a year, and semi-public rehearsals and soirees as frequently as may be found necessary for purposes of progress and discipline. The latter, if possible, as often as once in every twelve weeks, and a general picnic festival and a grand Excursion punctually and uniformly once a year, on some bright and inspiring day in the spring or summer time. These public social entertainments and exhibitions will produce the happiest effects upon both participants and spectators.

Such progressive Sunday gatherings of our beloved children will be, to some extent, a realization of the age of Harmony on earth. Let little children come freely into the Groups, for "of such is the kingdom of heaven." The harmony and melody of these

Attention All Lyceum Teachers

Continuing on this page, *Psychic Observer* is reprinting serially the rare out-of-print LYCEUM MANUAL written by the founder of Modern Spiritualist Lyceum movement, Andrew Jackson Davis. During recent years, this rare book has sold (used) from \$5.00 to \$10.00. It will take three to four months to cover the entire book. Do not miss a copy of *Psychic Observer*.

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By Andrew Jackson Davis

"A pebble in the streamlet scant
Has changed the course of many a river;
A dew-drop on the baby plant
Has warped the giant oak forever."

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(Continued from August 25th Edition)

youthful spiritualizing Associations will correspond to the harmony and melody of the eternal kingdom of Love, Wisdom, and Peace.

There are many cogent reasons why Friends of Progress should everywhere establish and multiply these Children's Progressive Lyceums. One of them is, the conspicuous fact that young minds are being constantly miseducated by the supporters of the popular dismal theologies. Your little ones acquire lessons in orthodox Sunday-Schools which require years of mental struggling to unlearn. They receive unhappy lessons and learn to believe in unhappy thoughts. Another reason is, large numbers of the children of liberal-minded parents are carelessly straying off on Sunday out into the fields and byways, and thus many of them waste the day, and their plays are many times not profitable either to themselves or to their companions. But the former reason is paramount, that thousands of the children of progressive friends, merely to have some social place regularly to go to on Sunday—for the simple attractions and pleasures of meeting playmates and acquaintances—join dismal orthodox assemblies, go to the popular churches, and thus acquire narrow and bigoted opinions which deeply embitter the fountain of affection, and oftentimes poison the cup of an entire life. It is not infrequent that the innocent victims of an orthodox "Catechism" grow up prejudiced, one-sided, and narrow-minded members of community during all after years. Such minds are enemies of progress, because they entertain conscientious convictions unfriendly to reforms based on the largest liberty of reason. This progressive work, for the true and harmonious education of the young, should be carried energetically forward in every part of Christendom. Spiritualists should now begin, like true philosophers and philanthropists, to work at the very roots of society. Let us gather the Children—

"Gather them in from the street and lane,
Gather them in, both halt and lame;
Gather the deaf, the poor, the blind—
Gather them in with a willing mind."

"Gather them in that seek for rest—

Gather them in from East and West;
Gather them in that roam about,
Gather them in from North and South.

"Gather them in from all the land—

Gather them into our noble band;
Gather them in with spiritual love,
Gather them in for the Sphere above.

The manifest object is, to develop a system of spirit-culture which must, in its practical workings, prove exceedingly valuable, if not a model, for parents and teachers, at home and in public institutions, for the successful development of the real genius, moral powers, and the reasoning faculties of the youth of both sexes. Here, from the divine fountain of heavenly life, is given the grand basis for the erection of newer and more effective systems of academic and collegiate education.

Charity should be early taught to the members. Each Group should look after the little physical necessities of its members. Poor parents cannot easily clothe their little ones sufficiently nice and tidy to associate freely with the children of the more fortunate. Leaders, therefore, should teach and induce the better clothed members to contribute garments, shoes, stockings, money, or whatever will add to the comfort and happiness of the unfortunate. All personal distinctions in the matter of social position, or of dress, must be carefully removed from the thoughts of each Group. Here all meet as immortal children of the infinite Father and Mother.

Graduation, or the promotion of members, will be one of the finest effects of this Progressive Lyceum. The progressive ascension of children from primary to superior groups, and the advancement of members to the position of Leaders or officers, is a part of the system.

The members of our Groups will become the men and women of the future; they will, in a few years, be scattered

through all the different paths of human life. They will be not only sisters and brothers, but wives, husbands, mothers, fathers, members of different social and political movements, always exerting an influence in society. Therefore, how important it is that we start with this new, this better, this diviner idea of Education, in keeping with the harmonious and musical principles that regulate both matter and mind throughout the universe. We wish to be at one with the Father, and the way to commence is to ascertain and establish true relations with Mother-Nature. Hence we commence with exercises of a physical character; because well-organized, well-disciplined physical organization, is the firm and beautiful temple in which the spirit may live, and the basis on which it may be erected as a sublime and bright superstructure for the eternal spheres.

Harmony of the Heaven

The Lyceum is an inspiration—that is to say, it is an idea which was found to have expression in the Summer-Land—and we desire to realize on earth, as far as possible, the music and harmony of the heavens. The wise and gentle men and women who, as angels of purity and beauty, inhabit the Summer-Land, educate the little babes who go there every day, and not only those who are children in years, but also in matters of thought and principle. These educational processes in the heavens are independent of books—of the ordinary formal methods of instruction. They are based upon the identity between motion and life in body and spirit—the principles that regulate matter and mind. For instance, if children there were to be taught the principles of astronomy, they would not sit down to Mitchell's Astronomy or Burritt's "Geography of the Heavens," or the text-books of whoever may have written on the subject; for the constellations themselves are astronomers, and every planet waltzes about its primary on the same principle that one human being will pass another in the street, or in the waltz, or in the mazes of the dance. The bright-eyed, golden-haired, and happy-hearted children in the heavenly Groups go through various marches, whereby they are taught to comprehend the operation of planets, showing how one star plays around another, how satellites move around planets, how planets and satellites move around the sun, how suns with planets and satellites move around greater suns, and how all constellations move around some still greater and more central controlling power. All this attractive knowledge is acquired by the beautiful marches of the little persons who go to the Zellabingen Association, or to some corresponding Lyceum. And thus they are taught, by these semi-waltzing exercises, the astronomy that the Father and Mother have expanded throughout the firmament.

So it is in other departments

(Con't Page 10, Col. 2)

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LYCEUM MANUAL

(Con't from Page 9, Col. 4)

of knowledge. You can teach geography and the origin and the flowing of rivers—can represent a poem, or any conception that has ever been expressed in literature, or art, or sculpture, or in the epics of the world—by means of musical motions, either by the hands or feet or the whole body, or by the study of signs and symbols.

These Groups of young people are representative of family circles and progressive communities. They are planets and satellites; and they also signify other bodies and higher degrees in Nature. For example: the first Group is called "Fountain Group." Next, a "Stream," flowing from the fountain. Then, a "River," into which the stream widens. Next, a "Lake." Then from the lake, a "Sea." Then onward into the "Ocean." Now we safely gain the "Shore." Next we joyously behold a "Beacon" on the shore. Then a "Banner" of Progress is waving in the free air. At this point we look above and discover a new "Star" in the heavens. Then an aspiring "Excelsior" spirit enters the heart. And lastly, having passed upward from the "Fountain," we begin to realize internally something of the "Liberty" of the sons of wisdom, truth, and righteousness.

Thus we have a complete Lyceum, composed of twelve Groups, each containing twelve members. When the applicants are more numerous than would be sufficient for any Group, a new Group is organized, and is called the duplicate of that Group. When a sufficient number of new Groups come forth to form a new organization—viz., twelve duplicates—then is established an independent Lyceum, having its Officers, Leaders, banners, colors, and everything necessary to constitute an individual movement.

Each Group has a badge for each of its members, of a significant and appropriate color. Fountain Group is represented by red, which means the first form of love; it is ardent; is the primary, or basic love. Stream Group has the badge of pearl, which color signifies the love that is fleeting—beginning and ending with the senses. River Group is represented by orange color, which indicates organic love, or the love which pertains to the physical being; is, in fact, a part of the mere conscious life of the child. Lake Group is represented by lilac, which means objective love, or the momentary interest of the mind in whatever affects the senses. Sea Group is represented by yellow, which means filial love, or devotion to superiors. Ocean Group is represented by a badge of purple, which means fraternal or brotherly love. Shore Group is represented by green, which indicates the freshness of youth, the useful or first wisdom-affection. Beacon Group has the deep blue color, signifying love of justice—a desire to gain true and correct ideas of things. Banner Group has a crimson badge, representing power—an earnest love for any congenial undertaking or pursuit. Star Group has azure color, signifying love of the beautiful—especially the love of the distant and the truly sublime. Excelsior Group has pure violet, which signifies aspiring or progressive love. Liberty Group wears a white badge, which in-

cludes all the other colors, and signifies harmonious love.

These Lyceum children are not to be catechised according to a book with stereotyped questions and fixed answers, such as, "Who made you?" "Who redeemed you?" &c. With the orthodox system of religious training in the beginning, there comes, between the susceptible years of ten to twenty—a spiritual distemper called "getting religion." Many youthful persons have it as children have the mumps or measles; and they go into the churches, and all the little things that were said to them in their Sunday-Schools come up and produce their impression. They usually remember what they have learned, and that is all. For themselves, as independent thinking immortal beings, they know nothing. Memory is the channel into which all their spiritual feelings rush and remain; and thus the miseducation twisting the mind for years and years, as too many can testify, consigns the soul to dungeons of doubt and despondency, and spreads a gloom over all the fair face of Nature. You know how wrong and evil such teachings are, especially for the little and gentle ones in our homes. We wish to break all this theology asunder. It is the most outrageous imposition and falsehood.

(NOTE.—In accordance with plans and principles indicated in the foregoing, the Lyceum was duly organized in Dodworth's Hall, in the city of New York, on the 25th of January, 1863. Both Officers and Leaders were ready to embark in the noble cause, the children came from all parts of the city, and the succeeding pages contain much that has been gathered by experience and inspiration during the first two years.)

The third instalment of A. J. Davis' "Lyceum Manual" will appear in the next edition. Don't miss it. The first instalment began in August 25th edition.

A Tribute To Rev. Alfreda Brown

Fredora Pela Brown (Rev. Freda Brown) pastor of The First Church of Divinity, 6146 South Ashland Ave., Chicago, Illinois, passed away July 23rd. "Fredora Pela", as she was lovingly called by her friends, was born December 28th, 1880.



Her husband, Thomas Brown, preceded her in passing by two years. She is survived by one son, Carl; two brothers, Charles Bergland, Chicago and David Bergland, Minneapolis, Minnesota; four nieces and three nephews.

Rev. Brown was a worker in the field of Spiritualism for thirty-two years. She was Founder and President of the First Spiritualist Church of Divinity until the time of her passing. She had served on the Board of the Illinois State Spiritualist Association for seventeen years,—first as Trustee and then as First Vice President.

Funeral services were conducted by the Rev. Ernest Schoenfeld, President of the I.S.S.A. and the Rev. Harry Tufts.

Love was her watchword, Forgiveness her Text
Cheerfulness her motto, Service came next
Her faith moved the mountains of strife, grief and pain,
And opened the fountains to Spiritual gain.

ELSIE N. TRAVER

INTERNATIONAL NEWS

London, England: Dr. Paul Brunton, whose books on the occult sciences have become best sellers, returned to London last month. He had time only to visit his publishers and call on his friend, Desmond Dunne, at the School of Yoga.

Then on to Copenhagen, Paris and . . . India! For his friends in all these countries Dr. Brunton's visits mean news.

Eagerly awaited is his latest book, the first after a silence of several years. Publication will proceed simultaneously in New York, London and perhaps on the continent as well.

Contrary to expectation, Dr. Brunton's latest work is not on the subject of spiritual healing, to which he has lately given so much attention. It has a more general theme.

To India he returns to continue the investigations which, years ago, led to his book **A Search in Secret India**, and then a whole series of textbooks which have become classics on Yoga.

Success as an author has left Paul Brunton quite indifferent. He remains the most modest, unassuming of men. His visit to London was a fleeting one for he was eager to be on his way again to India, cradle of the Ancient Wisdom.

There he will sit at the feet of other equally retiring—and profound—philosophers. And perhaps write another book to interpret Yoga for the West.

Villach, Austria: Hearty congratulations are certainly in order for "Mensch Und Schicksal", which just celebrated its fifth birthday. That a country, which has passed through the vicissitudes Austria has known in the past fifteen years, should have the vitality to support a semi-monthly devoted to the

Occult, is a by no means insignificant fact. This publication embraces a wide field and maintains a high literary and intellectual standard.

The first article in the first number of the magazine's sixth year is stimulating and exciting, and deals with one of the oldest traditions and most certainly guarded secrets of Occultism.

Paris, France: "There should be a link between America and France in the field of Spiritualism. Shall we try to make it real and active? Can you help me in any way?" These questions were asked Psychic Observer by Monsieur Henri Boitel, 69 Avenue De Villiers, Paris, 17^{eme}, France.

In answering Mr. Boitel, we sent a bundle of data and photographs which were used during his recent successful tour of the continent. While Mr. Boitel by them, he is a member of does not claim to be sponsored the "Union Spirite Francaise."

A detailed report from Mr. Boitel discloses that, during this past year, he has lectured throughout many European territories:

Union Spirite Francaise, three times at their headquarters, 10 Rue Leon Delhomme, Paris, France.

Evolution group, led by Andre Dumas, Vice-President of I.S.F., London, England.

Amour-Lumiere et Charite, led by Georges Gonzales, famous French author, medium, healer, age 64, still busy with the work of "Rescue Circle."

Spiritualisme Experimental, led by Mrs. Gendet, famous clairvoyant and clairaudient medium. Madame Gendet is known for her very accurate and quick psychometry through photographs of either living or disincarnate.

Deuai, Andre Richard and his wife, Lucile, well-known medium of France, called me to show my photographs and those kindly authorized to be shown through the courtesy of **Psychic Observer**.

Arras, Victor Simon, editor of "Forces Spirituelles, a monthly psychic paper, is also a well-known medium, especially devoted to painting. His work is extraordinary and unique. He paints under control, generally during the night, sometimes during the day, it all depends on the control.

Lille, France, at the "Cercle d'Etudes Parapsychologiques do Lille" led by Mr. Blondel, assisted by a prominent medium, Mlle. Locquet. They can easily call 650 people belonging to their group.

Argers, Lectures given to answer the call of a Paris medium, Madam Mauranges, a friend who goes to this town several times a year to give clairvoyances.

Geneve: Societe Psychique de Geneve, led by Charles Stahl, it is the only group in Geneve. Mr. Stahl is the successor of the late Raoul Montandon, famous Swiss author of several books on survival.

Lausanne: Societe Vaudoise d'Etudes psychiques, led by Dr. Berthollet.

Paris: Societe D'Etudes Des Phenomenes Psychiques, the most active society, led by Mr. M. Lemoine, well known mathematician, President of the Union Spirite Francaise with headquarters at Rue des Gatinnes 1, Paris, where mediums are numerous and give seances.

CHURCH NEWS

Grand Rapids, Michigan: According to Emma Farrington, pastor of the First Church of Truth, 26 Shelby St., S.W., the 28th annual home-coming of the Independent Spiritualist Association will assemble September 13th and 14th.

Missionaries representing many states will take part in the services afternoon and evening. Rev. Malcolm Riddell, president, invites all Spiritualists from his home town of Flint and other Michigan cities to take part in these services.

New York City, N. Y.: According to Gertrude Kunhart, acting Secretary, The Cathedral of Faith, 205 West 80th St., New York City, celebrates its third anniversary in September, with a Bazaar and Social, Saturday, September 27th, 1952, from one to ten P.M.

The pastor and founder, Bishop Richard Renardo is well pleased with the progress his church is making, and is adding Sunday services to his already busy schedule. Starting Sunday, September 7th, there will be Healing, Meditation, and Lecture, at 6:15, messages at 7 P.M. These services will continue thereafter, along with Monday, Wednesday, Thursday, and Friday services at 7 P.M. and Wednesday and Friday at 1 P.M.

Louisville, Kentucky: Special services were held currently at the Peoples Divine Healing and Abundance Circle, 333 South 42nd St., according to minister Rev. R. G. Lagnau.

At this service (August 17th), Rev. Henri Zacharias presented a new charter and dedicated the chapel. Rev. Anda Crocker Kay participated in this ceremony.

New York City, N. Y.: The Supreme Council of the Independent Associated Spiritualists held its 25th annual Ordination Services, June 29th at 152 West 42nd St. Rev. William Charles Owens, president, officiated.

Among those receiving orders were: Daphne Ezechiels, 3rd Orders, Charlotte Forsythe and Annie Marsden, 2nd Orders, Lizbeth Morris, first Orders.

Rev. Annie Marsden, associated with Spiritualism for many years, has been a Missionary Minister for the I.A.S. at 108 Ford St., Ogdensburg, N. Y. Charlotte Forsythe assists at the Temple of Light, New York City. Lizbeth Morris, who has been preparing for ministerial duties for many years, is planning the erection of a Spiritualist Church building in the State of New Jersey, on a plot

TOLEDO CEREMONY



The above photograph was taken in The First Spiritualist Episcopal Church, Knights of Pythias Hall, 204 Garrison St., Fremont, Ohio . . . when Mayme Baxla (left) received her missionary certificate from church pastor, Rev. Irene Slocomb, 1615 Glenbrook Drive, Toledo, Ohio.

of ground already purchased for that purpose. Her group of members are now assembling for the fulfillment of this work and anticipate starting services an early date.

Another Ordination Service of the Supreme Council of the Independent Associated Spiritualists will be held in the State of Connecticut during the month of August at which students from the New England and Atlantic states will receive Orders and Ordination.

An intensive course is being conducted by the Rev. William Charles Owens during the summer months, to which students are admitted for studying the aspects of Spiritualistic Philosophy, Psychic Diets, and a curriculum of subjects especially prepared for the more advanced students and ministers.

New York City: A large and beautiful American flag was recently presented to The First Church of Spiritual Vision, 100 West 61st St., by Mrs. Lillian Haines, of the New York County American Legion Auxiliary.

The flag was acquired through the influence of one of its church members, Leslie DeNike.

A presentation ceremony, conducted by Rev. Angela V. Cali, minister, was held at Sunday Services, at which time General Assembly of Spiritualist certificates were also publicly presented to Bertha Fischer as Licentiate Minister, and Amelia Ann Myers as Associate Minister.

Long Beach, California: The editor of *Psychic Observer* will spend a week or ten days on the west coast, early in September. Mr. Pressing will arrive at the Los Angeles airport, Monday, September 8th at 5:30 P.M., register at the Wilton Hotel, Long Beach and visit with Spiritualists in the vicinity until the annual convention of the Federation of Spirit Churches and Associations, Inc., opens at The Municipal Auditorium, Long Beach, September 10th. On the floor of convention hall, there will be a *Psychic Observer* Book stall, Mr. Pressing in charge.

Friday, September 12th, the editor will conduct an Open Forum, 6:30 P.M. to 7:45 P.M.

In Los Angeles, Sunday, Sept. 14th, 7:30 P.M., Mr. Pressing will be featured at The First Christian Episcopal Church, Inc., 801 South Wilton Place when the church celebrates its second anniversary.

New York City: The Helen Brand Memorial, affiliated with the International General Assembly of Spiritualists, will open fall services Sunday, September 14th, 2:30 P.M., according to secretary, Caron Smith.

These services, conducted by Rev. Hazel Brand Herrejon, will be held in Studio 1, 1425 Broadway Studios, corner 40th and Broadway. Everybody welcome.

SUMMERLAND

EVERTS, Emily (69) East Liverpool, Ohio passed away July 4; charter member Psychic Center of Truth Church; Survived by husband, Walter, two daughters, eleven grandchildren and nine great grandchildren; Allie Porter, Wheeling, West Virginia, officiated.

HOSMER, Georgia A. passed away at Wurtsboro, N. Y. July 4; She was a trustee of Duke Research Foundation.

WHEDON, Rev. Ethel Carolyn, (63) passed away July 22 at 4515 East 20th St., Kansas City, Missouri; She was minister of the Second Church of Progressive Life; survived by son, William; sister: Bessie Layman; and three brothers: Charles Campbell, Clarence Whedon and James Whedon. She was born in Hebron, Nebraska, moved to Kansas City from Wisley, Kansas.

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When conditions here match fate we've earned
Then to this realm do we return.
Back to this realm we continue to come
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SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information and "Church Resale Order Form" (See page 14.)

ALABAMA

Birmingham—Spiritual Science Church, 2524-7th Ave., N. Sun. 3 & 7 P. M.; Tues. 7 P. M.; Rev. Frederick W. Mitchell, pastor. (Summer months) Ass't Pastor: Rev. R. S. P. Sparks; Rev. Grace Oldaker; Sec'y, Winifred McConnell, 1904-6th Ave., N.; Phone 54-3203.

ARIZONA

Phoenix—Harmony Chapel (Spiritualist), 621 North Fifth Ave.; Sun. 9:45, 11, 6:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Rev. Edwin W. Ford, N. S. T.; Phone 4-1990.

ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 208 Plateau; Sun. 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin. Phone 6-632.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church, 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Escondido, California
Church of Spiritual Wisdom, 352 West 5th St.; Healing; Sun. 7:15 P. M.; Lecture: Sun. 7:30 P. M.; Pastor: Rev. C. E. Goodale; Sec'y: F. E. Watson.

Universal Spiritualist Church (C. S. S.) Woman's Club House, 240 South Broadway; Sunday, 7:30 P. M.; Leader: Mable Windnagle; Sec'y: Ann Collins, 522 North Broadway.

Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California
People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P. M.; Luncheon Circle: Thurs. 12 P. M.; Class: Fri. 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Minister: Lola Reddig; Phone: 8-2316; Ch. Phone: 99-214.

"The Chapel In The Sky", Spiritual Science Church 216; Suite #1508, Villa Riviera Hotel, 800 East Ocean Blvd.; Vespers followed by circle, Sun. 2:30 P. M.; Lecture and Class, Thursday 8 P. M.; Chapel Tea followed by Messages, Friday 1:30 to 4 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phones: 6-7261, Extension 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P. M.; Thurs. 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Universal Memorial Spiritual Church, 411 East 6th St.; Wed. 2 & 7:30 P. M.; Sunday service: 7:30 P. M. in Linden Hall, 208 Linden Ave.; Rev. Laura Crocker; Phone: 704553.

Los Angeles, California
Agasha Temple of Wisdom, 353 N. Western Ave.; Sun. 8 P. M.; Richard Zenor.

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M.; Wed. 2 P. M.; Pastor: Rev. Eula Perryman Goff; Ass't pastor, Rev. Walter H. Goff; Phone PLasant 2-7858.

White Rose Institute of Christian Psychology, 228 East Vernon Ave.; Sun., Wed. & Fri. 2:30 & 7 P. M.; Rev. Magdalene Summers; Phone: AD 4-4876.

Church of Inspirational Thought, Inc., 5th Floor, Case Hotel; Sunday 2:30 & 7:30 P. M.; Friday 7:30 P. M.; Minister: Rev. Lillie Mueller; Co-Pastor: Rev. Floyd R. Gates; Phone: CA 2-1137.

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

Christian Spiritual Church, 8126 Crockett Blvd.; Sun. 7:30 P. M.; (I.G.A.S.) Rev. Walter Jacobsen; Phone: LA 4619; President: Ida Hill; Sec'y: Lucille Buck.

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Route No. 1, Van Buren, Mo.

(Los Angeles—continued)

Central Sp'list Ch., 2201 S. Union Ave.; Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, Pastor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Church of Divine Light, 1900 West Sixth St.; Services: Sunday, lecture & messages, 2 & 7:30 P. M.; Message Service: Wed. & Thurs. 7:30 P. M.; Pastor: Rev. Beulah Englund, Helper; Little Billy Hall.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley; Phone: TH 2104.

First Christian Episcopal Church; Rowena Field Memorial; 8th & Wilton Place; Services: Sun. 2:30 & 7:30 P. M.; Healing, Lecture and Messages conducted by pastor & visiting mediums. Presiding clergyman: Rev. Thomas E. Badger; DU 7-7915; Sec'y: Frank E. Richelleu, 926 S. Fedora St.; Phone: DU 3-8603.

Church of Modern Christianity, 954 South Vermont Ave.; Sun. 11 A. M. & Wed. 8 P. M.; Minister: Rev. Ethel Van de Water.

Oakland, California
1st Temple of Spiritualism, 1442 Alameda; Sun. 8 P. M.; Minister: Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 626 W. Grand; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms; Phone: HI 4-6741.

Redondo Beach—Brotherhood of Faiths; Rev. Radhma Michaela; Sec'y, Aura Wetsel, P.O. Box 305, Redondo Beach.

Sacramento, California
First Spiritualist Episcopal Church, I.O.O.F. Bldg.; 34th & B'way; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUDSON 1-1895.

San Bernardino, California
Ch. of Natural Law, 132 E. 5th; Wed. 7:45 P. M. circle & healing; Fri. 8 P. M. class; Sun. 7:45 P. M. healing, lecture, messages; Pastor: Lillian Rissinger; Phone: 82-0118.

1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P. M.; Pres.: Ann Cannara; Sec'y: C. A. Cannara.

San Diego, California
Inspirational Ch. of The Master, 2730 A St.; Sun. 11 A. M. & 7:45 P. M.; Wed. 8 P. M.; Pres.: Rev. Elsie L. Brillinger. Phone Main 9549.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

Fraternal Spiritualist Church, 1502 Second Ave.; Sunday 1 & 7:45 P. M.; Pastor & President: Rev. Gust Thunberg; Rev. Georgiann Kella, Sec'y.

San Francisco, Calif.
Radiant Light Church, 143 Fell St.; Services: Sunday 8 P. M.; Tues. & Fri. 8 P. M.; Class: Mon. & Thurs. 8 P. M.; Social: Second Saturday; Seance: third Saturday; Second Sunday, Candle Light Healing Service; Third Sunday, Communion of the Roses; Rev. Helen Bercu; Phone JU 5-9338.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P. M.; Sec'y: Robert B. F. Chisholm; Minister: Rev. Atela Chisholm, 7515 Brookdale Ave., Oakland, 2; Phone: KElog 4-7131.

Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P. M.; 2nd & 4th; Wed. 7:45 P. M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

Spiritualist Church of Revelation, Inc., 1762 Page St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Minister, Direct-voice and Materialization medium; Pastor's home: 2940 Nineteenth Ave.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Sunday 7:45 P. M.; Thursday 2:00 & 7:45 P. M.; Healing Classes: Monday 7:30 P. M. Unfoldment Class; Tuesday & Wednesday 7:30 P. M.; Minister: Alda Scheierman, Phone VA 6-5808.

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P. M.; Albert N. Theriault, Sec'y.

Universal Church of The Master, No. 265; 534 Laidley St.; Unfoldment Class, Tues. 1 P. M.; Rev. Frances Link; Wed. 7:30 P. M.; Rev. John Armon; Healing Class, Fri. Eve., Rev. Hilda Thornton; Phone: DELaware 3-3932.

San Jose, California
First Spiritual Science Church, 65 South Seventh St.; Saturday 8 P. M.; Rev. Evan Shea, Minister.

Grace Spiritual Church, I.O.O.F. Hall, Third & Santa Clara St.; Message Circle: Sun. 2 P. M.; Healing and Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rev. Raymond Swisher; Sec'y: Clara Sherwood, 120 North Buena Vista.

Stockton—Spiritual Science Church No. 204; 2106 Cherokee Lane; Sunday, Healing: 7:30 P. M.; Lecture: 8 P. M.; Messages: 9 P. M.; Every first Sunday: Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Celia Isert.

Vallejo—Spiritual Science Ch. No. 91, 427 Capitol St.; Golden Shield Hall; Sun. 7:30 P. M.; Rev. Edna I. Hogan. Phone 3-9185.

Vista—Metaphysical Temple of Truth, Route No. 4 Box 612. Rev. Florence L. Myers.

COLORADO

Denver, Colorado
People's Spiritualist Church, 322 East 17th Ave.; Direct-Voice and Materialization Seances: Tues. & Thurs. 8 P. M.; Rev. Pearl B. Ashbrook; Phone: MAine 8961.

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

Spiritual Science Ass'n., Glenarm Hotel, 1517 Glenarm Place; Message Service: Tues. & Thurs. 1:30 P. M.; also Friday 8 P. M.; Healing: Wed. 2 to 4 P. M. conducted by the minister, Rev. Sophie Busch Tracy; Phone: TABOR 2068.

Star of The East Spiritualist Church, 1379 Kalamath St.; Sun., Tues., Wed. & Thurs. 7:30 P. M.; Rev. Ernst and Frieda Nickles, 4563 Olcott; Phone: GL-7344.

Progressive Spiritual Science Church, Glenarm Hotel, 1517 Glenarm; Sun. 7 P. M. healing and unfoldment; Sun. 7:30 P. M. worship service; Thurs. 7:30 P. M. message service; Minister, Rev. Florence Stanton; Phone Westwood 1155-M.

CONNECTICUT

Bristol—Michel Spiritualist Ch.; Stephen Terry Hall, 8 S. Elm; Wm. P. Morgan.

Hartford, Connecticut
1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Pres.: Clifford Doucette; Phone: Man. 3-1841.

Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Sun. 7 P. M.; Pres.: Eleva G. Smallwood, 129 Bedford; Sec'y: Enid Hosmer; Phone: 4-5260.

New Haven—Alliance Center of Inner Vision; 1023 State; Wed. 7:45 P. M.; Minister: Dorothy Russell Johnson; Sec'y: Carl Johnson.

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Brainard.

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer; Pastor: Raymond Burns; Founder: Dr. Isabelle K. MacDonald.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church; 1900 "F" St. N.W.; Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M., Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone METropolitan 0540, Ext. 604.

Third Spiritual Science Church, 425 "D" St., S.E. Apt. No. 2; Minister: Rev. E. Genevieve Norvell; Phone ATLantic 7971.

FLORIDA

Daytona Beach—Hays Memorial Spiritualist Church, 221 First Ave.; Services: Sunday, Wednesday and Friday 7:30 P. M.; Wed. & Fri. 2:30 P. M.; Minister: Rev. Margaret Hays Springstead; Phone: 2-2432.

Fort Lauderdale, Florida
Beckoning Light Spiritualist Church, Woman's Club; Sunday 8 P. M.; Rev. Jewell Williams, 200 N. E. 4th St.; Phone: 2-3160.

Homestead—Redland Spiritualist Episcopal Church, 28 N. W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson. Phone 253 M 4.

Jacksonville, Florida
United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Messages: Wed. 8 P. M. at 1136 Hubbard St.; (U. B. S. A.) Minister: Rev. Etta L. Gardner; Phone: 60351.

America's Spiritual Science Church, 220 East Monroe St.; Sunday 7:45 P. M.; Healing: Mon. 8 P. M.; Minister: Rev. Eileen Tatro; Phones: 82-111 or 2-9392.

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Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 p. m.; Sat. 8 p. m. (Materialization) Phone (after 6 p. m.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida
Beckoning Light Sp'list Ch., 1621 S.W. 6th St.; Sun. 7:45 P. M.; Wed. & Thurs. 8 P. M.; Rev. Bertie Lilly Candler; Estella Garrett.

Temple of Revelation, 600 S. W. 25th Ave.; Pastor, Rev. Ruby J. Schmidt; Ass't pastor, Rev. Lucille L. Wedge; Sun. & Wed. 7:45 P. M.; Healing Center 7 P. M.; Phone 48-1325.

Roosevelt Spiritual Memorial Church No. 1, 18 S.W. 27th Ave.; Services: Wed. & Sun. 8 P. M.; Ministers: Rev. Samuel T. Pickens & Rev. Nellie M. Pickens.

Sarasota—Shrine of The Master, Women's Club, Palm & Park St.; Fri. 7:45 P. M.; Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida
Church of Spiritual Philosophy, 1715 Tangerine Ave., Thurs. & Sun. 8 P. M.; Rev. Clara Knost Larrick & Rev. M. McBride Pantan, Ministers; Phone 71-7765.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Wed. & Sun. 8 P. M.; Winifred and Lloyd Chase.

Tampa, Florida
Occult Center School and Church, 8906 Florida Ave.; Sunday 8 P. M.; Pastor: Rev. Nellie Cherry; Phone: 34-7775.

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

West Palm Beach—White Star Memorial Spiritual Church, 217 Okeechobee Road; Sun. 7:30 P. M.; Wed. & Thurs. 2 & 8 P. M.; Minister: Rev. Della Frame.

ILLINOIS

Berwyn—Church of Faith in God, 1212 South Harvey Ave., Sunday 3 P. M.; Wed. 8 P. M.; Healing and Messages; Minister: Rev. Anne Zaklark; Phone: STanley 8-2344.

Champaign—1st Ch. of The Spiritualist, 219 S. Water St.; Sun. 3 P. M.; Rev. Floyd Humble.

Chicago, Illinois
First Spiritualist Episcopal Church, 721 West Belmont; Worship Service: Sun. 7:30 P. M.; All message service: Wed. 7:45 P. M.; Minister: Rev. Rosemary Kelly.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 p. m.; Class: Mon. & Fri. 7:30 p. m.; Social: Last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

1st Roseland Spiritualist Ch., 138 E. 114th Place; Sun. 3 P. M.; Pastor, Deon Fry. Phone Pullman 5-2965.

Evangelical Spiritual Church, 654 N. Parkside Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Rev. Harry H. Hilborn, Minister; Pauline Buerger, Ass't Pastor (Church phones: Austin 73151 & Austin 74058).

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 Ashland Ave.; Sun. 3 & 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; Phone: Walbrook 5-4750.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

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

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

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

Friendly Spiritual Ch., 240 W. 63rd St.; Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney; Phone: GR 7-1707.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416

Chantao of Zaya Church, (Study) Rooms 639-40 Fine Arts Bldg., 410 South Michigan Ave., (Chapel) Room 500-A;—Services: Saturday 8:15 P. M.; Rev. Maria S. Carlyae; Phone: (Study)—Harrison 7-2309; (Home) WH 4-5700, Ext. 105.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Sun. & Thurs. 7:30 P. M.; President: Freda Brown; Phone: HEmlack 2447.

(Chicago—continued)

Brotherhood Church of Spiritual Light, 5052 North Merrimac Ave.; Sun. 7:30 P. M.; (Social every Saturday each month); Pastor: Rev. Albert A. Soch; Ass't Pastor: Rev. F. Williams; Phone: Rodney 3-4422.

Sp'list Ch. of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; service 8 P. M.; Pres. Theo. Siers; Phone: B. E. 5-7455.

Belmont Spiritualist Ch., 1219 Belmont Ave.; Sun. 7:45 P. M.; Thurs. 2 and 9 P. M.; Pres. Lester J. Boleman. Phone SEeley 3-1275.

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service 7:00 P. M.; All message service Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Ass't Pastor: Rev. Ernst A. Schoenfeld.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Decatur—First Spiritualist Church of Truth, 993 North Edward St.; Sun. and Wed. 7:30 P. M.; Rev. Grace Bowman Brown, 940 North Edward.

East St. Louis, Illinois
Spiritualist Science Church, 16th & Cleveland Ave., Sun. & Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave., Ass't Pastor: Earl H. Williams, 737a Collinsville Ave., Phone: Upton 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Cosmic Science Spiritualist Ch., 1120 St. Clair (N.S.A.) Sun. 7:45 P. M.; Laura Connell Phillips, Pres. & Pastor, 611 N. 31st; Phone: Upton 4-0415; Sec'y: Hazel E. O'Flaherty, 11 Commodore Drive, Belleville.

Joliet—1st Spiritualist Ch.; Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Pres.: Florence Fisk, 205 N. Joliet; Phone: 9346; V.P.: Blanche Anderson.

Peoria—Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Sun. 7:45 P. M.; Pastor, Rev. E. M. Price, 206 Albert St. (Sunnyland Add.) Washington, Ill. Phone 3-6190. Sec'y, Ethel M. Gibson.

Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

Westmont—Unity Spiritualist Church, 21 East Quincy St., Sunday: 7:30 P. M.; Healing, lecture, messages; President: Mrs. E. A. Backlund.

INDIANA

Chesterfield—Chesterfield Spiritualist Camp, The Chapel; Regular Sunday afternoon services at 2 until June 15th; 1951 season opens June 30 and closes August 26th; Mable Riffle, Sec'y.

Elkhart—Christian Spiritual Temple, 209 1/2 S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

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KANSAS

Kansas City, Kansas
1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

KENTUCKY

Louisville—The New Second Spiritual-Lite-Chapel, 936 South Fifth St., Sun. 2:30 P. M.; Minister: Rev. R. W. Lagnau.

Louisville—The People's Divine Healing and Abundance Circle (Affiliated with the "Spiritual-Lite Foundation, Inc."—State of Illinois, Rev. H. T. Zacharias, Founder), Services: "Home Owners Grocers," Building, 936 South 5th St.; Minister: Rev. R. W. Lagnau, 333 South 42nd St., Louisville, 12, Kentucky.

Paducah—Little Chapel of Faith, U.C.M. No. 392; Pastor, Rev. Daisy Bromley, phone 2335; Sec'y Mildred Faith, phone 1910-M.

MARYLAND

Baltimore—Philosophical Spiritual Research Class, 145 Maple St., Bertha Finzel.

Silver Spring—Church of Divine Healing, Woodburn Estates, Layhill Road; Sunday 7:30 P. M.; Rev. Pearl Jarce Kerwin, Minister; Phone: Lockwood 4-0040; Sec'y: May Kendall.

LOUISIANA

New Orleans, Louisiana
Divine Fellowship of Spiritualism, 825 Spain St.; Fri. & Sun. 8 P. M.; Lillian McGivney; Ada Dubard Gunter.

MASSACHUSETTS

Amesbury—The 1st Spiritualist Ch., Lower Odd Fellows Hall, Water St.; Sun. 3:30 & 6:45 p. m.; Pres. Edna Welch.

Boston, Massachusetts
Spiritual Haven (Spiritualist) 30 Huntington Ave.; Sun. 7:30 P. M.; Minister: Harre C. Miles.

Spiritual Temple of Truth, Columbus Arms Hotel, 445 Columbus St. 8 P. M.; Pastor: John E. Reese; Asst. Pastor: Josephine Gilbert; Phone: KE 6-1905.

Cambridge—1st Spiritualist Ch., 536 Massachusetts Ave.; Wed. 8 P. M.; Marion F. Upham, Pastor.

Greenfield—Universal Psychic Science, 47 Cheapside; Rev. Frances H. Church.

Malden—Trinity Sp'list Ch. 171-181 Pleasant St., Rm. 13, Morgan Bldg.; Sun. & Thurs. 8 P. M.; Rev. W. J. Hiltz, pastor

Quincy—First Spiritualist Church, Johnson Bldg., 4 Maple St.; Tues. 7:45 P. M.; Minister: Bert DeYoung.

Springfield, Massachusetts
First Spiritual Alliance Church, 137½ State St., Room 302; President: Clara Barnett; Pastor: Rev. Maude E. Taft; Treas.: Joseph Henneberg.

West Gloucester—Massasoit Spiritualist Camp, 19 Lincoln St.; Wed. 7 P. M.; Sun. 2 & 7 P. M.; President: Vivian L. Harvey; Sec'y: Mildred Cook, 16 Walker St.

Worcester—1st Sp'list Ch., 35 Oread St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Dorothy W. Bolin, Sec'y and L. Pastor, 11 Jenkins St.

MICHIGAN

Battlecreek—Spiritualist Church of Divinity, Carpenter's Hall, Green & Jay Sts.; Sunday 7:30 P. M.; President: Glenn R. Brenner; Secretary: Martha Chase.

Bay City—Congregation of Spiritual Unity, 215 S. Linn; Sun. 7:45 P. M.; Pres.: Clara Trombley, 909 Hart St., Essexville.

Coldwater—Spiritual Temple (I. S. A.) 52½ West Chicago St.; Sun. & Mon. 7:30 P. M.; Rev. Pearl Burns; Phone 221-J.

Detroit, Michigan
1st Ch. of Spirit Communism, 3910 Avery; Sun. 11 A. M.; Homer Warren Watkins.

Bible Christian Spiritual Ch., 89 W. Forest Ave.; Sun. 2 P. M.; Rev. John Veysey; Phone: Tashmos 5-9134.

Detroit - continued

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

Eaton Rapids—Spiritualist Episcopal Church, East Hamlin St., Rev. Ruth Walling.

Flint—Spiritualist Episcopal Church, Dartmouth Ave. & Ave. "A"; Sun. 7:30 P. M.; Rev. Pearl Reinhart, Minister; Pres.: Rev. Noah Rice, 515 W. 2nd Ave.

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S. W.; Class: Tues. 2 & 8 P. M.; Wed. 2 P. M.; Ladies' Aid, 8 P. M.; Message Service; Thurs. 8 P. M.; Healing & Peace Prayer; Sun. 3:30 & 7 P. M.; President, Rev. Emma Farrington, Phone: GL-4-9997.

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 & 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St., Sun. 3 & 7 P. M.; Circles Sat. 7:30 P. M. at 729 Stockbridge Ave.; Pastor, Rev. Mattie M. Barents.

Psychical Research Church, 1635 Henson Ave.; Services: Sun. 8 P. M.; Rev. Beth Roche, Minister, 714 North Rose St.

Lansing, Michigan

First Spiritualist Episcopal Church, Y.W.C.A., 217 Townsend St., Sunday 7:45 P. M.; President: Marion Berry, 1509 Jolly Road.

Mount Clemens—St. Margaret's Spiritualist Ch., 55 N. Gratiot Ave.; Sun. 7:30 P. M.; Message service 2nd Sun. 2:30 P. M.; Rev. D. Corning; Sec'y, Nora E. Boetcher, 344 N. Bailey St.; Romeo, Michigan. Phone, Romeo 2647.

Muskegon—1st Nat'l Spiritualist Ch., 600 Jefferson; Sun. 3:30 & 7:30 P. M.; Wm. R. Aldred.

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

Pontiac—First Spiritualist Church, 16 Chase St.; Sun. Lyceum: 10:30 A. M.; Sun. & Wed. 7:30 P. M.; Mabel Barnes, Sec'y

Roseville—Church of Harmony of the C. C. of A., 17359 Roseville Blvd. (at Maple); Lyceum; Sun. 11 A. M. Services: Sun. 7:30 P. M.; Message Circle: 3rd Sun.; Rev. Christine Drake; Phone: Pr. 61946.

Saginaw—Church of Spiritual Truth Brewster & Webster Sts.; Bible Class: Thurs. 8 P. M.; Lyceum: Sun. 10:30 A. M.; Sun. service at 8 P. M.; Rev. Alma Eastman, 1833 N. Charles St.

MINNESOTA

Duluth, Minnesota

First Spiritualist Temple, 601 Fifth Ave., Sun. 7:30 p. m.; Minister: Rev. F. W. Hutchinson, Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320½ N. 7th Ave., E.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St., Sun. 2 P. M.; Rev. Grace Walker Olson. Phone 2-3028.

Minneapolis, Minnesota

Psychic Center Spiritualist Episcopal Church, 3248 Park Ave., South; Healing: Sun. 3 P. M.; Lecture and Messages: Sun. 7:45 P. M.; Messages: Wed. 7:30 P. M.; Pastor: Rev. Clara S. Johnson. Phone: Re 7915.

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2nd Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; Pres.: Howard C. Lemire; Sec'y: Patricia Lemire.

St Paul, Minnesota

Golden Rule Sp'list Ch.; 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

Spiritual Science Church, Hall #310, Frontier Bldg., Sun. 8 P. M.; E. W. Hottinger, 937 Dodd Road, West St., St. Paul (7).

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Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone WESTport 4723.

Second Church—Science of Progressive Life, 4317 State Line; Sun. 8 P. M.

St. Louis, Missouri

Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida F. Eggers, Minister.

Society of Spiritual Fellowship, 3816 N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

Christian Spiritual Science Ch., Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 5705 Chippewa Blvd.

St. Ann's Spiritualist Episcopal Ch., 5862 Delmar; Sun. 8 P. M.; Wed. 1:30 & 8 P. M.; Minister: Bernice F. Bennett.

NEBRASKA

Lincoln—Spiritual Science Mansion; Sun. 7:30 P. M.; Rev. M. M. Geller, P.O. Box 1103.

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Manchester—Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry R. Paradise, 45 Haines St., Nashua.

Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:30 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley. Phone 3103.

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4th Spiritualist Ch., 23 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 283 Linden, Woodlynne; Asst. Pastor: Margaret Davies.

Clifton—Church of Spiritual Advice; 17 Yearance Ave.; Martha Heimann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

Elizabeth, New Jersey
First Spiritualist Church, 31 Rahway Ave. (next to Court House). Message service: Tues., Thurs. and Sun. 8 P. M.; Every other Wed. trance, 8 P. M.; Phone: 3-0298, or 2-3786.

Jersey City, New Jersey

Spiritual Church of Holy Faith in The Little Child, 61 Van Reypen Ave., (Basement Journal Square) Services: Mon., Wed. & Fri. 8 P. M.; Doors open 7 P. M.; Minister: Rev. Elizabeth Craig; Phone: Union 5-0504.

Divine Spiritual Church, 191 Griffith St., (near Summit Ave.) Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Ethel Arrigo; Phone: Bergen 4-8594.

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

Long Branch—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthea Dencer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.—Rev. A. Miller; Thurs. Rev. Rena L. Nagel; Fri. Rev. D. C. Dencer, Psychometrist; Sun. 3 & 7 P. M.; Guest Mediums.

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Riverton—Church of Universal Science, 412 Main St., Services: Sun. 11 A. M.; Class: Wed. 8 P. M.; Minister: Rev. Emma Munch; Phone: Riverton 9-0306.

Rumson—First Spiritual Science Church of Rumson, 21 Highland Ave.; Services: Tues. 2 & 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Trenton—Spiritualist Friendly Church, Royal Oak Lodge Room 34, South Clinton Ave., Sun. 8 P. M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave. Phone 3-0234.

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1st Psychic Ch. of the Resurrection, 510-48th St. (near Bergenline Ave.) Wed. 2 P. M.; Fri. 7 P. M.; Minister: Martha K. Seidler; Phone: Union 3-3811.

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First Spiritualist Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Acting Pastor: Mrs. Frank Harrison, Gloversville, N. Y.; Treas. Lillian Peth.

Progressive Spiritualist Temple, 55 State Road, Hampton Manor, Rensselaer, N. Y.; Rev. Margaret Lewis, minister.

Binghamton, New York

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

Brooklyn, New York

Divine Spiritualist Church, 295 Schermohr St. (near Nevin) Sun., Tues., Thurs. & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt, Leader.

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Center of Psychic Science, Fraternity Hall, 971 Jefferson; Sun. 7:45 P. M.; Pres.: Joseph Bies; Pastor: Norman Mootz.

John Carlson Memorial Spiritualist Church, 95 Johnson Park; Services: Thurs. 2:30 P. M. and Sunday 7:45 P. M.; Medium's Day: 2nd & 4th Sunday; Pastor: Rev. Edith Sandy; Phone: MADison 6534.

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Unity Spiritualist Church, LeRoy & Fillmore; Sun. 7:45 P. M.; Medium's Day: 1st Sun.; Rev. Margaret Hauth.

Sacred Heart Sp'list Ch., 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlovski. Phone El-7543.

Corning—Universal Spiritualist Ch., Odd Fellow's Temple; Sun. 7:30 P. M.; (General Assembly Charter 355) Sec'y: Annabelle Ballinger, 188 Dodge; Minister: Jaroslav I. Tuma-Licentiate; Phone: Corning 2-0718.

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7th Spiritualist Ch., Hotel McAlpin, 34th & E'way; Services: Sun. 11 A. M. (worship & healing); Tues. 7:30 P. M. (messages) Room 364 Hotel McAlpin; Minister: Rev. Lillian Bieser, 446-40th St., Brooklyn.

United Spiritualists' Church, 41 W. 73rd St.; Sun. 11 A. M. & 8 P. M.; Messages: Tues., Wed. & Fri. 8 P. M.; also Thurs. & Sat. 1 P. M.; Class: Thurs. 8 P. M.; Bible Class: Mon. 8:15 P. M.; Sylvia Brooks and Elona Ehrmann; Phone: ENdicott 2-3555.

Cathedral of Faith, 205 W. 80th St.; Message service: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Sunday: Healing, Lecture & Meditation 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994.

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Akron — St. Paul's Spiritualist Church, 400 Bishop St., Sun. 8 P.M.; Messages: Wed. 7 P.M.; Sunflower Club, 1st Wed.; Minister: Rev. Revina Roshon, Rt. 1, Medina, Ohio.

Ashtabula—1st Spiritualist Temple, Main & West 43rd St.; Pres., Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross Road.

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Spiritual Ch. of God, 37 E. 5th; Apt. 5; Sun. 8 P.M.; Ethel Williams.

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1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Kingsland Spiritualist Hall, 204 Garrison St.; Sun. 7:30 P.M.; Rev. Irene Slocombe.

Lima—Spiritualist Church of Truth Rose Room, Barr Hotel; Sunday 8 P.M.; (O.S.S.A.) Sec'y: Mildred Decker, 954 E. North St.; President: Howard W. Lee, 709 S. Union.

Marion—Memorial Spiritualist Church, 122 West Church St., Sun. & Wed. 7:30 P.M.; President: Helen Ruff; Secretary: L. V. Ruff, Ashley, Ohio.

Massillon—1st Spiritualist Ch., 3rd & North; Sun. 7:45 P.M.; Pastor: A. E. Boerngen, Sr.; Phone: 2-1256.

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Good Will Spiritualist Church, 1515 Ottawa Drive; Sunday School, 10 A.M.; Sun. & Thurs. 7:30 P.M.; Rev. D. E. Crider.

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Warren—Christ Universal Spiritualist Church, 174 North Park Ave., P. H. C. Hall; Tues. & Sun. 7:45 P.M.; President: George H. Watson; Sec'y: Edith McGee.

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Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Wed. & Sun. 8 P.M.; Rev. Fred A. Jordan, Pres. I.G.A.S.

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Tacoma: The National Spiritualist Church, Odd Fellow's Temple, 608 Fawcett Ave., Sunday 11 A.M.; Minnie Richardson; Sec'y & Treas.: Theresa G. Boss, 1519 North Stevens, Tacoma (6).

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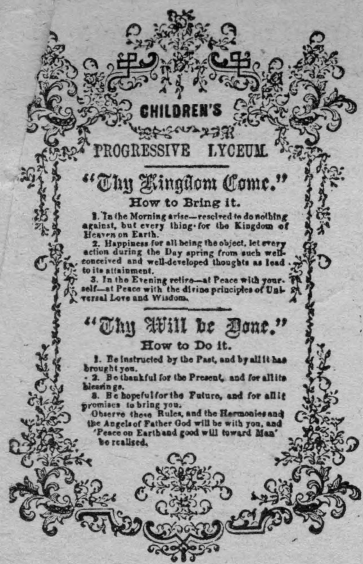
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A dew-drop on the baby plant
Has warped the giant oak forever."

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principle. Everything has "a glory of its own." The highest aim of education is to reveal the life and the form of that individual perfection which Divine Wisdom has implanted in the human spirit.

Different minds demand different methods. The same questions do not arrest and unfold the intuitions of dissimilar persons. For this reason it is impossible for one teacher to quicken and instruct every type of character. Parents seldom find the true avenues of approach to the inner life of their different children; and thus, often, the young at home grow restless and discordant, and fail to vindicate the divinity of their natures, inherited from the infinite fountain of all Goodness.

True Method of Spirit Culture

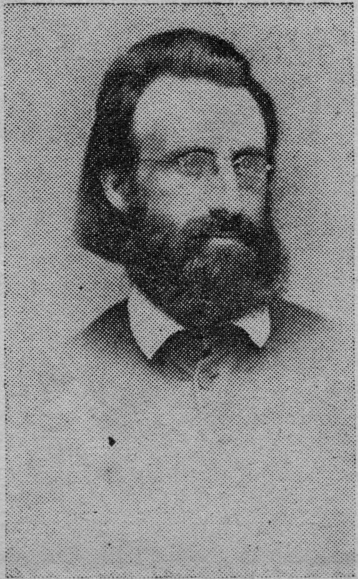
Children are social. The ties of friendship are the ties of divine love. The life of the infinite God flows through the social affections. There is no life where there is no love. Heart touches heart in the sphere of heavenly friendship. The lips grow rosy and dewy with tender and eloquent words of wisdom under the magic influence of unselfish affection. The tongue and the eye are the true organs of instruction. Conversation! It is the heavenly method of teaching. The intuitions and the thinking faculties are touched and strengthened by living words. The fields of Nature lend endless charms to the quickened intelligence. The realms of science, philosophy, literature, art, and music, belong to the spirit. The youthful heart is full of aphorisms. The infallible words of God's truth, on the wings of genius, come forth when the right questions are lovingly put. Forms and strict routine are required only for the external and fleeting purposes of education. Austere text-books and solemn teachers are adapted to schools where children are to be instructed and "finished" for an outward work in the busy world of things and sense. But we are reminded that "Wisdom's ways are ways of pleasantness."

True education is addressed to the Reason, through the social affections; whereby the child-nature is made to grow in

goodness, and to bear the fruits of righteousness.

The Teacher's True Starting-Point

The spirit of a child is free and undefiled. The God-code of everlasting truth is written in its attributes and intuitions. Whatever its parentage or nativity, and however much its nature may be warped, twisted, and embittered by circumstances in early years, the young immortal spirit is pure and spotless as is the heart of an angel. From this point we start — affirming the interior purity of the child's spirit, and denying that the infant nature inclines to everything that is evil and wicked. Theology teaches that "the little foibles and peevish freaks of the infant are early workings and manifestations of corrupt and depraved



A. J. Davis

human nature." And further, the creed teaches that a supernatural "Grace is necessary to convict, convert, renovate, and sanctify a person, so that he may enjoy the heavenly kingdom of Christ."

Our starting-point is radiant with the gospel of "good news": that the life of a child is a pure stream—flowing unceasingly from the God-fountain of infinite perfection; that the human soul is the product of an infinitely wise and good Father; and that there is in every nature, however depraved in condition and manifestation, an immortal spark of holiness, a pure principle of self-redemptiveness, from which the perfect image and state of angelhood may be unfolded.



The intrinsic goodness of the infant spirit is the basis of the celestial superstructure we labor to erect.

The government of Father-God through the love-spirit of Mother-Nature, is one and universal. The heavenly government, although varied in its forms and adaptations in the different spheres and societies according to the varied condition of the countless inhabitants, is purely and simply one of universal Love and Wisdom. The life of everything is Love; but the form thereof, the shape in which that love appears, is determined by Wisdom. The impulse to look up toward heaven is as natural as the beating of the heart; and it is equally natural to feel and acknowledge dependence upon the eternal Soul of things. Children first learn this lesson at home in the tender ties of love that bind them to father and mother; and subsequently the lesson is enforced by every relation of life and society. To teach in accordance with the Divine Government, is our aim and plan.

Origin of the Children's Progressive Lyceum

(On the 25th of January, 1863, at Dodworth's Hall, No. 806 Broadway, Mr. A. J. Davis made the following remarks and suggestions, explanatory of the origin, organization, and objects of the Children's Progressive Lyceum. Phonographically reported.)

Friends of Human Progress:

We have assembled this afternoon to inaugurate an association for the physical and spiritual improvement of both sexes, and of all ages.

The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the Summer-Land; whither children are constantly going from earth, and where they are received into Groups for improvement, growth, and graduation. In those heavenly societies and spheres the young grow and bloom in Love as well as in Wisdom—in Affection as well as in true Knowledge.

This Sunday Meeting of the Young may, therefore, be appropriately styled the "Children's Progressive Lyceum." It is something truer and higher than what is ordinarily called a "Sunday-School." It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods.

(To Be Continued
September 10th)

... what's in store for you: "Plan of Lyceum Organization"; "Objects of the Children's Lyceum"; "How to appoint Officers"; "Duties of The Officers"; "Executive Functions of the Leaders"; "Conditions of Membership"; "On Suspensions and Expulsions"; "Amendments, Alterations, and Additions"; "General By-Laws for the Government of the Lyceum"; "How to fill vacancies"; "Regular Meetings, etc."

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New England Spiritualist Anniversary IN Connecticut

(Photos Page 16)

BY

Thomas F. Opie, D.D.

One of the best located and picturesque of the Spiritualist Camps in the East, is Pine Grove, Niantic, Connecticut. This beautiful encampment is on the outskirts of a busy little city of some five thousand folk, only a short distance from New London. It got its name from the fact that it was once carpeted with a magnificent grove of pines. These were almost all destroyed by the hurricane of 1938, which devastated the New England coast and left wide destruction in its wake. However, there are still a goodly number of oaks and other trees and the peninsula is a charmed and idyllic spot.

Pine Grove Encampment is a thirty-acre plot of land reaching out into Long Island Sound on the one side, and Niantic River on the other. It is symbolically like the hand of God reaching out to a drowning and a floundering world. There is boating and fishing and there is bathing and sailing a plenty.

As a mere summer resort, this place of Spiritualism literally has everything. It is the summer center for the Connecticut Spiritualist Association of which Morton C. Tracy is president and Alice Dayton secretary.

Miss Dayton, her sister, Mrs. Ball and her niece, Miss Catherine Ball, have their summer residence at the Camp and own a beautiful and spacious cottage on the water front, named "Alcathla Lodge."

This year, during July and August, Pine Grove celebrated its 70th anniversary. There were distinguished mediums and many visitors present. Among the mediums and lecturers were Arthur Ford and his two young proteges, Rev. Lydia Ford Emery, a cousin; and Rev. James Blythe.

Lydia is a graduate of the Max Reinhardt School of Dramatic Art, Hollywood, but gave up what promised to be a brilliant future on the stage and screen. She has a highly organized mind, an electric spirit, an engaging stage personality and personal charm — all of which win her audience, even before she has begun to speak or to demonstrate.

She is a pupil of Arthur Ford himself and both as a persuasive vocal advocate of the Spiritualist philosophy, in lecture and argument. Her lecture on Superstition was not short of superb. She held that superstition may be due to "either religion or the lack of it," since even many religious persons themselves still cling to a batch of old-wives tales and outmoded ideas.

"Superstition," she said, "is a 'left-over'—a sort of unfinished business fear of the unknown. Out of it through the years have grown paganism, persecutions without end, witchcraft and even multiple murders—as witness the persecutions of the middle ages, the Huguenot murders in France and the killings of so-called witches in New England"—not too far from the site of this delightful encampment, as distance goes, "Nine

CHURCH NEWS

million people have thus been put to death—and for what? Are we wicked? Are we to be condemned—because we believe in prayer as 'communication'?"

She added, "The verse in the 22nd chapter of Exodus (verse 18), 'Thou shalt not suffer a witch to live', has caused more deaths than any one thing—and it, was ignored that the command, 'Thou shalt not kill' was also in the records." She showed that the so-called "witch" of Endor was a woman with a familiar spirit—and the powers of a medium—who brought up the deceased Samuel, who talked to and was recognized by King Saul, who had consulted the "En" "Dor" (the "In Dor") woman of old.

I was present at the opening session of this 70th anniversary conference and had the privilege of attending only the meetings held during the first four days. I, therefore, cannot undertake to report what followed during the remaining weeks, in July and August.

But I testify with all my heart to a personal enrichment of my own spiritual life and to a reinforced conviction of the sincerity, the honesty and the soundness of the Spiritualist philosophy—by what I saw and heard and felt—both in virtue of the lectures and the seances, and my social and intimate contacts with the exponents of this forward-looking religion, at Pine Grove.

As always when he appears in Spiritualist circles, Arthur Ford was the outstanding figure both in his lectures and display of mediumship which was convincing and impressive.

He spoke of the fact that orthodox Christianity has subsisted mostly on a "religion about Jesus"—rather than the religion "of" Jesus. He holds that true Spiritualism is the religion of Jesus. "Spiritualism, as other religions, has its saints and its martyrs. Those are great in quality who best serve the most people. Whether or not you are great—famous or infamous, depends upon the fellow who is doing the appraising and the talking. Those are great who are brave, honest and witnesses to the truth."

Mr. Ford told a story which to me was news. He said that the late Sir Oliver Lodge, one time president of the British Scientific Society, was actually on the point of being expelled from that body, because of his advocacy of Spiritualism—and that some even thought him insane. But before the expulsion could be effected, Lodge won the Nobel Prize in Science—and his associates changed their minds—as they knew that any man out of his mind would never be chosen for this, perhaps the highest award in the scientific world.

Others on the scheduled program included Harre Milesi, Dorothy Graff Flexer, C. Harrison Engel, William Elliott Hammond, Betty Possehl, Roy Fredericks, Ed Bodin, Russell Flexer, Joseph Merrill, Kitty McKay Leith, and others.

The visitors to Pine Grove's cozy little Temple had opportunity to make acquaintance with a number of the New England pioneers in the Spiritualist movement, whose pictures graced the walls of the hall.

Among them were: Edwin R. Whiting, R. R. Callander, Minnie A. Manwaring, S. F. Bronson, Jonathan Hatch, J. M.

Peebles, M. Eckles, E. J. Morse and C. P. Lynn.

May light and love perpetual bathe and lave their courageous and pioneering spirits — and bring us all into harmony, understanding and peace at the last.

Cassadaga, Florida: The annual winter season of the Southern Cassadaga Spiritualist Camp-meeting Association will open January 4th, 1953 and close March 31st, 1953 according to Secretary J. W. Slater.

Noted leaders of thought and world famous teachers of Spiritualism are scheduled for this coming 59th season. They are: Maude Kline, Long Beach, California; Ernst Schoenfeld, Chicago, Illinois; T. John Kelly, Buffalo, N.Y. and Robert J. MacDonald, Niagara Falls, N.Y.

There are splendid accommodations for visitors and tourists at Hotel Cassadaga, a strictly modern and fire-proof hotel, serving excellent meals.

Cassadaga Camp of thirty-five acres is beautifully located on high pine bluffs, overlooking a chain of lakes. The Camp is one hundred and nine miles from Jacksonville, seven miles from DeLand, one mile from Lake Helen, four miles East of Orange City and forty miles North of Orlando.

It is within twenty-five miles of world famous Daytona Beach, and within forty-five minutes drive from Coronado Beach, New Smyrna.

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The Board of Trustees are: president, Edna Mae Dittman; vice-president, J. W. Bessette; secretary, J. W. Slater; treasurer, Henry A. Schmid and trustees, Ida Timlin, Dan Roche, and George Lingenhoel.

Lake Pleasant, Massachusetts:

The 80th annual convocation of the New England Spiritualist Camp Meeting Association opened August 2nd and will close August 31st, according to T. C. Russell, President.

The camp is located between Turners Falls and Millers Falls, and is 10 miles from Greenfield on Rt. 2A; 95 miles from Boston; 35 miles from Springfield and 60 miles from Pittsfield in the foothills of The Berkshires.

Legends tell of camp fires that burned in the long ago on the shores of the lake. Once a place of such natural beauty that men of national prominence secured it as a grove for school picnics, Masonic and Odd Fellows outing, Grange meetings and Conventions.

After two years they decided it was an ideal spot for presenting and development of the "Philosophy of Survivalism."

"Gone is some of the physical beauty," says the camp secretary, "obliterated by the tides of prideless people. Despite the challenge of time and change, there are some in whose hearts glow the desire to hold high the torch they gave us—that same torch set aflame nearly a century ago by those gallant leaders who sought religious freedom of thought, knowledge of time, eternity, and the ultimate destiny of man. Thus are we privileged to present this series of services."

In addition to America's premier psychic, T. C. Russell, the following speakers and

COMING EVENTS

NOTICE: To all Spiritualist Associations, Organizations and Conventions. This is YOUR column. No charge or listing. Send date, place, etc. of your next convocation, anniversary or special event at have it published here. The date must take place at least 6 to 7 weeks before you send in your notice.

May 31st-August 31st: Annual season of Spiritualist Camp Edgewood, Washington; President, Minnie M. Richardson, 832 South Fife Street, Tacoma.

June 14th-September 2nd: Camp White Cloud, South Effingham, New Hampshire. For information write to Florence Cole Heckman.

June 28th-August 31st: Brady Lake Spiritualist Camp, Brady Lake, Ohio. Rev. Della Kingsbury.

June 29th-August 31st: The 5th annual season of the Hydesville Spiritualist Camp, Hydesville Road, Hydesville, New York. For programme, write Rev. Margaret Lewis, President, Box 146, Newark, N.Y.

June 29-Sept. 7: Freeville Spiritualist Assembly; Freeville, N.Y.; C. L. Titus, President.

July 5th-August 31st: Annual session of the Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; Octa Stover, Secretary.

July 13-August 24th: Annual sessions at Harmony Grove Spiritualist Association, Escondido, California; Secretary, Rev. C. E. Godale, 935 North Broadway.

July 27th-August 24th: The annual convention of the Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; Viola Lorenzen, Secretary.

August 17-31st: The annual season of Etna Spiritualist Camp, Etna, Maine. For 1952 program, write: Myra L. Burgess, R.F.D. 1, Box 43, Sangerville, Maine.

August 2nd-31st: The New England Spiritualist Camp Meeting Association, Lake Pleasant, Massachusetts. For programme, write Helen A. Wells, Lake Pleasant, Massachusetts.

August 28-30: Annual convention of the State Spiritualist Association, Camp Edgewood, Tacoma, Washington; Mary Crisp, secretary.

August 29-31: The 12th annual conference of the Spiritualist Episcopal Church, Camp Chesterfield, Chesterfield, Indiana.

September 2-7: The fourth annual Spiritualist Episcopal Institute: twelve courses taught by Clifford Blas, John Bunker, Lytle Sensabaugh and Lillian Dee Johnson. For prospectus write: Pauline Swann, Registrar.

September 10-14: Eighth Annual Convention of the Federation of Spiritual Churches and Associations, Inc., Municipal Auditorium, Long Beach, California. For information, write convention chairman: Rev. Laura V. Crocker, Box 169, Long Beach (12) California.

September 19, 20, 21st: 55th annual convention of the Minnesota State Spiritualist Association (Affiliated with the National Spiritualist Association); St. Andrews Hotel, Minneapolis, Minnesota; Featuring Rev. Charles B. Hartshorne, Cleveland, Ohio; For information, write: Secretary, Fave Webster, 5621 38th Ave., Minneapolis.

October 6th-11th: The 60th annual convention of the National Spiritualist Association, Mayo Hotel, Tulsa, Oklahoma; Chairman, Jack Cuddy, 6 East 17th Street, Tulsa 10, Oklahoma.

SUMMERLAND

BROAS, James, (82) passed away July 22nd at Battle Creek, Michigan. Rev. Mattie Barents and Rev. Floyd Thornton officiated.

BROWN, Rev. Alfreda, (72); 6146 Ashland Ave., Chicago, pastor of the First Spiritual Church of Divinity, passed away July 23rd, Rev. Harry A. Tufts officiated.

DIAZ, Rev. Charles Peter, (69) 417 Washington Ave., Charleroi, Penna. passed away at the St. Francis Hospital, Pittsburgh, Penna. July 21st; Rev. Ona Purdy, Detroit and Rev. John M. Hysmith officiated. He was founder and pastor of the First Spiritual Church of Charleroi.

HOPKINS, John A., Passed away, June 29th, at Long Beach, California. He was a Charter Member of the Temple of Spiritual Science, having served as vice-president 2½ years before his passing.

mediums are serving the camp this year: Rev. Henry M. Paulson, Minneapolis, Minnesota; Alice M. Hughes, New York; and Harold Alderson, Rhode Island.